

*The Book of Leviticus:
Practical Aspects of the Law*

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(1985 Study and Discourses)

The following notes on the “Practical Aspects of the Law” from the Book of Leviticus were compiled from a Bible study led by Bro. Frank Shallieu in 1985. Discourses on chapters 6, 8-10, and 16 are also included. They should be utilized with the following understanding:

1. Each paragraph preceded by “**Comment**” or “**Q**” (an abbreviation for “**Question**”) was introduced by someone other than Bro. Frank.
2. The original study did not follow a prepared text but was extemporaneous in nature.
3. Although the transcriber tried to faithfully, with the Lord’s help, set forth the thoughts that were presented in the study, the notes are not a verbatim rendering and, therefore, should be considered in that context.
4. Finally, Bro. Frank did not review the notes for possible errors that may have inadvertently entered the text.

With this disclaimer in mind, may the notes be a blessing as a useful study guide.

THE BOOK OF LEVITICUS: PRACTICAL ASPECTS OF THE LAW

(Study led by Bro. Frank Shallieu in 1985)

Leviticus Chapter 11

Lev. 11:1 And the LORD spake unto Moses and to Aaron, saying unto them,

Lev. 11:2 Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth.

Lev. 11:3 Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat.

Lev. 11:4 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.

Lev. 11:5 And the coney [rock badger, RSV], because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

Lev. 11:6 And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

Lev. 11:7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you.

Lev. 11:8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.

What *spiritual* benefit is there in a study of this kind? Almost all Bible commentators would say the main purpose in distinguishing between clean and unclean animals is *health, sanitation, and cleanliness*—that there are certain dangers in eating unclean animals. However, the aspects of the practical Law, while having a literal value, also have a higher *spiritual* value. For instance, the Apostle Paul indicated that the various laws are types when he gave a spiritual connotation to Deuteronomy 25:4 with regard to elders: “Thou shalt not muzzle the ox when he treadeth out the corn.” In 1 Timothy 5:17,18, Paul said, “Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn.”

The first eight verses pertain to beasts of the field, that is, to more or less domesticated animals that are commonly seen around the homestead. There are two categories of beasts of the field: clean and unclean. To be clean, the animal has to meet two requirements: (1) dividing the hoof and (2) chewing the cud. With the unclean animals, one of these two characteristics is missing. For example, although the badger chews the cud, it does not have a divided hoof, and therefore, it is unclean. And swine are unclean animals because they do not chew the cud, even though they have a divided hoof.

What is the spiritual significance of dividing the hoof? A divided hoof indicates rightly dividing the Word of truth. The usual problem in not rightly dividing the Word of truth is the application of Scriptures to the wrong age. For example, Millennial Age Scriptures should not be applied to the Gospel Age, and vice versa. Papacy has erred by having a hierarchy with a

pope, priests, etc., in the present age. Moreover, the pope has assumed titles and prerogatives that Christ will have in the Kingdom Age.

What is the spiritual significance of chewing the cud? The cow illustrates the meaning. A cow collects grass with its tongue and then partially chews the grass and swallows it into a first stomach, which serves as a storage bin. From that first stomach, the food, or “cud,” is brought up into the mouth to be chewed again. In other words, the cow usually lies down and regurgitates the cud, with saliva and enzymes, up into its mouth for a second chewing. During the second chewing, which takes a while, the food is chewed well, being ground very fine; then it is swallowed into the second stomach and is finally assimilated into the bloodstream.

The first stomach is illustrated in humans and in the Word of God. The Bereans “received” the Word; that is, they willingly heard what the Apostle Paul said. First, they collected the information, and then, later, they searched the Scriptures daily to see if the things Paul said were in harmony with Scripture—even though he was an apostle. The first point is that the Bereans collected the material, for if they had had a prejudiced mind, they would not have received the information. Next, they regurgitated that which was previously received with an open, honest, and humble mind. In the second chewing, they ruminated and masticated the food, and in proportion as the information squared with the Word of God, they swallowed it the second time. A Scripture pertaining to the reception of truth is that we are to “prove all things; [and] *hold fast that which is good*” (1 Thess. 5:21). The part that is “good” should get into the bloodstream so that we will grow strong, spiritually speaking.

Thus these Scriptures in Leviticus are discussing general principles, and in the next age, it will be seen that the various animals portray characteristics in the human family—characteristics that are good, bad, and very bad depending on what creature is being discussed. Not only will the lessons benefit mankind in the Kingdom, but they will be eternal lessons for all future ages. Mankind will not be bored in the ages to come. Wonderful things are in reservation for the human race, let alone in the spirit realm.

In these two categories, chewing the cud pertains to the mouth, and dividing the hoof pertains to the feet. Of what value is the foot in walking if it is not cloven-footed? What good is chewing unless it is a chewing of the cud in conjunction with the parting of the hoof?

We are trying to predicate principles before going into detail. The description “unclean” does not mean an animal is to be considered obnoxious every time it is mentioned, for sometimes an unclean animal was used by God or Jesus as having good qualities. In such cases, we are to forget the unclean status. For example, we are told to emulate the serpent: “Be ye therefore *wise as serpents*, and harmless as doves” (Matt. 10:16). The lion fits the unclean category, yet we are to be “bold as a lion” (Prov. 28:1). In other words, when we think of clean and unclean animals, we must do so strictly in conformity with the setting of this chapter as clean and unclean *food*. Another example is the eagle, which, although unclean as food, represents *wisdom*. The Lord’s people are likened to eagles: “For wheresoever the carcass is, there will the eagles be gathered together” (Matt. 24:28). This text is not talking about food but about a cardinal attribute that is worthy of emulation.

Consider swine, which are unclean because they divide the hoof and are cloven-footed but do not chew the cud. What is the spiritual lesson? The New Testament tells of the bad quality of swine in connection with some who were formerly Christians. “But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire” (2 Pet. 2:22). Some Christians, after being delivered from the mire, after coming to and accepting Christ and being cleansed, have a relapse and go back into the mud and the mire. This class are likened to swine because their returning to and

wallowing in the mud shows that they did not really assimilate the truth—they did not chew it so that it became a part of their nature. A person's nature prior to becoming a Christian is that of swine, but the individual is supposed to become a new creature, a new development. Thus, from one standpoint, all the world are, to some extent, swinish. Before coming to Christ, we ourselves were in that category, of which Paul speaks: "There is none righteous [clean], no, not one" (Rom. 3:10). All are born and shapen in iniquity (Psa. 51:5), but when we are called out to the Lamb, to the Lord, we are to have a change of character and nature. Former characteristics are to be shunned, but since we had these undesirable traits in the past, we continue to struggle along these lines. Thus swine do not really change their nature; the conversion is superficial.

Now we will consider the culinary standpoint. Pork is unclean and can cause trichinosis. From the unclean hare can come the rabbit's disease, which can get into the muscles and cause problems. The camel, too, is unclean. All of these meats, when properly cooked, are safe to eat. Hence care has to be exercised in eating unclean meat, whereas, at least in olden times, that was not true of clean meat. As Christians, we are to make a distinction between the clean and the unclean, for we should have nothing to do with the unclean. Leviticus 11:46,47 reads, "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.*" Notice that we are "*to make a difference between the unclean and the clean.*"

In summary, verses 1-8 are discussing the use of beasts of the field as *food*. With all of the different characteristics, what is the lesson for Christians? Spiritually speaking, *we are what we eat*, for what we feed on will affect our character. If we dwell on what is lovely, true, of good report, etc., the thoughts will have a cleansing effect upon us. What we meditate on in moments of leisure will affect our character development to a greater or lesser extent. The distinction between the clean and the unclean animals means that the Christian is to distinguish between that which is good and that which is not. There is some of the divine image in all mankind, although, of course, the more corrupt an individual is, the harder it is to see any good in him. However, normally speaking, the average person has some commendable traits. In effect, it is like saying that what is good in man is worthy of emulation and what is not good (carnal-mindedness, maliciousness, etc.) is not to be fed upon. With this introduction, we can begin to see what the discriminations and distinctions are between the various animals.

One of the possessed Gadarene men was called "Legion" because thousands of fallen spirits were in him (Mark 5:1-17). Just as all kinds of information can be crammed into a computer and the information does things, so the fallen angels can miniaturize themselves, even down to the size of microchips. Each microchip has a memory, a system—a whole world in itself. That is why computers can analyze and solve millions of problems in seconds. When Jesus cast out the demons, they went into a herd of swine and drove the swine in madness down into the sea so that the people, in losing their livelihood, would get infuriated with Jesus and perhaps even stone him. The fallen spirits pretended they did not want to go out into the void and pleaded for permission to go into the swine. (They did not want to lose a medium.) Jesus permitted them to enter the swine, knowing full well what they intended to do.

Q: Were the swine possessed because they were unclean animals?

A: Not necessarily. The serpent was possessed in the Garden of Eden, and it was unclean. Balaam's donkey, or ass, was possessed, and it was clean.

The laws were given to *natural* Israel. The New Testament mentions unclean animals in connection with Peter's vision of the sheet full of unclean animals being let down from heaven (Acts 10:1-16). When Peter was told to arise and eat, he replied that all his life he had been

making a distinction and had not eaten anything unclean. To one who is conscience-stricken, this vision would be a nightmare. In this incident, the unclean animals had a *symbolic* connotation, for the Christian is not prohibited from eating unclean animals.

Lev. 11:9 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.

Lev. 11:10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you:

Lev. 11:11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

Lev. 11:12 Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

Verses 9-12 pertain to clean and unclean marine or aquatic life. Fish are being categorized as to which are clean and which are unclean, and the characteristics apply to both freshwater and saltwater fish. To be clean, fish had to have both scales and fins. Out of the mouth of two or three witnesses is a thing established. “One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established” (Deut. 19:15).

A Christian must be rounded out and balanced in order to be mature and to attain the highest category, that is, a place in the divine family. Accordingly, the fins are for *locomotion and steering (direction)*. Motion and thrust are involved for propulsion. With fins controlling the speed and direction, they correspond to the feet, the divided hooves, in the first category. Scales provide *protection and armor*, and they correspond to the chewing of the cud.

Comment: The Apostle Paul said, “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil” (Eph. 6:11). The armor is comprehensive: righteousness, truth, peace, faith, principles, etc.

Reply: Putting on the “whole armour” is not just a simple statement. Various component parts are comprehended in this protective armor, and the *comprehensive* armor corresponds to the *multiple* scales. Scales *cover* the body of the clean fish.

In verse 9, “waters” are a small lake or pond. “Seas” are oceans and larger bodies of water (including freshwater). Hence both freshwater and saltwater fish are included. “Rivers” are self-explanatory.

Twice (verses 10 and 11) the unclean fish are said to be “an abomination unto you.” This emotional repetition is for emphasis.

Q: Would the fish without both fins and scales be considered scavengers?

A: Usually they are scavengers of some kind. Actually, today we eat many of these unclean fish, for example, catfish and eels.

Regarding spiritual lessons, take the pig, for example. According to Leviticus, the pig is unclean, but we must deduce spiritual reasons. The New Testament tells us that the Christian who backslides is like a pig wallowing in the mud and the mire—an unclean condition. However, as

we proceed in Leviticus and enter into the lower echelon of animal life, some of the natural characteristics will become even more obnoxious.

Comment: The Lord uses animals as the teacher uses a blackboard: for instructional purposes.

Reply: One obvious lesson is that what is unholy should be distasteful to the Christian.

Lev. 11:13 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 ospray,

Lev. 11:14 And the vulture, and the kite after his kind;

Lev. 11:15 Every raven after his kind;

Lev. 11:16 And the owl, and the night hawk, and the cuckoo, and the hawk after his kind,

Lev. 11:17 And the little owl, and the cormorant, and the great owl,

Lev. 11:18 And the swan, and the pelican, and the gier eagle,

Lev. 11:19 And the stork, the heron after her kind, and the lapwing, and the bat.

Of the above-listed unclean fowl, two general characteristics are as follows:

1. They are *birds of prey*, that is, carnivorous (flesh-eating) birds.
2. They are *birds of the night* (they operate in darkness). Examples are bats and owls.

The fowl are another categorization, but similar principles are taught. Birds of prey habitually use and destroy others for their own advantage and aggrandizement. Spiritually, this trait pictures selfishness, for birds of prey hunt and feed on others.

The pigeon and the dove are examples of clean birds. Incidentally, even though the eagle is unclean for food, the Lord's people are to be like eagles from the favorable standpoint of having good spiritual eyesight and a hunger for truth.

Birds of darkness, birds of the night, refer to individuals who carouse at night. Being selfish, they eventually step on and crush one another and others. Such night activity is under the influence of the prince of darkness, the Adversary (Eph. 6:12; Col. 1:13; 2 Pet. 2:4; Jude 6). Satanic cults generally operate clandestinely at night.

Lev. 11:20 All fowls that creep, going upon all four, shall be an abomination unto you.

Lev. 11:21 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;

Lev. 11:22 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.

Lev. 11:23 But all other flying creeping things, which have four feet, shall be an abomination unto you.

Verses 20-23 still pertain to the category of flying things ("fowls"), but instead of being mostly

in the air, these flying things (insects) are frequently found creeping on the ground. To be clean, they must have four feet but with an important distinction. The four feet are two pairs of legs. One pair of legs has to be higher than the other, so that the insects are not always creeping on the ground but can *leap*. (To be always creeping on the ground is dangerous, spiritually speaking, because contact with the earth brings contamination.) Legs enable flying things to jump or “leap withal”—that is, to propel themselves up in the air, to thrust themselves *up from the earth* and then fly. This characteristic suggests an effort not to grovel in earthly things but to have a desire for higher things. This capability of jumping up higher is what makes flying things clean.

Although not part of the American diet, locusts, beetles, and grasshoppers are clean and nutritious, having plenty of protein value. John the Baptist ate locusts dipped in honey, so he had the sweetness plus the nutritional value. Forty years ago in many countries, strings of locusts could be seen hanging in markets for sale as food.

Many varieties of locusts, beetles, and grasshoppers can jump and fly; hence they are clean. For its size, the body of the grasshopper is heavy and shaped like a tank, so its legs are used to jump as high as possible, for its wings can sustain flight for only a short time. Nevertheless, that effort to jump and fly is appreciated, spiritually speaking. Being born in sin and shaped in iniquity, Christians show the Lord their desire to please Him and do His will by trying to avoid sin. The Lord knows we cannot obey perfectly, but He appreciates the effort. Under the robe of Christ’s righteousness, our sincere efforts are credited as doing the will of God.

Lev. 11:24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

Lev. 11:25 And whosoever beareth aught of the carcase of them shall wash his clothes, and be unclean until the even.

Verses 24 and 25 are discussing flying things that have four feet but cannot jump, so they are unclean. Touching or bearing the carcass of such made one unclean. If one of these unclean flying insects landed on an Israelite, he was not unclean, for to be unclean, the person had to have contact with a *dead* unclean insect. These literal laws for the nation of Israel have spiritual lessons for us.

Q: Why was one unclean “until the even”?

A: One who was unclean could not go into the Tabernacle service but had to wait until the next morning (there were no evening services). The sun coming up over the horizon marks the practical beginning of a new day, and spiritually, that would be the Kingdom. Until then mankind is unclean. Because of Jesus’ sacrifice on Calvary, people in the Kingdom will be forgiven for sins committed in the present life through Adamic weaknesses, and thus they will start with a new slate. Any stripes, or punishments, they receive will be proportionate to the degree or extent of *willfulness*, which would not be Adamic weakness.

Q: Do verses 24 and 25 show *degrees* of contamination?

A: Yes. If a carcass simply touched one’s skin, the skin had to be washed. However, if the carcass touched one’s clothes, then the garment had to be washed. Wherever the carcass touched, and to the degree it touched, washing was required. A person was technically unclean *regardless* of the degree of contact, but the degree of contact determined the *extent* of washing. As the Apostle Paul said, if a person under the Law broke one of the commandments, he was guilty of all of them. “For whosoever shall keep the whole law, and yet offend in one point, he

is guilty of all” (James 2:10).

Therefore, from a technical standpoint, there was no difference. Contact with the carcass made one unclean. However, from the practical standpoint, there was a difference in the degree of washing required—that is, in the degree of sin in the spiritual picture.

Lev. 11:26 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.

Q: The Revised Standard reads, “Every animal which parts the hoof but is not cloven-footed or does not chew the cud is unclean.” Isn’t a parted hoof a cloven foot?

A: There is a difference, but in principle they are the same. A divided hoof is a cloven foot, but a cloven foot is not necessarily a divided hoof. Also, there are different types of a cloven or split foot. For example, a chicken is clean because it chews the cud and has cloven feet (but not a divided hoof).

Comment: A clean animal could have *either* a cloven foot or a divided hoof.

Reply: Yes.

Q: Then why does verse 26 say that an animal is unclean if it divides the hoof but is not cloven-footed?

A: The animal is unclean because it does not chew the cud. In other words, some clean animals are cloven-footed but do not part the hoof in the normal sense.

Lev. 11:27 And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcass shall be unclean until the even.

We have already considered clean and unclean beasts, marine life, fowl (birds) of the air, and insects. Now we will start another category of *unclean* beasts: animals that walk on four paws, that is, the *cat* family (tiger, lion, leopard, cheetah, etc.). Why is the cat family, which *walks on paws*, singled out as being obnoxious in the Lord’s sight, spiritually speaking? “Cats” are sneaky, stealthy, and usually carnivorous (they devour flesh). By stealth, they creep up on the prey and then pounce on the victim. In the world, what type of person is comparable to these unfavorable characteristics? We will consider some other categories before answering this question.

Lev. 11:28 And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they are unclean unto you.

This same penalty was attached to handling the carcass in other categories. The carcass is a *dead animal*. (When a human dies, the remains are called a corpse.) In order for one to get rid of the defilement resulting from touching a carcass, washing the clothes and a waiting period (until “even”) were the requirements. “Washing” pictures repentance. Although this lesson was for natural Israel, God’s dealing with spiritual Israel is pictured, showing what Christians should and should not do.

What is “even” for the Christian? (1) *Individually* speaking, “even” is the *end of each day* when the Christian prays and asks for forgiveness for transgressions, omissions, etc. The Christian must “wash” daily with prayer. (2) *Collectively* speaking, “even” is the *end of the Gospel Age*.

Then the entire Church will be presented to Christ as washed and redeemed and as a chaste virgin in marriage.

Lev. 11:29 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,

Lev. 11:30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

A common characteristic of the animals in this unclean category is that they all “creep.” The weasel, lizard, turtle, mouse, salamander, etc., are quite diverse from each other in some respects (for example, some have fur and some do not), but they all creep. These animals creep in a different fashion than the walking “cats” in the last category. Each creeping category portrays a different type of person.

The animals in this category all have the common characteristic of creeping, yet each has a distinctive difference. The weasel is elongated and eats rodents—an obnoxious diet. A mouse would be disgusting to eat. The turtle eats insects. All the animals in this category are of a low grade and eat obnoxious, unclean things, psychologically speaking. The ferret is like a mole in that it lives underground close to the surface. We use the expression “to ferret out” a matter, meaning to dig into it. A chameleon changes color. Spiritually, this kind of person would be an opportunist and a hypocrite. The chameleon’s purpose in changing color is camouflage so that it can hide in the background. A person with this unfavorable characteristic has a double character and does not want to reveal his true self. The snail hides in a shell.

All of these animals stick *close to the ground* and either live in the ground or in a shell—thus they *hide* and are *secretive*. When revealed or exposed, they are unpleasant to behold.

Lev. 11:31 These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

The Lord was saying, “The animals that were just discussed (verses 29 and 30) are unclean to you, and they are *among* all those that creep.” In other words, there may be a dozen different categories, but not all types of creeping things are unclean—only a sampling of a particular type of thing that creeps.

“Whosoever doth touch them, *when they be dead*, shall be unclean until the even.” This detail about being “dead” is helpful in clarifying earlier illustrations that used the word “carcase.”

Lev. 11:32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

Lev. 11:33 And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it.

Lev. 11:34 Of all meat which may be eaten, that on which such water cometh shall be unclean: and all drink that may be drunk in every such vessel shall be unclean.

Lev. 11:35 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.

Verses 32-35 refer to the carcasses of *everything* mentioned so far in this chapter as being unclean. The Lord started out with the ABC's of how to distinguish between what is clean and what is unclean, beginning with the beasts of the field. Our vocabulary develops as we proceed: land animal, fish, fowl, insect, "cat," creeping things.

If a carcass fell into a dry vessel (wood, skin, clay, cloth, metal), the vessel was treated differently depending on certain circumstances. In the Exodus from Egypt, the Israelite women used "raiment" to carry unleavened dough; that is, they put the dough in their skirts, which were folded up or looped and then slung over their shoulders. Note: "Metal" vessels are not specifically mentioned here, but they would be included. Also, "skin" could be a wineskin.

If a carcass fell into any vessel in which "work is done, it must be put into water [that is, washed], and it shall be unclean until the even." This is startling. Earlier the *person* became unclean when he ate or touched something unclean. The *human* was the victim in need of cleansing. Now we come to *inanimate* objects: cooking utensils. This lesson of cleanness and uncleanness would have gone deep into the consciousness of the Israelites.

Wood, raiment, skin, etc., vessels that became unclean through contact with a dead animal could be washed to a certain extent, but earthen or unglazed porous clay vessels, which could not be thoroughly washed, were to be broken. In other words, those vessels that could be cleansed were washed. Those that could not be washed and conveniently reused—because of the nature of their substance—were destroyed.

Spiritually, the "vessel" is the human body. Not only do "we have this treasure in earthen vessels" (2 Cor. 4:7), but there are vessels unto "honour, and some to dishonour" (2 Tim. 2:20). Leviticus 11 pertains to *defilement* in connection with unclean animals.

A brass pot could be scoured and, therefore, thoroughly cleaned. A highly glazed dish could also be thoroughly washed—but not porous materials. The forceful lesson to the Israelite was the *defiling* nature of *death*. Whatever vessels could not be cleansed were destroyed.

Verse 34 treats another but related subject. If a vessel contained water or liquid (for example, soup) and a carcass touched the vessel, the *contents* became unclean. (An exception will be noted in due time.) The vessel had to be treated the same way as when it was empty, but in addition, the contents had to be discarded.

Spiritually, the liquid (or food) would be doctrine. Since the vessel represents an individual, the unclean liquid pictures the individual who is contaminated by erroneous doctrine. With the vessel that was used to dispense food to others, if the water in the vessel was contaminated, the individuals receiving it also became contaminated. What is the spiritual lesson? Under certain circumstances, both the individual and his doctrine or thinking are to be avoided by Christians who are aware of the distinction between clean and unclean doctrines. In fact, Hebrews 5:14 tells us that those who have their senses exercised can discern between good and evil. Unfortunately, the vast majority of Christians cannot discern between good and evil except on an obvious level. As one develops, he absorbs God's thinking and can discern finer details.

Verse 35 states that an oven, stove, or cooking range became unclean if it was touched by the carcass of an unclean animal. Why? Because the oven, stove, or range, was used to handle and *prepare food*. Therefore, it had to be broken down. Of course the type of cooking "range" the Israelites used was improvised out of stones and/or a mound of earth, and thus just had to be kicked down and leveled. If a metal stove was unclean, it had to be scoured, but the ground, stones, and bricks were too porous to be scoured. The lesson is that "evil communications corrupt good manners [conduct]" (1 Cor. 15:33). Bad company can defile a Christian, so he

should make straight paths for his feet and avoid unclean conditions as far as possible.

Lev. 11:36 Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcass shall be unclean.

A “fountain” is a spring. When an unclean carcass fell into a spring or a pit in which there was plenty of water, the spring or pit remained clean. This was an exception because of the plenitude of water. Since a fountain comes from the depths of the earth, anything that touched it did not reach the source but only the gushing water at the surface. The continual flow of fresh water prevented pollution. In a larger sense, if an unclean carcass fell in the ocean, the ocean did not become unclean because it is a huge quantity of water.

A pit can be several things, for example, a well or a cistern. A well usually goes down to a spring. (A fountain generally comes to the surface of the earth of its own volition, whereas a spring is underground, so a well or hole must be dug to get down to this source of running water.) If an unclean carcass made a well unclean, no one could use that water supply all day long. Whatever fell into a fountain, or spring, was removed right away.

In summary, an allowance was made for a large body of water.

Lev. 11:37 And if any part of their carcass fall upon any sowing seed which is to be sown, it shall be clean.

In a sense, a pit is a natural “vessel,” a vessel of nature. Vessels of cloth, skin, clay, wood, etc., were considered earlier. A vessel could also contain dry measures, such as seed. If an unclean carcass touched seed, the vessel itself might be unclean but not its *dry* (seed) contents. Verse 38 talks of another circumstance.

Lev. 11:38 But if any water be put upon the seed, and any part of their carcass fall thereon, it shall be unclean unto you.

If an unclean carcass touched seed that was moist or had water on it, the seed was unclean. Therefore, dry seed was clean, but moist or wet seed was unclean when touched by an unclean carcass. Why the difference? When seed is moistened, it sprouts. When seed is planted, not only is it moistened, but it is covered with a certain depth of soil. Before being planted, however, the seed could have existed in a dormant state for, say, 50 years. Jesus gave the clue in the Parable of the Sower and the Parable of the Wheat and the Tares. There the seed was the Word of God, which would be equated here in Leviticus to dry seed. Nothing can desecrate the holy words of the Bible.

Dry seed represents a dormant life with great potential. In order to bear fruit, the seed (the Christian) must die. It must be planted and moistened with the water of truth before it can bring forth fruit. If we consecrate, our life blossoms—the seed grows. Paul said, “I have planted, Apollos watered; but *God gave the increase*” (1 Cor. 3:6). It is the Father’s desire that the Christian bear much fruit in both the present and the next life. Revelation 22:2 shows that leaves from the trees of righteousness (the Church) will heal the nations; this food will revitalize the world. Therefore, not only does the seed (the Christian) have to die, but in resurrection power, it will bring forth *tenfold*. “In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.” One seed, planted in death, yields many seeds. We see this startling phenomenon in nature, and the spiritual parallel is marvelous too.

Lev. 11:39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

Lev. 11:40 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.

Every seven years the Lord divided the Levites so that some were on Mount Ebal and some were on Mount Gerizim. One group read the cursings, and the other read the blessings, while the people sat in the grassy valley below and listened in this “stadium-like” atmosphere. The Lord’s blessings for obedience and the cursings for disobedience were chanted. Some of the Old Testament, such as the Psalms, was designed for the people to respond.

Here in Leviticus 11, for example, it seems reasonable to say that the people chanted verse 40, which is a *repetitive* phrase, to indicate they understood and agreed with the principle God was inculcating about the distinction between clean and unclean food. Other repetitive phrases in Leviticus would likewise be chanted.

Lev. 11:41 And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten.

A summation, verse 41 refers to *all previously mentioned unclean creeping things*, insect or animal. All such creeping things are an abomination. Verse 42 starts again with an addendum about unclean things that creep on the earth.

Lev. 11:42 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.

Here is another category of unclean creeping things: those that go upon (1) the belly, (2) all four feet, and (3) more than four feet. (The worm and the snake are examples of unclean things that “goeth upon the belly.”) All of these creep on the *earth*; that is, they stay close to the earth.

Spiritually speaking, for the Christian, the “earth” pictures the *world*, worldliness. The Christian must rise above the earth and no longer grovel in it. He should breathe cleaner air and live in a higher atmosphere.

Lev. 11:43 Ye shall not make your selves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

Lev. 11:44 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.

Lev. 11:45 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.

Lev. 11:46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

Lev. 11:47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

Verses 46 and 47 are a concluding statement, a summary of the chapter. In other words, “This is my will concerning you,” saith the Lord God.

Review Lessons

1. The cat family (verse 27) characteristics are creeping on paws, stealth, and usually being carnivorous (destructive). Some people have *violent* premeditated intent (rape, murder, etc.), as opposed to a thief who just wants to steal and sneak away. These people are destructive by nature, for they intend harm. The Christian should not be friends with this type of person lest the trait rub off to a greater or lesser extent. *Habitual* faultfinders are “cats.” (A case where a serious wrong should be exposed is an exception, for to be silent under that circumstance would be to encourage the wrong.) A “wolf in sheep’s clothing” is also a “cat.” The wolf tries to destroy by singling out the young, the old, and the sick and killing them. A wolf is known by its *characteristics*, not by its appearance, for it is clothed like a sheep. It is strange but true that sometimes people with the most genteel exterior are the most vicious.
2. The weasel, ferret, etc., category (verses 29 and 30) represents other undesirable traits. A “weasel” is a worldly person who feeds and dwells upon “dirty” things. The Christian should not be friends with such, even at work, for evil communications corrupt good conduct. The weasel’s “diet” habitually consists of innuendoes, dirty jokes, cursing, and swearing. Also, sometimes a weasel is a nitpicker—always looking for *little* flaws and idiosyncrasies in others (such as fat legs) to ridicule. Another example would be to poke fun at a blind man and put a stumbling block in front of him. This trait shows a smallness of mind and a meanness of spirit.
3. Creeping on the belly (verse 42) pertains to the passions of eating and drinking. Gluttons live to eat, and gourmet food is their life. Some even force themselves to vomit after eating so that they can continue eating.

Leviticus 11 informs the Christian what kinds of people he should not associate with.

4. Vessels that could not be thoroughly cleansed (verse 33) were to be broken, for example, earthen vessels. What is the principle for the Christian? If our hand or foot offends us, we are to figuratively cut it off, that is, radically and abruptly treat the fault or sin lest it keep us from attaining the prize. This can mean curtailing our liberty in a particular area because of a weakness. The *incorrigible* sinner gets the sin into his very pores and thus cannot be cleansed. He cannot rid himself of it because the sin is part of his very being; it is a way of life. The result is Second Death.

There are some weaknesses that we might have for the rest of our lives, but if we *constantly and daily fight against a weakness*, the Lord will forgive us and impute Jesus’ righteousness to cover it. The new creature does not *practice* sin (1 John 3:6,9). John also said that if any man says he does not sin, he is a liar and he makes God a liar (1 John 1:10). That is because we are not perfect but have faults. However, there is a difference between *occasional* stumbling, followed by *repentance and seeking forgiveness*, and the *practice of and immersion into sin*.

Leviticus Chapter 12

Lev. 12:1 And the LORD spake unto Moses, saying,

Lev. 12:2 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.

Lev. 12:3 And in the eighth day the flesh of his foreskin shall be circumcised.

Lev. 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.

Lev. 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.

Lev. 12:6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

Lev. 12:7 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.

Lev. 12:8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

Chapter 12 pertains to the birth of a child under the Law and the different time periods of uncleanness and purification for a male versus a female baby. As we will see, there is a spiritual connotation. Note: The Revised Standard Version is much clearer.

Bible commentaries for this chapter usually follow one line of reasoning, but this reasoning does not answer all of the factors, some of which are set forth below:

Male child:	Unclean for 7 days	33 days of cleansing
Female child:	Unclean for 14 days	66 days of cleansing

It is as though the birth of a female child receives a *double* penalty. The usual explanation of Bible commentaries is that since (1) the woman first ate the forbidden fruit and then (2) she enticed Adam to eat, she committed *two* wrongs. But there is a problem with this explanation, as follows.

Paul said that *Adam* got the direct penalty because sin entered the world through *him*. Although Eve did sin first, the death penalty was the result of one *man's* transgression. “*Death reigned ... after ... Adam's transgression*” (Rom. 5:14). “*In the day that thou [Adam] eatest thereof dying thou shalt die*” (Gen. 2:17, see KJV margin). The human race received the death penalty through Adam's disobedience.

Since Eve was part of Adam (she was brought forth out of him), both Adam's children and his wife incurred the death penalty as a result of *his* transgression. The woman was “deceived” but not Adam (1 Tim. 2:14). Adam knew he was disobeying, whereas Eve listened to the logic of the serpent, which was wiser than all the other beasts of the field (Gen. 3:1). When she noticed that the serpent did not die after eating of the tree, it appeared that God was withholding information and that, therefore, she and Adam would benefit from partaking of the forbidden fruit. However, the prohibition against eating the fruit of that tree was simply a test of obedience: “Of all the trees of the garden you may freely eat, but not of the tree of the knowledge of good and evil” (Gen. 2:16,17 paraphrase).

Paul showed that because sin entered the world through Adam, the corresponding (or offsetting) price had to be a *man*. Down through history, as well as with women's rights, a

woman has sometimes felt that she brought forth the children, that man is *of the woman*. That is true from one standpoint, but Paul reasoned the other way—that the woman was *of the man*—because the first woman came from Adam; that is, Eve was made from Adam's rib. This drama has a spiritual connotation.

Notice that Leviticus 12 more or less concludes with the woman having to make a burnt offering and a sin offering. These offerings were *for the woman*, not the child. The woman is a large factor in the practical Law because she does the childbearing. How long was she unclean? In the case of a male child, she was unclean for seven days—and then she was unclean for 33 additional days. However, if we say that she was unclean for a total of 40 days, the answer is yes and no, for there was a moment in that time period when she was not unclean. At the end of the seven days (that is, on the eighth day), she took the male child to the priest to be circumcised. For this momentary pause of the circumcision rite, she was clean, but as soon as the circumcision rite was over, she lapsed back into uncleanness for the 33-day purification period. When the 33 days (that is, a total of 40 days) expired, she had to offer a burnt offering and a sin offering.

Why is the account stated this way? Commentators have overlooked the perplexing question of the interim pause, wherein on the eighth day the child was presented to the priest to be circumcised, seven days having elapsed. After the eighth day, the woman was unclean until the expiration of an overall 40-day period for a male child and an overall 80-day period for a female child.

Q: With the female baby, was there also a pause, an interim period of cleanness, or was the uncleanness continuous for 14 days followed by 66 days?

A: The account does not say, but the spiritual application will give the explanation.

With regard to a spiritual application of the Law, sometimes the fulfillment of a type, or picture, must be an *exact duplicate*; that is, the type, or picture, is simply repeated the same way later. Other pictures are done quite differently as type and antitype. Sometimes the antitype applies to the world, and sometimes it applies to Jesus and the Church.

Here in Leviticus 12, the woman is the central figure. Whom does she represent? In Scripture a woman can picture the true virgin Church, the false harlot Church, a covenant, natural Israel, or Eve. In the Garden of Eden, a promise was made—that a seed of woman would be the Messiah. In other words, the Messiah would be born of a woman (Gen. 3:15). What or whom does the woman in Leviticus 12 picture?

The trespass offering was made for the *woman*, yet there were two other personalities (the male child and the female child), and all three must be harmonized. The representations are as follows:

<u>Personality</u>	<u>Representation</u>
Male child	Jesus
Female child	The Church
Mother	Eve

The mother (the woman) could not be the Sarah Covenant because she *needed cleansing* with a sin offering. (The Sarah Covenant was *of God* and would not require cleansing.) But what is common to both Jesus and the Church? They descended not only from Adam but also from Eve. Adam was more important as the life-giver, but Eve is the *mother* of all the living.

When Eve brought forth children, it was *after* the transgression. Hence she was under the death

sentence when her children were born, so all her “children” were born of an *imperfect woman*. The Pastor showed that *perfect* Jesus could be born of *imperfect* Eve because the Heavenly Father was the Life-giver. (The mother merely nurtures or feeds the fetus, whereas the father is the life-giver.)

God was the Father of Jesus, and Mary (a virgin) was his mother. The angel said that what was conceived in her was of the Holy Spirit. In other words, God used His Holy Spirit, or power, to transfer the life of the Logos into her womb. Human beings grow from a microscopic seed into manhood or womanhood. With the Logos, the process was reversed, for he was reduced and implanted in Mary’s womb. The genetic code that is in every cell of a human being triggers the growth of fingernails, hair, eyes, bones, etc. The Great Creator has the power to reverse this process. In fact, it was an easy matter for Him to reduce and transfer the Logos—like pushing the reverse button on a tape recorder. Incidentally, the Logos did not die at that time; his life was simply transferred. Only on the Cross did he die.

Thus Jesus came forth as a male child from the womb of Mary, an imperfect woman. The question “Who can bring a clean thing out of an unclean?” was asked from the standpoint of the *man*. Rephrased to catch the thought, the question is, “Can a perfect being be produced by an unclean or imperfect *father*?” The answer is NO! A clean thing cannot come out of an unclean father, but it can come out of an unclean *mother*. Since the Heavenly Father was perfect, the child born of His power and an unclean mother was perfect.

Comment: Since angels have reduced their size to appear on earth as human beings and also to possess human beings, it should not surprise us to learn that the Father could reduce and transfer the Logos.

Reply: *Thousands* of fallen angels, reduced to the size of *cells*, occupied the man called Legion (Luke 8:30). Thus angels can be microscopic or enormous, and there are many illustrations in Scripture.

In Leviticus 12, then, the woman represents Eve. From Eve, from the seed of woman, came Jesus. Jesus was *of* the woman but not *by* the woman, for the life-giving rights came from the Heavenly Father. The same is true of the Church—we are children not only of Adam but also of Eve. Hence both the male child and the female child are born of the same woman.

The “eighth day” is the age beyond the Millennium. The last or Seventh Creative Day is a 7,000-year period, and it began after the creation of Adam and *his fall*. In other words, God ended His creative work after the creation of Adam and Eve. When He rested at the end of the Sixth Creative Day, the Genesis account says that He saw His work and pronounced it “very good” (Gen. 1:31). Then He rested on the Seventh Creative Day; that is, *after having previously created* Adam and Eve. Each Creative Day began with an evening and ended with a morning. The last or Seventh Creative Day has not yet ended. At the end of the Millennium, when Jesus hands the Kingdom over to the Father, those of mankind who go into the ages of ages will be like the angels and not die anymore (Luke 20:34-36). They will be a perfect and *tried* race. At that time, God will be “all in all,” for no sinners will remain (1 Cor. 15:28). Therefore, the “eighth day” will be a *fresh start, a new beginning, a period of renewal*.

What are other pictures in Scripture of an “eighth day” being a new start? When the Church is complete and the Kingdom is inaugurated, the seven periods of the Gospel Age will have ended, and it will be an “eighth day” for the Church. The Little Flock will then be starting a new life in a new realm, the spirit realm. This eighth day is also pictured in Leviticus 8 and 9, for the seven days of the consecration of the priesthood were followed by an eighth day. The priests ate unleavened bread in baskets for seven days (the Gospel Age) *before they could serve*

the people in the Tabernacle. In other words, before the people could come to the Tabernacle with their offerings, the priesthood had to be prepared (consecrated) for seven days. On the eighth day, picturing the Millennial Age, the Tabernacle services were opened.

Even in our ordinary living, we have an illustration of the eighth day being a new start: the beginning of a new week. There are seven days in a week, and the eighth day is the first day of the next week.

In Leviticus 12, the circumcision of the male child took place on the eighth day, circumcision being a cutting off of the flesh, or foreskin. When circumcision represents consecration, it is a circumcision of the *heart* (Rom. 2:29). In this case, therefore, the “eighth day” (a new start) commences with the circumcision of the heart, or *consecration*. Circumcision on the eighth day shows the cutting off of a *former* condition and thus is a radical change.

Other factors must be considered regarding circumcision. Abraham and his children, the *male* children of Israel, all had to be circumcised. Jesus was a perfect child and sinless, yet he was circumcised. Of course he was clean *before* his circumcision, but he was an exception—the *only* exception—just as he was the only sinless one since Adam’s transgression. Therefore, circumcision does not, in every instance, have to represent a cutting off of that which is unclean. Jesus was *spiritually* circumcised when he was baptized at Jordan. At that point, he completely denied self and dedicated himself to God in a more realistic sense. From then on, he lived a different life—he was no longer a carpenter but went about preaching the gospel.

The seven days can picture either the Gospel Age or the Creative Days. Regarding the Gospel Age, the seven days of consecration are followed by a resurrection on the eighth day in the *early* part of the Millennial Age. The seven days should be thought of as time progression coming to a *termination*. In the favorable sense, the number 7 represents sacred completion or perfection. (The number 10 also pictures completion but *earthly* completion: ten horns, ten toes of the image, etc.) When Jesus came to Jordan, he was 30 years old, the age one could become a priest under the Law. Therefore, at age 30, Jesus could present himself as a full, mature human being. The number 30 reminds us of the Brazen Altar, which had a perimeter of 30 feet. That altar primarily represents Christ. All other offerings are made acceptable because of that altar, because of Jesus’ own sacrifice. Hence “30” is a symbol of Jesus’ perfect manhood. In this analogy, the “7” of sacred perfection is that Jesus, as a full, mature, and perfect human being, could present himself in consecration. He was at the peak condition where he could present himself as a sacrifice to his Heavenly Father to be used on behalf of mankind, particularly the Church.

From a technical standpoint, the mother is unclean. Incidentally, the Catholic Church teaches that the Virgin Mary was not only a virgin but also immaculate—always a virgin—perfect, and taken up to heaven. Moreover, it is claimed that Mary’s mother was also perfect. In other words, according to the Catholic Church, Jesus, his mother, and his grandmother were all perfect, but what about the great grandmother?

According to Leviticus 12, for the seven days following the birth of a male child, the woman (Mary) was unclean, but the child (Jesus) was clean. After the “seven days,” Jesus presented himself for consecration at age 30. The 33 days represent Jesus’ crucifixion on April 3, AD 33, at age 33.

The seven days added to the 33 days represent 40, a period of testing, or trial ($7 + 33 = 40$). The 40 days ended *at the same time* that the 33 days ended; that is, the thirty-third day of the $7 + 33$ was the fortieth day.

What is the lesson for Leviticus 12? The fact that a woman bears a *female* child does not show double guilt but a *sequence*. Let us again consider the earlier table, as follows:

Male child:	Unclean for 7 days	33 days of cleansing
Female child:	Unclean for 14 days	66 days of cleansing

These numbers are not to be considered as doublings (as $7 \times 2 = 14$, as $33 \times 2 = 66$, and as $40 \times 2 = 80$) but as $7 + 33 = 40$, and $7 + 33 = 40$. These are *two separate pictures*: one 40 and another 40. The same is true of the woman—but later.

The difference in the days (80 for a female child and 40 for the male child) was a “double” in the sense of a similar portion, a *like* portion, and not twice as much. The female was a succeeding *similar* 40-day period. Another example of such a “double” (similar portion) was Elisha’s request for a *like* portion of Elijah’s spirit (2 Kings 2:9).

Each of the sevens is a *presentation* period. At the end of the first seven, Jesus presented himself at Jordan, being 30 years old (in the fullness of manhood) and a perfect being. At the end of the first 33, he had proven faithful unto the ignominious death of the Cross and was born of the Spirit.

At the end of the second seven, the Church, being considered perfect, was presented (and legally accepted) at Pentecost when the Holy Spirit came. At this time, sonship was opened up, Jesus having presented his merit on high to justify the apostles, and the Church officially began. When the Holy Spirit came down on the house where the apostles were locked in, this great unseen power shook the house, tongues of flame alighted on the apostles, and they were able to speak in tongues. These were all signs of the Church’s legal acceptance. (In contrast, the type of justification of the apostles during Jesus’ ministry was like that of Abraham, who, as James 2:23 states, was “the Friend of God.” Abraham’s heart was right, but he was not recognized in the sense of sonship.) For the Church, the Day of Pentecost marked a new beginning. The second 33 represents the whole Gospel Age, at the end of which the Church, all 144,000, will be born of the Spirit—just as Jesus was born of the Spirit in AD 33.

The drama of the mother of a male and a female child focuses in on *her* cleansing, as pictured by Eve and all of her children. The Gospel Church *alone*, by itself, is pictured *only* as a woman. When the Church is pictured as a man (*singular*), Jesus the Head is included—that is, The Christ. However, the Church (without the Head) is sometimes pictured as men (*plural*): soldiers of Christ, underpriests. But the world’s High Priest (*singular*) is The Christ (Head and body). Therefore, in Leviticus 12, the female child pictures the Church, which is composed of male and female members, and the male child pictures Jesus.

When the days of a mother’s purifying were fulfilled for a son or a daughter, she was cleansed after making a burnt and a sin offering. Remember, there are two time periods: $7 + 33$, and $7 + 33$. After Mary, an imperfect woman, gave birth to Jesus, she followed the instructions of this chapter. Instead of offering a one-year-old male lamb for a burnt offering and a pigeon or a turtledove for a sin offering, she brought two turtledoves to the Temple (Luke 2:22-24). Her burnt offering shows how poor the holy family was—she could not afford the regular burnt offering sacrifice and had to offer the substitute (Lev. 12:8). Other humble surroundings attended Jesus’ birth: he was born in a cave and laid in a manger stone. Moreover, humble shepherds in a field were notified of the Savior’s birth and came and worshipped the holy child.

At the end of the Gospel Age, the blood will be released for application to the world of mankind. At this time, Jesus’ blood will cleanse Mother Eve and all her children. We are all condemned in Adam, but from another standpoint, we are all from Eve. Eve was part of

Adam, so when Adam is made whole, The Adam (Adam and Eve—and all their children) will be made whole.

At the end of the Gospel Age, when the feet members go as a group in the invisible rapture and are fully born on the spirit plane, there will be a time period before the cleansing of the human race, before their presentation for “circumcision,” before the new beginning of the mother (“Eve”). Similarly, when Jesus was born to Mary at the First Advent, there was a time period of seven days before she went to the priest to be cleansed. At the end of the 40-day (7 + 33) period, there will come a change for the Church.

ALL of the Law is spiritual—just as all of the physical creation (birds, animals, fish, etc.) is emblematic and has important spiritual lessons. Paul said that faith is the “substance of things hoped for” (Heb. 11:1). What is seen with the eye is changeable and can disappear, but that which is unseen is eternal—and is what God determines to do in the future. He *will have* a cleansed race that will live forever. He *will have* a Church that will live forever and be immortal. The Law instructs man while he is yet imperfect, but what is represented by the Law is designed to be a lesson to all future sentient creations throughout eternity. Only here on earth will sin ever be permitted.

Genesis 3:16 reads, “Unto the woman he [God] said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.” The implication is that if Adam and Eve had not sinned, there would have been *no pain* in childbearing. The pain was part of the penalty for disobedience.

Q: Please explain again the signification of the number of days with regard to the purification of a woman who bore a male child or a female child.

A: The woman’s purification was 80 days for a female child and 40 days for a male child. The additional 40 days for the female child were a “double” in the sense of a *similar* succeeding portion, that is, a *corresponding* portion (like Elisha’s request for a “double” portion of Elijah’s spirit), and *NOT* twice as much.

Leviticus Chapter 13

Chapters 13-15 pertain to the laws of leprosy. Before the spiritual lessons are considered, the natural picture must be understood.

Evidently, it was assumed that the general appearance of the start of leprosy was known. The populace would have seen lepers around and thus have known the color and nature of the disease, and whether it was in an early or late stage. Therefore, if a skin disease or eruption looked suspicious and could possibly be leprosy, the individual was required to go posthaste to the priest to have it diagnosed.

Some clues are given to determine whether the person was bordering on leprosy or was already seriously ill. (Similarly, in the study of the clean and unclean animals, certain things had to be constantly kept in mind to determine whether the food was clean or unclean—whether the animal was cloven-footed and chewed the cud, whether the fish had fins and scales, etc.)

Lev. 13:1 And the LORD spake unto Moses and Aaron, saying,

Lev. 13:2 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:

Clues for suspecting that a person might have leprosy:

1. A “rising” (swelling or lump) of some kind
2. A “scab” (eruption—RSV)
3. A “bright spot” (spot)

The person under suspicion was to go to Aaron or one of his sons (that is, to the priesthood). If he did not go of his own volition, then the family or a neighbor was required to bring him to Aaron the priest. The spiritual connotation will be treated later.

Lev. 13:3 And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, 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.

The priest was to “look on” (carefully examine) the plague in the skin. He was to see if any hair in the swelling, etc., had turned white. The color of the hair (white, black, or normal) was significant. He also looked to see if the eruption was only superficial or deeper. A coloration or indication that the disease had spread below the epidermis into the body proper was more serious—although not necessarily leprosy either. Going to the priest was much like going to a doctor, who checks for multiple symptoms before diagnosing a disease and prescribing for it.

When the priest saw that the hair was white and that the disease was below the skin, he pronounced the individual unclean. In other words, the diagnosis was unfavorable because there was white hair in the infected area. (Presumably the individual was young or middle-aged, not an old person with naturally gray or white hair.) “White” is normally a symbol of age, so the white hair indicated an unfavorable aging. Spiritually speaking, the person has grown old in the sin. Thus the sin is not a sudden failure, but something that is practiced, a chronic condition, and that which is chronic needs more attention.

Like leaven and other things in the Bible, leprosy is a symbol of sin. Just as there are different kinds of leprosy, so there are different kinds of sin. Leprosy was considered incurable at the time of the writing of the Old Testament. Now doctors say it can be “cured,” but there are two major kinds of leprosy. The common kind can be arrested under proper conditions, but the other kind is not curable. However, even when the leprosy is arrested, it causes a certain kind of disfigurement so that the party feels more comfortable living in a leper colony than coming back into society. The leprosy here in Leviticus was a more serious malady that must be distinguished from the leprosy in Africa today. A cure from leprosy in Old Testament times was regarded as a miracle.

Comment: A sister had heard that animals cannot get leprosy, only human beings. If that is the case, leprosy is an even more fitting symbol of sin because humans possess a conscience and animals do not.

Reply: That is an interesting comment. I cannot say yes or no, but I do not know of a leprous animal. Clothing, a house, wood, and stone can all get leprosy.

Back to the account. This first case was diagnosed as being leprous, for the disease was deeper than the surface of the skin and white hairs were manifest in the diseased area. The individual was summarily pronounced unclean, which meant he was banished from society and lost certain privileges.

Lev. 13:4 If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath

the plague seven days:

Verse 4 discusses a quarantine period of seven days. Three conditions resulted in a quarantine instead of a pronouncement of being unclean: (1) the skin of the suspicious area was white; (2) the spot, swelling, or scab was superficial; and (3) the hairs in the area had not turned white. The quarantine was a protection should leprosy develop. Although caught in its incipient state, the problem was not cured. The question was whether the disease would progress further or just heal and be clean.

Lev. 13:5 And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more:

On the last or seventh day of the *first* quarantine period, the priest reexamined the party. If the eruption, or plague, was arrested and had not spread, the person was quarantined for another seven-day period. Without our even considering the chronological and spiritual lessons, the two quarantine periods tell us that leprosy was not to be trifled with. Even though the first seven-day quarantine period had expired and the spot had neither spread nor regressed but was at a standstill, the quarantine period was extended for another seven days. Note: It is significant that there were *two* seven-day periods for examining leprosy.

Several possibilities were involved in the diagnosis of leprosy:

1. The person had leprosy.
2. The problem area remained suspicious-looking.
3. The problem was not leprosy.

At the end of the *second* seven-day quarantine period, there were two possibilities:

1. A favorable diagnosis (verse 6)
2. An unfavorable diagnosis (verses 7 and 8)

Lev. 13:6 And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean.

On the seventh day, the end of the *second* seven-day quarantine period, the priest again looked at the person. In this case, the plague had become “somewhat dark,” meaning that the bright spot was dimming and clearing up. This was *favorable*, and so was the fact that just as in the first seven days, the plague had not spread in the skin. Now the priest could declare the individual clean because that which had appeared to be leprosy was just a scab. But even though the individual was pronounced clean, he had to wash his clothes.

Lev. 13:7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

Lev. 13:8 And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.

But if the scab had spread by the last or seventh day of the *second* seven-day quarantine period, the individual had to go to the priest again, and the priest pronounced him unclean. This procedure emphasizes that leprosy (like sin) is similar to terminal cancer. Even if caught in its incipient state, leprosy is very difficult to eradicate. The suggestion is that it took more than two weeks to find out that the individual had leprosy. Leprosy works insidiously (quietly and slowly), and that is how sin works. The party either progresses in sin or overcomes (arrests,

eradicates) it. Therefore, after this long examination period, the priest pronounced the leprous party unclean and put him out of the camp, as in the first instance (verses 2 and 3).

Lev. 13:9 When the plague of leprosy is in a man, then he shall be brought unto the priest;

Verse 9 is a repeat of verse 2. If a person had leprosy, or if there was a suspicion that he had it, he had to be brought to the priest for a diagnosis.

Lev. 13:10 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;

Lev. 13:11 It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean.

In this case, the priest looked at the individual and saw that (1) the “rising” was white, (2) the hair had turned white, and (3) raw flesh was in the swelling. These *three* symptoms not only *confirmed* a diagnosis of leprosy but meant that it had progressed to an *advanced* state. We will find out later that this advanced state was *greatly advanced* and horrible, for a white swelling, white hair, and raw flesh all being in the infected area meant the leprosy was “*old*.” The flesh was raw, tender, and *sensitive*.

Because the leprosy was confirmed, there was no point in quarantining the person; that is, the priest did not “shut him up.” Instead the person was immediately pronounced unclean and put outside the camp and denied certain privileges.

Lev. 13:12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh;

Lev. 13:13 Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean.

Verses 12 and 13 are startling. The text does *not* say, “If something that *appears to be* leprosy breaks out in the skin....” In this case, the party *definitely is a leper*, and yet the priest has to “consider.” Why would the priest have to “consider” leprosy? Ordinarily a leprous person would automatically be unclean but not here. The leprosy covered the *entire* body, but the extenuating circumstance or mitigating factor was that the skin had “all turned *white*.” Notice, however, that the text *does not say* the leprosy was deeper than the skin or that the hairs were white—and there was no eruption or swelling. In other words, although the skin was whole, it was still leprous but not in the usual sense. The point is that the leprosy was *spread out, diffused*. (Note: If the leprosy was in a lump, boil, depression, raw flesh, etc.—if it was localized and concentrated—that would be another matter, as stated in verse 14.) The startling thing was that *such a person was pronounced clean*, the reason being that the leprosy was *white*. Nevertheless, the pronouncement of clean is a *mystery* that will be discussed later.

Lev. 13:14 But when raw flesh appeareth in him, he shall be unclean.

Lev. 13:15 And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy.

However, when raw flesh suddenly appeared, the person was pronounced unclean and leprous without further consideration. In other words, even though the leprosy had previously spread all over and the skin was white, the sudden appearance of an eruption, raw flesh, etc., in a concentrated area made the individual unclean. What was the reason for the unclean

pronouncement? For this kind of change in leprosy, the person was *accountable*.

When an individual with leprosy was entirely covered with a white scurf that was whole *and smooth*, he was considered clean, but once raw flesh, an eruption, a swelling, white hair, or one of the other symptoms of leprosy appeared, he was unclean.

Lev. 13:16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

Lev. 13:17 And the priest shall see him: and, behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean.

If the raw flesh, etc., turned *all white and smooth again*, the individual was to go to the priest, and the priest would pronounce him clean. Notice the three progressions of leprosy:

1. The leprous individual was all white and hence was pronounced clean.
2. A raw spot appeared, and he was pronounced unclean.
3. The flesh turned all white again, and he was pronounced clean.

Immediately and summarily, the person was pronounced clean or unclean depending upon the progression—*without deliberation or further consideration*. In other cases, studied earlier, where leprosy *might be* the diagnosis, there was a quarantine period, a second quarantine period, and even a third little extension, but here the raw flesh, etc., *WAS LEPROSY*. The individual was definitely unclean. Notice verse 17: “If the plague be turned into white; then the priest shall pronounce him clean that *HATH* the plague.”

An IMPORTANT point thus far is that Leviticus 13 is making two large subdivisions, as follows:

1. There was a *suspicion* of leprosy with quarantine periods. A clean or unclean pronouncement resulted depending on whether the progress was favorable or unfavorable.
2. Without question the person *had leprosy*—it was a fact—for the leprosy had manifested itself in a peculiar fashion. However, even though the person had leprosy all over his body (and *had been pronounced unclean*), he was subsequently pronounced either clean or unclean depending on circumstances.

Lev. 13:18 The flesh also, in which, even in the skin thereof, was a boil, and is healed,

Lev. 13:19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shown to the priest;

Here is the case of a boil (the following conditions would also apply to an eruption or a spot). A boil is a rising, but there are different types of boils. For example, a lump may or may not be sensitive. Usually a boil is tender but not serious; in other cases, leprosy breaks out in the boil. In other words, a boil *may be* a symptom of leprosy. Verse 18 describes a boil that was “healed.” Nevertheless, verse 19 tells that at the site of the boil, the person had a “white rising” or a “bright spot” that was white and somewhat reddish (that is, inflamed and sensitive), so he was required to go to the priest.

Lev. 13:20 And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil.

If, when the priest examined the boil, it was more than skin deep and had white hairs, the

priest declared the person leprous and pronounced him unclean, for “a plague of leprosy [had] broken out of the boil.”

Lev. 13:21 But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days:

If, however, when the priest looked at the boil, he found that it was superficial and did not have white hairs—although it was “somewhat dark”—he quarantined the person for seven days.

Lev. 13:22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague.

If, after seven days, the condition had spread, the priest pronounced the person leprous and unclean.

Lev. 13:23 But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall pronounce him clean.

If, after seven days, the boil (or spot or eruption) had not spread, it was just a boil, and the person was pronounced clean. Although localized and tender, the boil was not a spreading leprosy. The suspicion was not borne out—the boil was not the beginning of a serious malady.

Lev. 13:24 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;

Lev. 13:25 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.

Lev. 13:26 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:

Lev. 13:27 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.

Lev. 13:28 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.

Verses 24-28 are more or less repetitious, but the repetition is helpful. Again the quarantine period of seven days is mentioned followed by a reexamination of the inflammation and a pronouncement that was either favorable or unfavorable.

Verse 28 describes favorable indications. The lump or inflammation was still there, but the bright spot was progressing favorably by now, being “somewhat dark” (dimmed or modified), and was contained. Incidentally, the Hebrew word translated “dark” can have two different or opposite meanings depending on context.

Lev. 13:29 If a man or woman have a plague upon the head or the beard;

Lev. 13:30 Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.

Lev. 13:31 And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days:

Lev. 13:32 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;

Lev. 13:33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more:

Lev. 13:34 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.

Lev. 13:35 But if the scall spread much in the skin after his cleansing;

Lev. 13:36 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.

Lev. 13:37 But if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.

Verses 29-37 are somewhat repetitious, but certain other factors are introduced. A principle to remember in studying God's Word is that He rewards us for serious, concentrated study on seemingly repetitious portions of Scripture. Sometimes our patience is tested with long, repetitious chapters, but God is testing us to see just how deep our interest is. We are rewarded in proportion to the intensity of our interest, for we are to seek for wisdom as for treasure and hidden gold. "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold" (Prov. 3:13,14). Therefore, the repetition here in Leviticus 13 is highly instructive. For instance, "scall" is introduced. Scall was an itching disease that continually wanted scratching.

The following details were added in verses 29-37:

1. "Yellow hair," in addition to white hair, was a symptom of leprosy.
2. A "woman," as well as man, was to be examined for leprosy.
3. The leprosy was *on the head or in the beard*, which is also a part of the head. Thus it was in a *designated area*, whereas earlier the leprosy was localized, but the area was not specified.
4. The head or beard was *shaved* but not the infected area, or the scall part. The purpose of shaving was to make it easier for the priest to see if the leprosy had spread. In other words, if a woman had scall on her head, all of the hair on her head was shaved off except for the actual spot where the scall was. A shaved head was humiliating.

Verse 34 states that after the second seven-day quarantine period, the party with scall was reexamined. Because the scall had not spread or gone deeper, the priest pronounced him clean and instructed him to wash his clothes.

Verse 35 indicates an unfavorable situation. "But if the scall spread much in the skin *after his cleansing*" refers to the *same* individual. (1) He had the scall. (2) He was shut up (quarantined)

for seven days. (3) The priest reexamined him and determined that the scall had not spread or gone deeper. The suggestion is that the scall was arrested, so the individual was pronounced clean. (4) But subsequently the scall began to spread, so the individual had to return to the priest for another reexamination and rediagnosis. This time he was pronounced unclean. The point is that just because a person was pronounced clean at one time, that did not mean he remained clean.

Verse 37 tells that if, after the seven-day period, the scall had not spread and black hair had replaced the thin yellow hair, the disease was considered arrested. The person was returning to normal health, so he was pronounced clean.

Lev. 13:38 If a man also or a woman have in the skin of their flesh bright spots, even white bright spots;

Lev. 13:39 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.

Lev. 13:40 And the man whose hair is fallen off his head, he is bald; yet is he clean.

Lev. 13:41 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.

Lev. 13:42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead.

Lev. 13:43 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;

Lev. 13:44 He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head.

Lev. 13:45 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.

Lev. 13:46 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.

Additional details presented in verses 38-46 are as follows:

1. Several spots appeared (as opposed to a single spot).
2. If pronounced clean, the spots were called *freckles*.
3. Baldness in itself was not shameful.
4. A person who was pronounced unclean had to (a) rent his garments, (b) bare his head, (c) cover his upper lip, and (d) cry, "Unclean, unclean!"
5. When a person had a leprous sore in his bald head or forehead, the priest had to pronounce him "utterly unclean."
6. All lepers had to live alone outside the camp.

In other words, when a leprous sore appeared on a bald head or forehead, that person was required to expose the disease in his head to public view. He could not wear a hat, for example, but had to go bareheaded so that the leprosy could be seen. And to emphasize the leprosy even more, he had to cover his upper lip with a mask, as it were, and cry, "Unclean!" These actions alerted others that the leprosy was *contagious*.

American doctors wrongly claim that leprosy is not contagious, whereas doctors in other countries consider it contagious. The Bible is correct!

To the nation of Israel, leprosy was considered a *punishment* from God along *physical* lines. To the Christian, leprosy indicates *spiritual* sickness—*sin*!

To repeat: The leper had to profess his uncleanness. Not only did he have to expose his malady to public view and cover his mouth lest he infect others, but he had to shout, “Unclean,” when anyone was nearby or approaching. He was obligated to warn others.

Verse 46 applied to *all* lepers; that is, all lepers had to dwell alone outside the camp. However, this requirement was introduced here to show that the one who had leprosy in the head was *utterly* unclean and had to expose the leprosy to public view. When leprosy occurred in other parts of the body, the person was not required to expose it, just in the head. However, *all* lepers had to go around in tattered garments and cry, “Unclean, unclean!” The leper’s being denied certain privileges was like an *excommunication*.

Review of Chapter 13 From a Spiritual Standpoint

Verses 1-3: In this *unfavorable* judgment, the priest pronounced the party unclean, leprous, based on two symptoms: white hair and the swelling going deeper than the surface of the skin. Leprosy is a symbol of sin. The setting of this chapter is the Millennial Age, but there are Gospel Age lessons as well.

There are two ways of viewing or interpreting leprosy as a symbol of sin:

1. From a *personal* standpoint—as an *individual* anytime, for example, in the Kingdom.
2. From a *dispensational* standpoint—for a *class*. This concept is broader, but there are certain chronological limitations.

The hair turning white was *unnatural*, that is, not due to old age. This symptom signifies an *old* sin, not a momentary stumbling or a one-time transgression. It is a *long-standing* symptom. Leprosy being below the surface of the skin indicates that the sin is deeply embedded. As in the type, the leprosy was not superficial but had invaded the body system, so in the antitype, the sin is not superficial but has invaded the individual or class. These *two* symptoms assure the diagnosis of leprosy, the principle being that “in the mouth of two or three witnesses shall every word be established” (2 Cor. 13:1; Deut. 17:6; 19:15; Matt. 18:16).

The unclean pronouncement of leprosy was made by Aaron (the high priest, that is, Jesus) or one of his sons (the underpriests, that is, the Church). In other words, a person who was suspected of having leprosy was taken to the priesthood for examination, and they made the pronouncement. In this case, it was a clear-cut diagnosis of leprosy. The party needed no further examination, no quarantine period.

There were three basic indications of possible leprosy:

1. A *swelling*, a lump, or a rising *looked like* leprosy.
2. An *eruption* or an inflamed area, called a “scab” in the King James, *looked like* leprosy. Normally pus or fluid emitted poison from the infected area. The running sore was contagious and infectious; thus there was danger to others through a spreading action.
3. A spot or a *bright spot* *looked like* leprosy.

Of course with any of the above symptoms, white hair and a condition deeper than the skin confirmed the diagnosis of leprosy. Now we will consider the *spiritual* applications, or counterparts, of the symptoms of leprosy. All of these applications are serious and, if not corrected, will result in an individual not getting life in the final analysis.

1. A *swelling* pictures pride or boastfulness. The Lord hates a proud person; such individuals are an abomination in His sight.
2. An *eruption*, which is a sensitive area, represents an *overly* sensitive, touchy person, that is, a faultfinder. We should be sensitive but not abnormally so. A “root of bitterness” is indicated here (Heb. 12:15). This condition leads to malice and bad feelings, which affect others adversely.
3. A *bright spot* is a blemish or an imperfection, that is, any other “blemish” from *God’s* standpoint. The blemish would not be from man’s standpoint unless, of course, it was God’s standpoint too. For example, Jesus was criticized, but the criticism was not valid.

Verses 4-6: In this case, the victim looked suspicious and went to the priest with symptoms that might indicate leprosy, but he was exonerated after two seven-day periods. In other words, the victim appeared to have leprosy but was pronounced clean after two seven-day quarantine periods. When he originally went to the priest with his symptoms, the priest noticed two things that suggested a more savable condition: (1) the hair had not turned white and (2) the suspicious area was not deeper than the skin. Nevertheless, even though the suspicious area was localized and superficial—somewhat favorable indications—the person could still have leprosy and was quarantined for seven days. At the end of the seven days, the person had to return to the priest for another examination. If the suspicious area had not spread, the priest quarantined him for another seven days. At the end of the second seven days, the person again returned to the priest for an examination. The priest noticed that the suspicious area had turned “somewhat dark.” With an eruption, this would mean a scab, which was favorable, superficial, and minor. With a lump, this would mean that the symptom was fading, vanishing. The priest pronounced the individual clean.

Verses 7 and 8: In this case, following a quarantine and reexamination, the priest pronounced the person unclean because the scab had spread. Thus a scab could be favorable or unfavorable depending on whether or not it had spread.

In summary, there were three possibilities for a person suspected of having leprosy. (1) The party was immediately pronounced unclean (verses 1-3). (2) A diagnosis of leprosy was uncertain, so the party was quarantined, reexamined, and pronounced clean (verses 4-6). (3) A diagnosis of leprosy was uncertain, so the party was quarantined, reexamined, and pronounced unclean (verses 7 and 8).

Spiritual Application Considered From an Individual Standpoint in the Kingdom

A person will come forth from the grave with the *same* character that he had when he died. This particular person would be one who not only was of the Adamic race but was especially obnoxious and hence in need of special treatment. Isaiah 65:20-22 speaks of a quarantine period of 100 years: “There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.” These verses are addressed to Israel, but the nation of Israel is a representation of the whole world, who will have to come under the New (Israelitish)

Covenant.

Notice, “there shall be no more thence an infant of days, nor ... [a person who] hath not [ful]filled his days.” Today a baby can die right after birth or after only a few days. When that individual is raised in the Kingdom, he or she will be an infant. Under the new arrangement, that individual cannot die again as an infant but will be allowed a 100-year (fair) trial, all things being equal. Generally speaking, people today live to be 70 or 80 years old, so a 100-year opportunity is more than fair, especially since they will live under the new circumstances and have the knowledge of Christ, the Kingdom, and its laws. After this 100-year trial period, the individual will be reexamined to see whether he is fit to live longer. Some will pass this trial but fail at the end of the Millennium because of hiding their serious sickness or malady. The seven days in the type do not refer to the Gospel Age or the Millennial Age per se, but to an individual’s quarantine period in the Millennium of a full, fair 100 years.

Some who die currently at 80 or 90 years of age have said, “Oh, if only I had my life to live over!” That is exactly what will happen when they are called out of the tomb in the Kingdom. They will get a new start, a 100-year trial, even though they died at an old age. At the end of the 100 years, any who remain sinners *outwardly* will go into Second Death. Those who have made sufficient progress and outwardly obey (make *visible* progress) will continue to live until the next testing period at the end of the Millennium. The final test will be an *invisible* test that reveals the heart condition. Stated another way, at that time, one will die as an incorrigible sinner for not making *invisible* progress. Luke said that those who are accounted worthy to live into the ages of ages will never die. “They which shall be accounted worthy to obtain that world [age], and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection” (Luke 20:35,36).

Verses 9-11: These verses begin the same as earlier verses except that they start to interpret and give a clue: quick, raw flesh. (A principle of the Divine Word is that the careful Bible student is rewarded for wading through the repetition. Of thoroughly consecrated Christians, perhaps not one in a thousand really reads and studies these chapters because they are repetitious and complicated.) The quick, raw flesh was highly sensitive skin. Although not always true, in this particular case, the eruption was in the swelling. Moreover, this was an “*old* leprosy.” The white hair indicated that the individual was *aged* in sin; the sin was *chronic* and *habitual*, not a momentary stumbling. Because the leprosy was *obvious*, the person with these symptoms was pronounced unclean right away; that is, he was not “shut up,” or quarantined, and later reexamined.

Verses 12 and 13: If leprosy covered the person *from head to toe*, the priest “*consider[ed]*.” This situation was unusual, for we would think that if the leprosy was all over the body, the individual would be pronounced unclean immediately. What was the extenuating factor? The reason the priest had to “consider” is that the *skin was white*; that is, the leprosy was not a running or spreading infection but was all over the body, and there was no sensitivity or swelling. This condition was unusual but very favorable, so the *leper* was pronounced *clean*.

Spiritually speaking, the person’s sins were covered—he was a “leper,” but his sins were covered. The antitype would be *open, unabashed confession of sin*. The person recognizes he is a sinner, is ashamed of the sin, openly confesses it, repents, and then gives evidence of repentance. An example would be David, who *publicly* confessed his sin to the whole nation; his Psalms reflect his repentance and sorrow for sinning. All mankind are sinners, being born of Adam. The Christian’s righteousness is an imputed righteousness. Mankind will come forth from the tomb in the condition in which they entered it, and as they obey, they will gradually get health and perfection.

Thus this type of leprosy, in which a person's flesh from head to toe "is *all turned white*," shows *forgiveness*. Open, unabashed confession of sin requires great humiliation. Forgiveness is predicated upon confession, repentance, and reformation of character. Open confession of sin is to be commended. In the Church, many brethren remain quiet about certain sins because they realize what is involved in *publicly* stating a case before others. Brethren who publicly confess grievous sins can be reinstated.

Verses 14-17: But if raw flesh appeared in the individual, he was pronounced unclean. In other words, a person was not necessarily exonerated on a permanent basis. If his future conduct again turned to the sin, an unclean pronouncement was made. The appearance of raw flesh meant that his skin was no longer all white. ("Quick raw flesh" was the same as "raw flesh.")

Q: Do verses 15-17 show that in the Millennium there can be repentance and forgiveness, but the ones who stumble into the sin again are pronounced unclean? However, if they repent, they can again be pronounced clean?

A: These cases are not carried through ad infinitum but are expressed in simplicity as two trial periods. Consider the Christian, who prays for forgiveness *every day*. Certainly circumstances in the Kingdom will be just as favorable. Of course a pronouncement of leprosy pictured a more serious sin or malady.

These verses give us an idea of how people will be treated in the Kingdom. If they are *trying* to obey and fail, allowances will be made. While the Kingdom is an age of works and the Gospel Age is an age of faith, certain basic *principles* are common to both, but the *arrangements* are different.

Verses 18-23: Here a *previous* boil healed and was not leprous. However, subsequently leprosy developed out of that boil. The spiritual lesson is that out of a *minor* condition, a *major sin* can develop. We are to remove every root of bitterness, malice, etc., lest that root grow into a tree of sin. A seed (thought) can grow into a plant.

In the association with others, a boil could cause problems. A sensitive boil was either red or white, and it could be either superficial or deep. An angry red boil was unfavorable because it was spreading below the skin. These symptoms were all important for a proper diagnosis.

Notice the *two* symptoms in verse 20 for a person to be declared leprous: deeper than the skin and hair turned white. Similarly, *two* characteristics were needed for an animal to be clean: chewing the cud and parted hooves.

If there were no white hairs and the irritation was superficial and had somewhat darkened, the person was shut up for a seven-day quarantine (verse 21). The signs *seemed* favorable, but additional time was needed to determine if the person was really clean. If, after the seven-day quarantine, the priest saw that the irritation had "spread much abroad in the skin," then the person was pronounced unclean, leprous (verse 22).

In verses 19 and 20, the suspicious area was called a "boil," but in verse 23, it was a "bright spot." In other words, the conditions mentioned in verse 2 (lump, rising, spreading irritation, running sore, bright spot, boil, etc.—any blemish) were treated somewhat interchangeably. In each case, the priest looked for white hair and for depth in the condition because two symptoms were needed for a diagnosis of leprosy.

Another spiritual lesson is that some experiences in life can leave a *lasting* impression, a *deep*

wound to our spirit. Such “wounds” are to be kept private lest they hurt or injure others.

Verses 24-28: The implication in verse 28 is that the bright spot is a *localized* inflammation that is not spreading. Verse 24 again interchanges and includes a number of symptoms (hot burning, quick flesh, reddish bright spot, etc.). In other words, if we are to be kings and priests in the next age, we must be *thinkers* on God’s Word and its principles *now*. We do not have to be scholars, but we must *observe* certain things. Leviticus 13 is telling us what symptoms the priests back there had to look for. The lesson is that we, as prospective antitypical priests, must observe certain things now in the present life. In carefully studying this chapter, we should be able to almost take the place of the priest back there.

The spiritual principle is the same. Paul criticized brothers for taking each other to the law and not judging the matter themselves according to scriptural principles (1 Cor. 6:1-3). “Know ye not that we shall judge angels? how much more things that pertain to this life?” Paul was saying, “Do you mean to tell me that you are going to judge men and angels when you cannot even judge this simple matter in the Church?” To be of the Little Flock, we must run a *marathon* race, and we must *run* until we drop dead. Paul’s advice was, “*Run to win the prize!*” If we are of the Little Flock, we will have to do the things described in Leviticus 13. Accordingly, we are being instructed in the principles and lessons of God’s Word *now* for the *future*. We must live by *every word* that proceeds out of the mouth of God (Matt. 4:4). Although we do not have to be a scholar, we should *desire* to be one. Hear Paul’s reprimand: “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” (Heb. 5:12). Considering the time the brethren had been in the truth, they should have been teachers. Instead Paul had to go back over the fundamentals again. Even sisters should be “teachers,” not from the platform but in *understanding*.

In summary, Leviticus 13 tells of the duties of the priesthood in the Kingdom with regard to the disease of leprosy, quarantine periods, and symptoms considered dangerous but not necessarily terminal. However, the symptoms will be terminal *if they are not checked*. This principle applies in the present age too, for *sin is fatal if not checked*. The consecrated should examine themselves and not let any root of bitterness arise.

Incidentally, discussions can be animated without ill will. “Be ye angry, and sin not” (Eph. 4:26) is one example. There are times when anger is proper, and steps even have to be taken.

Verses 29-33: For the first time, a woman was brought into the picture, showing that the requirements for a man regarding leprosy applied equally to *both* sexes. Verse 30 treated a plague of scall in the head or the beard. Two symptoms indicated leprosy: (1) Yellow (or white) hair showed *time or age in sin*, that is, a *practiced sin*, a *habit of sin*. (2) The scall was deeper than the skin, indicating not a superficial malady but one that penetrated the body proper. When both symptoms were present with the scall, the party was pronounced leprous.

In verse 31, the individual with the plague of scall was not summarily pronounced leprous because it was superficial, but there was no black hair in it. The inference is that had there been black hair, the victim would have been pronounced clean, that is, no leprosy. Thus the absence of black hair aroused suspicion, requiring a seven-day quarantine. Thus three cases are really considered here: first case unclean, second case suspicious for seven-day quarantine, and third case clean.

At the end of the seven days, the priest saw that the scall had not spread, there was no yellow hair, and it was superficial, yet the priest did not pronounce the party clean but quarantined him for another seven days (verses 32 and 33). Why? Because the case was still undecided. The

party was shaved *around* the affected area. By thus isolating the affected area (scall, swelling, burning, etc.), the priest could see more clearly whether there was improvement or deterioration. However, the party had to go into quarantine a *second* time. This was a new detail, for previous cases were pronounced either clean or unclean right away, or if there was doubt, the clean or unclean pronouncement came after a seven-day quarantine period. Thus this *second* seven-day quarantine was an added detail.

The *two* seven-day periods show how the Lord will deal with mankind in the Kingdom. There will be two judgment periods: after 100 years and at the end of the Kingdom when Satan is loosed (Rev. 20:7-9). Those who succumb to his influence will lose life when fire comes down from heaven and consumes them. Thus there will be *two* complete inspection periods. “Seven days” can mean either a *dispensational* occurrence (as in seven epochs) or *completion* (to be considered under verse 45).

Verses 34-37: These verses pertain to the inspection after the *second* seven-day quarantine. There were three possibilities, as stated below.

1. Verse 34 is the same as verse 32. If the scall did not spread after the *second* seven-day period, the man was pronounced *clean*, for this was an arrested case, a remission, a cure. What is the *spiritual* meaning? In the Kingdom, one who passes *both* the 100-year period and the test in the Little Season will get life.
2. After the *second* seven-day period, the scall was seen to *spread*, so the priest did not bother to look for the white or yellow hair (verses 35 and 36). Normally (that is, after the *first* seven-day quarantine), *two* symptoms were needed to pronounce a person leprosy. But after the *second* quarantine, only *one* symptom was needed for a diagnosis of leprosy because the disease was spreading.
3. After the *second* seven-day isolation period, there were two favorable signs: the scall had not spread (the disease was arrested), and black hair was growing in the suspicious area. This development was even *more favorable* than the condition in verse 34, for the black hair indicated *progress* versus just a stay or remission.

After the first seven-day quarantine
 2 unfavorable symptoms meant leprosy
 1 unfavorable symptom meant quarantine

After the second seven-day quarantine
 1 unfavorable symptom meant leprosy

Verses 38-44: Originally two symptoms were needed for a diagnosis of leprosy. After the second seven-day isolation period, only one symptom was needed. But here was an unusual case, of which there will be several, with just *one* symptom. A bald head (such as Elisha had) was just that, and the person was pronounced clean. However, if an eruption occurred in the isolated bald area—a “white reddish” sore or a rising, or swelling—the man or woman was diagnosed as leprosy. In other words, the bald head was suspicious and could be leprosy. The appearance of a white reddish sore or swelling was obvious in a bald head.

These instructions pertained to the *head* (not to other parts of the body). The head is a symbol of the intellect, and it is also the place of reverence. Because the head (intellect) was involved, a lesser (only one) symptom made a person unclean. This diagnosis suggests that if a person’s motives, doctrines, thinking, or principles are in sin, he is in a much more *dangerous* condition than one who stumbles (makes mistakes). For example, sometimes a person is a victim of circumstances or sudden temptation, and the sin is *not* the result of premeditation. Consider the sin of murder. More allowance is made for emotional murder than for premeditated murder.

Sin in the “head” is more grievous, so punishment is rendered more peremptorily. Since a *habit* of thought, values, principles, morals, etc., produces the sin, the danger is more acute and, therefore, must be watched more fastidiously.

Any of these kinds of leprosy can be cured, but they are beyond human redemption. The person is rescued by Divine Providence, as we shall see.

Verses 45 and 46: These two verses follow *any* of the others in which the person is pronounced *unclean*. In other words, at the end of a *long list* of diagnoses, this information is provided to apply to *all* cases—whether the person was diagnosed unclean (1) immediately, (2) after a first quarantine period, or (3) after a second quarantine period. So that others could keep their distance and avoid contamination, the unclean ones, the lepers, had to *manifest outwardly*, in several ways, that they had the disease.

1. The clothes had to be rent; that is, lepers were not allowed to dress neatly and circumspectly. Therefore, seeing rent clothes at a distance aroused suspicion because they could mean (a) the individuals were lepers or (b) they were in mourning, experiencing great sorrow and calamity. In the latter case, ashes were also on their heads.
2. As lepers got within hearing distance, they were to cry out a warning: “Unclean! Unclean!”
3. Their heads had to be bare; that is, a leper could not hide his identity.
4. The upper lip had to be covered; that is, the mouth was covered, but the covering was loose on the bottom so that the lepers could eat and talk. Symbolically the covering meant the disease of leprosy (sin) was infectious and contagious.
5. Lepers dwelled alone “without the camp.” They were excommunicated from normal fellowship and even from their families.

The leper was *obligated* to warn others of his condition by crying, “Unclean!” This cry symbolized the fact that the sinner should *confess* his malady. Hence the cure of leprosy was contingent upon *obedience*. To obey, one did not try to hide his identity out of shame but confessed the sin and showed contrition by tearing his garments. Such actions showed remorse and a feeling not only of being unwanted but also of nonacceptability—a feeling many brethren had before getting the truth. Not feeling accepted sometimes precedes the feeling of a need for salvation and forgiveness of sins. If these requirements are obeyed, the signs are favorable. If the requirements are not obeyed, the inference is that the party will get the death penalty.

Confession and exposure were to be done *in* the party’s uncleanness, that is, *before* he would be pronounced clean. Sin must be confessed in order to be forgiven. Stated another way, repentance and reform are conditions of forgiveness.

Today leprosy as a disease is not well known. There was a leper colony in Africa 150 years ago. The disease is progressive, attacking the body like cancer, in a sense, until the victim dies. However, since leprosy is a very slow disease, a leper lives more or less a normal life cycle; that is, he does not die prematurely, all things being equal. Although slowly debilitating, the disease is horrible. It might start with the loss of all hair, including eyebrows. Another symptom is the darkening and loss of fingernails. And there is the consumption of the joints of the fingers and the toes, starting with the extremities, which fall off joint by joint even up to the ankles. The mucous membranes are also affected. Usually the eyes become darkened and shrivel in their sockets so that there are no eyeballs. The lips are affected in the advanced stage, and then the

tongue is consumed. Eventually, therefore, the leper can neither see nor talk. At that point he cannot even cry, “Unclean! Unclean!”

Appearance-wise, leprosy is loathsome. It is also contagious, or infectious. As leprosy advances, it is seen to be incurable, as if it were a divine punishment, the only cure being a *miraculous* one by the grace of God.

The Law taught the Israelites that leprosy had a symbolic meaning. As the disease advanced, the chances of retrieval become less and less. Accordingly, leprosy shows that during the trial period of the Kingdom, those who do not make progress will be given corrective stripes. Continued stubbornness—and hence failure to make sufficient progress—will ultimately lead to Second Death.

An example of a stripe in the Kingdom could be that if someone started to strike another person, his own arm would shrivel. Then the guilty party would have to ask forgiveness from both the person he was going to strike and the priesthood. That is why after each quarantine period for leprosy, the person had to go back to the priest to be diagnosed or rediagnosed. In other words, the priesthood pictures The Christ in glory as kings and priests over the world of mankind. The people will be partitioned under them in an organized fashion, and the “priesthood” will render judgments. Agents will act for them, but The Christ will be chiefly responsible for the judgments.

The *early* symptoms of leprosy were to be examined: a sore, swelling, lump, etc. (If leprosy was in an advanced state because one had neglected to go to the priests earlier, then the disease did not need diagnosis, for it was *self-evident* with joints falling off, etc.) The early symptoms were suspicious. In the *beginning* of leprosy, a person is *abnormally sensitive* contrary to the popular teaching about the disease today. This extreme sensitivity in the early stages is considered unfavorable in the antitype: touchiness, anger, jealousy, malice, bitterness, etc. But as the disease progresses for a little while, *numbness* sets in, and the leper becomes insensitive to pain. Thus leprosy becomes a relatively painless disease. And so, sin is like going downstream. To go upstream requires *effort*. It is *exhausting* to go against the current but *easy* to drift downstream. As leprosy advances, there is a loss of pain, sight, speech, and joints. When death approaches at the very end, however, there is great pain, for the leprosy has reached a vital organ. (Contrary to most other diseases, there is no pain with the unaffected organs.) Thus the successive peculiarities of leprosy are (1) sensitivity, (2) insensitivity, and (3) pain.

A book written by Oscar Wilde was the story of Dorian Gray, a man who was very handsome. As he grew older, he never seemed to age, and he retained his good looks. However, he had a picture painted of himself when he was a young man in the prime of life, and over time he could see himself changing in the picture, even if others could not. What would this mean spiritually? One who is sinning willfully is loathsome to those who are spiritually minded, as well as in God’s sight. But the person himself may not feel he is in sin because he is becoming insensitive to it and, in fact, is even liking the sin, so there is no pain of conscience. As time goes on, the sin keeps making more and more inroads. When Dorian Gray died, he was very, very old. Finally he got so distraught with the picture, his *real* self, that he slashed it—which was like suicide—and then he died. Because he was a bad person, doing all kinds of vicious things, the picture, accordingly, got uglier and uglier.

In summation, leprosy is a symbol of sin to be fulfilled spiritually in the Kingdom. The disease relates to the real inner man of that day.

Lev. 13:47 The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;

Lev. 13:48 Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;

Lev. 13:49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shown unto the priest:

Lev. 13:50 And the priest shall look upon the plague, and shut up it that hath the plague seven days:

Lev. 13:51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean.

Leprosy can also affect garments (linen, wool, and “skin,” or leather). In principle, this type of leprosy represents the same thing as leprosy with a man or a woman, for in Scripture the body is likened to a house or a tent, and our “garments” can get soiled or wrinkled. Hence not only the body but also the clothes put on the body and the house that is dwelled in are casings. Stated another way, we live in skin and bones, etc., and also in garments and houses.

The plague in the warp or woof can be greenish—another color is thus introduced here, in addition to black, white, red, and yellow mentioned earlier. The color green indicates age in the sense of mold. There would not be a running sore or a lump in the garment, but there could be a mold or scurf.

A green scurf would first be spotted in the warp or woof (weave) of the garment. The leprosy or suspicious sign would be in the crevice of the garment, in the weave, not just on the surface. Because the green scurf was suspicious, the garment was shut up for seven days. On the seventh day, the article was inspected. If the scurf or plague had spread in either the warp or the woof or in a hide, the diagnosis was a “fretting leprosy,” and the garment was unclean.

Comment: For “fretting leprosy,” the RSV has “malignant leprosy.”

Lev. 13:52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

Lev. 13:53 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;

Lev. 13:54 Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more:

Lev. 13:55 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.

If the plague in the garment did not spread, the garment was shut up for another seven-day period (just as with a human being). In addition, the garment had to be washed.

After the *second* seven-day period, “if the plague have not changed his colour” (that is, did not dim or return to the normal color of the garment), it was pronounced unclean. In other words,

if the garment did not show some improvement toward normalcy, even though the plague did not spread, it was considered leprous. There was adequate opportunity for cleansing, but it did not occur, so the garment had to be burned.

Here we are given insight into the destiny of those in the Kingdom who are still “lepers” after the *two* seven-day periods (the 100 years and the Little Season); namely, they are irretrievably lost in Second Death, for the burning shows destruction. Every opportunity will be provided in the Kingdom for an individual to walk up the highway of holiness—all “stones” and “lions” will be removed (Isa. 35:9; 62:10). Moreover, the “priesthood” (The Christ) will know exactly how to diagnose sin and what would constitute a cure and progress. Those who fail to respond properly will be cut off, as shown by the “fire” of burning. The garment being burned thus signifies the same fate as the incurable leper who had to remain outside the camp until he expired: Second Death. The “garment” is symbolically the same as the flesh, the individual.

Lev. 13:56 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:

Lev. 13:57 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.

Lev. 13:58 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.

Lev. 13:59 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.

For a garment, there were two quarantine periods and two washings. In other words, there was a washing after each seven-day isolation period.

The Christian tries to be without spot or blemish by seeking forgiveness of God at the end of each day and/or after each sin or error committed. Unless the sin is premeditated or committed willfully with full knowledge, it is covered.

Here, because the plague darkened (showed improvement), there was the possibility that the affected part of the garment could be cut off and burned while the rest of the garment was washed and retained. Accordingly, Jesus’ advice to the Christian was, “If thy right eye offend thee, pluck it out... And if thy right hand offend thee, cut it off” (Matt. 5:29,30). In other words, if we have a sinful habit, we are to deal with it *drastically*. If the weakness is eventually properly eradicated, the individual will get salvation. If the sin is not treated drastically, Jesus said it is possible for the *whole* body to go into Second Death.

In the Little Season, Satan will create conditions to make it look as if he is getting back into power and authority. Those who have not really reformed from the heart will want to return to former habits, and they will expose to their fellow man that their change to righteousness was only outward and done through *prudence*. Their actions will manifest that they were not in heart sympathy with the regulations of the Kingdom.

Living past the 100-year trial is not proof of either getting or losing life. *Appearance-wise*, it will be favorable—but that is all. And so, at the end of the first seven-day period, the leprosy had not spread. However, the individual was not clean, for he was quarantined again.

The account of Naaman's leprosy is recorded in 2 Kings 5:1-27. Naaman was a general in Syria, a Gentile nation. An Israelite maid suggested that he go to the prophet in Israel for a cure. Naaman did so, but he was angry at the simple cure Elisha suggested: go and wash in the river Jordan seven times. The river was *muddy*, and Naaman thought he was being ridiculed, for the rivers in Syria, flowing from the snows of Mount Hermon, were cleaner. However, to return to his homeland, he had to cross the Jordan, and his servants suggested that he just try the cure. In humility, Naaman condescended to follow Elisha's instructions. He dipped in Jordan once, twice, etc., with no visible progress, as far as we know, until the seventh time. It is to Naaman's credit that he persisted, and on the seventh dip, he was restored to normal. Faith, trust, obedience, and humility were exercised by Naaman to keep washing until the seventh time. Although he had crossed Jordan and was going toward Syria, the very noble Naaman went all the way back to thank Elisha, who lived near the capital of Samaria. When Naaman wanted to bestow gifts on Elisha, the prophet refused. Here was a foreigner, not tutored under God's laws, who showed greater progress than the whole nation of Israel. Jesus cited this instance to say that in all Israel none had manifested the faith to journey such a distance and fulfill all these requirements (Luke 4:27). Also, Elisha refused Naaman's gifts because to receive them would be taking credit to himself, and the cure had come from *God*.

The point is that *seven* dips resulted in Naaman's cleansing, and that would be like the *seven* days of quarantine with leprosy in Leviticus 13. Those who have the right heart condition and comply can be cured.

The chapters on leprosy inform us of the principles and techniques that God will use in the Kingdom to help those of mankind who are willing to be cleansed from sin. The cure is not instantaneous but progressive.

Jesus healed ten lepers who beseeched him (Luke 17:12-19). All he said to them was, "Go show yourselves unto the priests," the implication being that doing so might very well cure them. The ten anticipated that their cure would be effected upon arrival at the priests, but en route they found not only that their disease was arrested but that their *limbs* and *flesh* had been restored. What an outstanding miracle! However, only *one* of the ten lepers returned to give thanks to Jesus before going to the priests, and who was it? A Samaritan. (Presumably the other nine lepers were Jews.) Jesus used this incident as a backdrop for a lesson on ingratitude. Other outstanding Gentiles were the widow of Zarephath, the Samaritan woman, and Naaman. The one leper who returned to Jesus was told he did not have to go to the priest: "Arise, go thy way [home]: thy faith hath made thee whole." The leper was going to the priest in obedience to the original instruction, but Jesus released him because he was not a Jew. The nine Jews should have gone to the priest, for Jesus would not have contradicted the Law during his earthly ministry.

Leviticus Chapter 14

Lev. 14:1 And the LORD spake unto Moses, saying,

Lev. 14:2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

Lev. 14:3 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;

In the day of the leper's cleansing, the leper was brought to the priest, and the priest went forth to the leper. How are these two thoughts harmonized? The *leper* initiated the action by going to meet the priest, but they would have met at an intermediate point *without* the camp. The priest

then examined the leper, who hoped to be pronounced clean.

In this case, the leprosy was healed, so the steps for cleansing a *healed leper* are given in the following verses. Chapter 13 gave the signs for declaring a leper clean.

Lev. 14:4 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:

The physical healing was one thing. Next, the leper had to be cleansed ceremonially (that is, through a ceremony). Two *live* birds that were *clean*, cedar wood, scarlet, and hyssop were required. What did these items represent spiritually?

Cedar (an evergreen) pictures everlasting life. The Latin word for a certain species of cedar is *arbor vitae*, meaning “tree of life,” a tree that is green year-round.

“Scarlet” was a thread or thin strip of material. It was probably a thread because of the theme of redemption. The Law taught that “without shedding of blood is no remission [of sin]” (Heb. 9:22). Thus scarlet represents blood that is shed in a sacrificial sense. The doctrine of the Ransom, plus Jesus’ sufferings, is a thread of truth woven throughout Scripture. Blood outside the veins signifies death, and blood in the veins pictures life. Scarlet can picture (1) sin (Isa. 1:18), (2) royalty (the apostate woman, who assumed the prerogatives of royalty, wore a scarlet robe—Rev. 17:4), or (3) the Ransom.

Hyssop, which was used for cleansing, was in a twiglike form with both the branch and its leaves. The hyssop twig was dipped in blood or oil and then shaken to sprinkle the blood or the oil. Hyssop was used for cleansing in the sense of stripes or purging. David said, “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow” (Psa. 51:7). David wanted to be disciplined so that he would be brought into harmony with the Lord. At the Passover, “hyssop” was used to signify both cleansing by blood (redemption) and purging (discipline). At that time, the hyssop was used not to gently sprinkle the blood but to *splash* it in the shape of a cross on the lintel and doorposts of each Israelite house. In this picture, the hyssop showed discipline, suffering, death, and blood. Paul symbolically referred to this application of the blood, using the same principle: “Having our hearts sprinkled from an evil conscience” (Heb. 10:22). In other words, when a person’s conscience is *smitten* and humbled, he sees his need for cleansing and forgiveness.

As for the two live clean birds, one bird was killed, and one was set free.

Lev. 14:5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

One bird had to be killed in an earthen vessel over running water. The earthen vessel pictures the human body (2 Cor. 4:7). Being liable to cracks and fissures, an earthen vessel is somewhat fragile and temporary. The slain bird represents Jesus. As a result of the slaying, the second bird (the leper) was set free. The whole human race was condemned in Adam and is to be released from the curse through Jesus’ sacrifice. Here, in a practical sense, is shown the *leper’s* realization of what was done on his behalf.

After the first bird was killed in an earthen vessel over running water, the second bird was dipped in the blood of the dead bird and set free (verses 6 and 7). Since the first bird was killed in the earthen vessel, its blood collected in that vessel. The second bird and other materials could then be conveniently dipped in the blood in that vessel. Note: A second vessel was used to hold the “running” water, which was poured in connection with the slaying of the first bird.

“Running water” is “*living water*” in the Hebrew. Water will be involved with redemption in the Third Temple. Following the earthquake, living waters will go forth from the Third Temple to freshen the Dead Sea; that is, the Temple will be the *source* of the waters that empty into the Dead Sea (Zech. 14:4,5,8). “Running” has the thought of movement and also of life, and the water from the Third Temple shows both aspects—not only is the water moving, but it is the water of life. The water has vitality, meaning, freshness, and vigor. The primary lesson for mankind in the next age is that Christ redeemed each and every one as an individual. (This is also true of the Christian in the Gospel Age.)

From the large standpoint, the entire Christ class, Head and body, are sacrificed throughout the Gospel Age. “Present your bodies a living *sacrifice* [singular]” (Rom. 12:1). Water coming from underneath the Temple suggests The Christ. Jesus said to the Samaritan woman, “Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a *well* of water springing up into everlasting life” (John 4:14). A *well* of water of life will come forth from *within* each member of The Christ. In other words, instead of being the *recipients* of life, this *immortal* class will have *life within themselves*; that is, they will be able to give *life to others*. Thus not only will the water satisfy the individual who receives immortality so that he will not thirst anymore, but also he will have the capability of satisfying the thirst of others with life-giving water. Revelation 22:17 states this fact very emphatically: “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the *water of life* freely.”

These are enlarged pictures, whereas Leviticus 14 gives the simplistic prototype. Of course Jesus, the Head of the Christ class, gets the primary honor as shown by the water and blood that came from his side. He died of a broken heart, crying out, “My God, my God, why hast thou forsaken me?” (Matt. 27:46). He was so exceedingly sorrowful unto death for several hours that his heart was affected, but just before his heart burst, he had a feeling of exaltation. When the sword was thrust in his side, it pierced the pericardium sac, and out came blood and water. Had Jesus died earlier, the blood would have coagulated and hence would not have flowed quite as readily. The water and the blood signify the cost of Jesus’ sacrifice and what benefits come to us. We rejoice because of the *cleansing* we receive from Christ. Accordingly, the healed leper here in Leviticus 14 went to the priest to be pronounced ceremonially clean.

In a further consideration of the living water, Psalm 110:7 reads, “[Because] He [Jesus] shall drink of the brook in the way: therefore shall he [Jehovah] lift up the head [Jesus].” As Jesus progressed from Jordan to Calvary, he was guided by and submitted to all of God’s providences. Therefore, he drank of the brook in the way and obediently partook of life’s experiences as he journeyed. The experiences eventually led to the Cross.

Those of the Little Flock, who will have a well of water springing up within themselves, must first, in the present life, drink of the water so that they will be able to dispense it to others in the next age. The Christ (Head and body) must first drink the water of experiences in the narrow way before being able to give life to others in the Kingdom. Thus the death of the bird incorporates two thoughts: the drinking of the water *before* death and the dispensing of the water to others *after* death—including the yet unborn billions in other solar systems.

In summation, the entire ceremony with the two birds resulted in a blessing to the leper, but *one* bird (Jesus) had to die.

Lev. 14:6 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:

One bird was slain over running water. Then the priest took the living bird, along with the cedar wood, the scarlet thread, and the hyssop, and dipped them in the blood of the dead bird. Thus the living bird benefited from the death of the prior bird. The spiritual lesson is that for a person to be cleansed, he must appreciate that Jesus died for him. The theme of the death of a Messiah runs throughout the Bible from Genesis to Revelation—plus the discipline that hyssop symbolizes. If a person realizes he has done something wrong, he cannot fully correct it on his own. Repentance and reformation are necessary, and these cost the individual something, for example, embarrassment and humiliation.

The healed leper was not just automatically cleansed. The things he had to do showed his recognition that his ultimate liberty and life (cedar wood) were predicated upon his being dipped in the blood of the dead bird. The hyssop represented that the death of the bird had the effect of morally cleansing him from guilt and shame and thus brought him into a relationship with God. This seemingly simplistic picture contains deep truths.

Lev. 14:7 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.

In the type, the priest who presided over a particular case sprinkled the healed leper. In the antitype, the “priest” will be either Jesus or one of the Little Flock depending on the circumstances, for there are some cases that Jesus would like to handle personally. The point is that the individual sinner will get *personalized* attention. Notice that the individual was already healed when he went to the priest and the priest sprinkled him, but the individual was not *cleansed* until the ceremony was over.

The living bird was dipped in the blood of the dead bird. The priest then sprinkled blood dripping from the living bird on the individual who previously had leprosy, and the individual was pronounced clean. The ceremony continued. The living bird was let loose, being thrown up in the air—lofted—by the priest, so that it flew free over the open field. This freedom pictured the liberty of the individual to now be able to communicate with the Lord. Since the “field” is the world, the “open field,” or expanse, indicates liberty all over the world.

The priest sprinkled blood seven times on the healed leper. From a *collective* standpoint, the nation of Israel was cleansed when blood was sprinkled seven times on the Mercy Seat of the Ark of the Covenant. The *seven* times indicated a *thorough* cleansing. Here in Leviticus 14, the *individual* standpoint is emphasized. We are reminded of Naaman the leper, who had to wash, or dip himself, seven times in the muddy waters of the Jordan River. But it was not until the seventh immersion that he was cleansed, so perseverance and faith were required. Thus there is a *trial period*, which corresponds with the seven days of trial and testing mentioned earlier in connection with the leper. The ceremonial cleansing shows the *same* healing as earlier, but from another standpoint.

The same principle was shown in the Tabernacle, where all three fires begin and end at the *same* time in the antitype. A fire burned the hide, dung, etc., without the camp, creating a stench. Meanwhile, in the Court, the inner organs (caul above the liver, kidneys, and fat) were roasting on the Brazen Altar, and the incense was burning in the Holy. The Apostle Paul said, “Let us go forth therefore unto him without the camp, bearing his reproach” (Heb. 13:13). From the day of consecration, this would be a daily going forth without the camp, for to the world, the Christian’s consecration is a daily stench. In the Holy, the consecrated have the inner fellowship of God’s family.

Leviticus 13 shows a procedure for the leper to go through for cleansing: diagnosis, analysis of

the condition, a test or trial period, etc. If the leper followed the prescription (the medicine ordained, as it were), he was cured. While in Leviticus 14 the leper came already physically healed, the ceremonial cleansing was really the same thing as Leviticus 13, but from another standpoint.

Lev. 14:8 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.

When the bird was let loose in the open field, the leper realized he had liberty. However, he still had to wash his clothes, shave off all his hair, and wash his shaved body. (The shaving was complete, even to the shaving off of the eyebrows.) After that he could come into the camp—but he still had to tarry another seven days outside his own tent. In other words, he was restored to favor but *not to full favor* until after the *second* seven-day trial period. In both Leviticus 13 and 14, there were *two* seven-day trial periods.

The Tabernacle arrangement can be viewed (1) from the progressive standpoint and (2) from the finished standpoint. In the *finished* picture, the Israelites are shown camped around the Tabernacle, representing the *saved world of mankind*. Therefore, the cleansed leper's going from outside the tent to inside the tent embraces the Kingdom Age. Those who pass the test of the Little Season at the end of the Millennial Age will be in the "tent" and not die anymore; they will enter the ages of ages. Thus the basic lesson of the cleansing of the leper is to show how the Lord will deal with the world of mankind in the next age.

Lev. 14:9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

For the *second* time, the healed leper had to shave off all his hair, wash his clothes, and bathe. After doing this on the seventh day, he was truly clean and would live forever in the antitype.

In the *first* trial period (verses 7 and 8), the priest sprinkled the healed leper seven times on the first day. The leper next shaved off all his hair, washed his clothes, and bathed. Then he had to tarry outside his own tent for seven days. On the eighth day (verse 10), the cleansed leper had to make certain offerings to the Lord. In other words, there was a seven-day waiting period before the leper could enter his tent.

Lev. 14:10 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.

Lev. 14:11 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:

Three *time points* are specifically mentioned: first day, seventh day, and eighth day. The seventh day was chiefly occupied with a cleansing that involved shaving off all hair and washing clothes and body. The *leper* performed these actions *on his own*. On the eighth day, the leper had to present two male lambs and one female lamb.

Antotypically, Leviticus 14 pertains to the Kingdom Age, which is spiritually pictured as a seven-day period. The precedent for symbolically considering the Kingdom Age as seven days is the Gospel Age with seven stages of development of the Church. Since the Gospel Age covers approximately 2,000 years, and each of the seven stages embraces a *different* length of time, the

seven days of the Gospel Age are different from the seven Creative Days, each of which is *literally* 7,000 years long, that is, a *mathematical, fixed* period of time. The ordering of the earth took place in six 7,000-year periods. Therefore, the last Creative Day is also 7,000 years long. Thus 7,000 years (7 x 1,000) equals one Creative Day, and forty-nine 1,000-year “days” will usher in the age beyond the Kingdom.

The seven stages of the Gospel Age are also shown by the seven days of the consecration of the priesthood in Leviticus 8. Pure unleavened bread, plus the boiled remaining flesh of the ram-of-consecration sacrifice, sustained the priesthood for seven days, which was their qualifying time. When the seven days of consecration (the Gospel Age) are complete, the antitypical eighth day will begin—and the services and sacrifices will be opened up to the world for cleansing from sin.

If the Gospel Age consists of seven unequal periods of time, it should not surprise us that the Kingdom Age is also pictured as having seven days, or seven periods of time. The Gospel Age includes the development of the Little Flock and the Great Company. When the Gospel Age ends, the Kingdom Age will begin. How long each of the seven periods will be in that age we do not know, but there will be seven periods for the “cleansing of the leper” as individuals and as a whole. At the end of the Millennium will come the final examination, pictured by cutting off the hair, shaving the eyebrows, cleansing, etc. The eighth day will follow—the beginning of the age beyond the Millennium.

Eighth day of Gospel Age = beginning of Kingdom (see Leviticus 9).

Eighth day of Millennium = beginning of age beyond Millennium, the ages of ages.

Midnight December 31 marks both (1) the beginning of the new year and (2) the end of the preceding year—even though not one second has expired. Similarly, “midnight” is the beginning of the eighth day and the completion of the seventh day. Therefore, the cleansing on the seventh day can occur *at any time during the seventh period of the Millennium*. But the offering on the eighth day will take place *at the very beginning of that day and could be at the exact conclusion of the seventh day of the Kingdom Age*. The offering represents who will get *everlasting life* on the human plane. On the eighth day, the cleansed leper can offer his sacrifice because he will have gone through the cleansing ritual. (Steps: The leper goes to the priest for examination, performs the ceremonial cleansing, and abides outside by his tent. On the eighth day, he is fully reinstated to divine favor.) In other words, the New Covenant will be completely in operation at the conclusion of the Millennial Age. The New Covenant will start when the blood is paid over to Justice at the beginning of the Kingdom, but it will not be completed until man is truly *at one* with God and thus has life as Adam did prior to his fall.

On the eighth day, mankind will make an acceptable offering to Jehovah that will consist of:

2 male *lambs*
 1 female *lamb*
 3 lambs in all

This offering is most unusual, for *all three animals are lambs*. Since a heifer (a *female*) pictures the Ancient Worthies, we should not be surprised at the use of a female lamb in this chapter.

Lev. 14:12 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:

Lev. 14:13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy:

Lev. 14:14 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:

Lev. 14:15 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand:

Lev. 14:16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

Lev. 14:17 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:

Lev. 14:18 And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

Lev. 14:19 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:

Lev. 14:20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

Notice the different details. Three animals are slain, so blood is involved. The sequence of (1) trespass offering, (2) sin offering, and (3) burnt offering is unusual because normally the sin or burnt offering is first. This difference in sequence identifies the *Kingdom Age*. The trespass offering is an offering for the *individual's* sin, whereas the sin and burnt offerings are usually for *others*. In the Gospel Age, for example, Jesus offers for the Church, and the Church offers for the world. But here the sinner offers because he recognizes his *own* sin and makes atonement for his *own* sin.

Why do the sin offering and the burnt offering *follow* the trespass offering? (Sin offerings in the Kingdom can be for the sin of the priest, the king, the nation/congregation, or an individual. Normally a trespass offering is for an individual.) The reason the trespass offering is first for the next age is similar to how we initially approach God in the Gospel Age; namely, a first step is to acknowledge that one is a *sinner*. Even though the antitype is the eighth day, the end of the Kingdom Age, this remembrance, or memorial, with the trespass offering is necessary for the following reason. Although the individual "leper" was *previously* cleansed from sin, he still *acknowledges his sinful past*. In fact, the trespass, sin, and burnt offerings all represent the leper's recognition and appreciation of what was done *for* him.

The principle is similar for the Christian. When we die, if we awake and see Christ greeting us with "Well done, thou good and faithful servant," our thought would be, "What a relief that I have made the Little Flock!" Thanksgiving and happiness would swell our heart. Our next thought would be, "I am not worthy." In spite of our best endeavors, as members of the fallen human race, we will not know if we have proven faithful until the resurrection takes place. Remembering our failings, we would feel that the Lord was merciful to us. No one merits the divine nature—it is achieved *by grace*. And so, when an individual passes the test at the end of the Millennium and enters the next age, he will reflect back on his former condition and how much Jesus did for him.

Not much is said about the animals here, for the procedure for offering them should have been

learned earlier. The animal for the sin or burnt offering goes to the priest. In Leviticus 8, which applies to the *Gospel Age*, most of the animal was consumed by fire outside the camp. But here, pertaining to the *Kingdom Age*, the animal is not burned outside the camp. The sin offering in the previous Gospel Age pictures was on behalf of the world of mankind. Here, based on previous pictures, only the burnt offering is wholly consumed.

In the Gospel Age pictures, the animals represent the humanity of either Jesus or the Church, and the priest represents the new creature. In the next age, the emphasis will be different, for the animals will represent the *individual's* appreciation of what was done *for* him. Thus Kingdom sacrifices will picture the *recipients*, the *beneficiaries*, of the blessings, where the Gospel Age sacrifices basically picture the privilege of being the *benefactors* of others.

Comment: The priest will slay and offer the whole animal for the trespass, sin, and burnt offerings for the leper.

Reply: This role of the priest teaches the lesson that the individual in the next age will know specifically which of the 144,000 (or if Jesus himself) is dealing with him. Hence the “leper” will acknowledge and thank the particular member of the Little Flock. This appreciation is shown by the trespass, sin, and burnt offerings being given to the *priest*. A member of the Little Flock will take the responsibility of teaching an individual. This responsibility, or authority, is quite different from, say, the “bodyguard” role of the guardian angels in the Gospel Age. The individual who comes up the highway of holiness will know, in some way, who is dealing with him—and will thank him. Similarly, we give the chief honor to God, but we reverence the Son because the Father said, “He who honors the Son honors me.” Next in order of honor would be the apostles. Honor is proper, so long as it is not inordinate. We are not to worship an organization or an individual leader or orator. We follow another *only as he or she follows Christ*.

The priest, then, gets the carcass—the recognition in the next age. Of course Jesus will get the *primary* recognition. The Church not only will get the privilege of dispensing blessings but will receive some credit for their labors of love in providing instruction. Psalm 87:5, “And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her,” indicates that the names of the 144,000 will be known. The honor roll will somehow be published. Just as an office may have a hierarchical organization chart, so the structure of authority will be made known in the next age, and each individual will know where he or she fits in. The Father will be at the top of the chart, Jesus next, the Church following, etc. God will be over all, Jesus will father the human race, and the Church will mother them.

With regard to Leviticus 8, 9, and 16, which are covered in *Tabernacle Shadows*, the following synopsis may be helpful:

- Leviticus 8 is the consecration of the priesthood, which lasted for seven days.
- Leviticus 9 is the formal inauguration of the priesthood (on the eighth day). This ceremony was repeated only when the high priest died.
- Leviticus 16 pertains to the Day of Atonement; it was repeated annually.

In the Kingdom, the Zadok priesthood will handle religious matters. Zadok will represent Christ, and the Zadok underpriesthood will represent the Church. The Ancient Worthies (the princes) will handle civil matters. As Jesus will be Prophet, Priest, and King in the next age, so The Christ will be prophets, priests, and kings (plural).

All of the world of mankind who are living at the end of the Millennial Age will be perfect physically (“bullocks,” as it were) but not tried yet (Psa. 51:19). The Millennial Age will end, and the eighth day will begin, when the *last* member of the world of mankind who will get life

actually receives it. This will be *after* the Little Season, and at that moment, the grand hallelujah chorus will be sung (Rev. 5:13).

In reality, some of mankind will reach perfection much earlier because they will be raised from death sooner. Others will not reach perfection until the end of the Millennium. With the cleansing of the leper, there were seven days, or times, of waiting, showing progressive inspection periods. Those who refuse to hear the voice of “that prophet” will be cut off right away, as pictured by the leper who was summarily pronounced unclean without a quarantine period (Acts 3:23). Such individuals are wholly unclean, that is, incorrigible. Others will live 100 years and then experience a trial period (a mini “seven times” trial). Still others will live to the end of the Kingdom Age. The loosing of the Adversary in the Little Season will be the last trial. However, an *individual’s* life can also be pictured by seven days. For instance, for all practical purposes, the *individual* Christian’s *consecrated life* is his *individual* lifetime. From the time of his consecration to the end of his life would be his seven days, or seven times. But *dispensationally* (and collectively), the seven days are the whole Gospel Age.

Leviticus 13 told of two seven-day periods. In this chapter, there is only one seven-day period. *Collectively* speaking, the first day would be the beginning of the Kingdom. The seventh day would be the last portion of the Kingdom Age. The eighth day is when all the willing and obedient, as a class, have been made whole and clean and will then praise God.

These pictures are complex, so we are blessed to understand even 10 percent of them. The details help us to understand the work of the Kingdom Age and the patience of the Church in dealing with those of mankind who have the proper heart attitude for the different trial and inspection periods. The *multiple* trial periods show that *mercy* will be extended to the world in the Kingdom Age as it is now being extended to us in the Gospel Age. God has *patience* with us now; The Christ will have *patience* with the world in the Kingdom.

As there are “seven days” in the Gospel Age, so there will be “seven days” in the Millennial Age. As when the last member of the spiritual class has completed his course, the eighth day begins, ushering in the new order of the Kingdom, so when all of the world who will get life have passed the final test, an eighth day will start the ages of ages. Note: The eighth “day” could be a year long in fulfillment, for example.

The highlight of the Day of Atonement was forgiveness for *national* sin, for the sin of the nation of Israel. In the antitype, this forgiveness pictures atonement for the world of mankind.

Q: What is a “log” of oil?

A: The specific quantity is not known, but it would be small—perhaps a half pint or a pint at the most.

In verses 14-18, the priest did several things. (1) He took some of the *blood* of the trespass offering and applied it to the leper’s right ear, right thumb, and right big toe. (2) Then the priest dipped his right finger in the *oil* and sprinkled it with his finger seven times “before the LORD.” (3) Next, the priest took some of the *oil* that was left in the palm of his left hand and applied it (on top of the *blood*) to the leper’s right ear, right thumb, and right big toe. In Leviticus 8:23,24, which pertains to the consecration of the antitypical priesthood in the Gospel Age, blood was applied to the right ear, right thumb, and right big toe of Aaron and his sons. Here in the picture of the Millennial Age, the oil was applied over the blood. What does the symbolism represent? The blood will enable the world to open their ears of understanding and to dedicate their lives to God and walk according to the counsel of that age. First, the blood of Christ must be appreciated by the world; then the oil (the medicinal qualities) will be applied—the soothing,

peaceful, beneficial helps. (4) Finally, the priest poured the remainder of the oil on the leper's head. This anointing shows how the Holy Spirit will come down to the individual in the Kingdom Age.

Joel 2:28,29 reads, "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." The old men and the young men in the Kingdom will have evidences like those at Pentecost. They will dream dreams and have visions, etc. Now, in the Gospel Age, our evidence of acceptance is to understand the Scriptures better.

Lev. 14:21 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;

Verses 21-25 are similar to the normal offering described in verse 10. The difference is that here the verses pertain to the offering of the poor. In other words, if the party who was to be cleansed from leprosy was too poor to offer the required animals (two male lambs and one female lamb), an alternate arrangement was permissible. (The usual offering was three lambs, one each for a trespass offering, a sin offering, and a burnt offering with a log of oil and three-tenths deal of fine flour as a meal offering.) Three lambs were a lot for a poor person to offer, but he was required to bring at least *one lamb*. Here the trespass offering pertained to a leper's being cleansed and getting recognition and liberty in the fullest sense of the word. The trespass offering showed the individual leper's recognition of his previous unclean condition, his salvation from that condition, and his appreciation of God for cleansing him and making reconciliation possible. The trespass offering also showed the individual's recognition and appreciation of the sin offering of The Christ on his behalf.

We will briefly review a portion of Leviticus 14. With the sin offering, only the blood was used in the service. The animals of the sin and the trespass offerings belonged to the priest. The choice organs were not burned on the altar, and the hide, dung, and hooves were not burned outside the camp. The blood of the trespass offering was applied to the leper's right ear, thumb, and big toe.

Lev. 14:22 And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

Lev. 14:23 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.

Lev. 14:24 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:

Lev. 14:25 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:

If the party to be cleansed from leprosy was too poor to offer three lambs, he had to offer one lamb and two turtledoves (or two young pigeons). In other words, two birds were substituted for two lambs, one bird being for a sin offering and the other bird for a burnt offering. Again *contrary to the usual order*, the trespass offering came *first*. Again a lamb (this time the one lamb) was the trespass offering. And the blood of the lamb of the trespass offering was treated the same whether or not the leper was poor.

Lev. 14:26 And the priest shall pour of the oil into the palm of his own left hand:

Lev. 14:27 And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD:

Lev. 14:28 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:

Lev. 14:29 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.

With the blood, the ritual was the same as earlier. Some of the *oil* was poured into the priest's left palm. The priest then dipped his right finger into the oil and sprinkled it seven times "before the LORD." Next, he put some of the oil on the leper's right ear, right thumb, and right big toe. Finally the rest of the oil was poured on the leper's head.

In principle, the sprinkling seven times "before the LORD" reminds us of the sacrifice of the red heifer (a female cow), which pictured the Ancient Worthies. The ashes of the red heifer were used for cleansing. The blood was sprinkled outside the Tabernacle but *toward* it, symbolizing looking *forward* to or *toward* Christ. In other words, when the Ancient Worthies were alive, their faith *looked forward to* the coming Messiah.

Here again the blood was sprinkled toward the Tabernacle but this time *from the Court* ("before the LORD"), showing that the world will *look back* to Christ. Similarly, when we observe the Memorial, we look back to Christ. Another illustration would be the Mount of Transfiguration with Jesus in the center and Moses and Elijah on either side. Moses pictured the Ancient Worthies, who looked forward to Christ, and Elijah pictured the Little Flock, who look back to Christ. Hence the sprinkling "before the LORD" in Leviticus 14 pictured *looking back* to Christ.

First, *blood* was applied to the leper's right ear, right thumb, and right big toe; then *oil* was applied on top of the blood. What is the significance? The Holy Spirit (the oil), which will be poured out on all flesh in the Kingdom, is based on the *blood* of Christ (Joel 2:28,29). The Holy Spirit operates in all ages: prior to Christ, during the Gospel Age, and in the Kingdom Age. In other words, there are *different manifestations* of the *one* Holy Spirit in the various ages.

Consecrations will be in order in the next age. The reward in the Kingdom age will be *life*. In the Gospel Age, the reward is also life but through *death*. With the application of the oil on top of the blood occurring at the fulcrum point of the end of the seventh day and the beginning of the eighth day, the signification will be *having lived a consecrated life*. Those who get life will never forget what God did for them through Christ.

Lev. 14:30 And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;

Lev. 14:31 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.

Lev. 14:32 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.

Little is said about the sin and burnt offerings of the two birds because the procedure explained earlier in Leviticus would be followed at this time. (One bird was for a sin offering, and the other was for a burnt offering.) As with other burnt offerings, this one was *wholly* burnt (except for the feathers). The bird for the sin offering was “the priest’s” to eat (see Lev. 14:13).

What was the difference between this meal offering with the two birds and the meal offering with the two lambs in verse 10? With the two lambs for the *regular* leper, three-tenths deal of fine flour mingled with oil was offered. With the two birds for the *poor* leper, only one-tenth deal of fine flour mixed with oil was offered. Hence there was a reduced portion for the smaller bird offerings. The law of the meal offering was that the quantity depended on the size of the animal offered. (Lambs and goats were considered equal and, therefore, were accompanied by the same size meal offering: one-tenth deal of fine flour.) In any case, a log of oil was brought. The reason one-tenth deal of fine flour was the meal offering for the two birds is that one *lamb* also had to be brought, and the one lamb required the one-tenth deal of flour; that is, *one-tenth* deal for *one lamb* and *three-tenths* deal for *three lambs*. In other words, the two birds were not considered in calculating the quantity of flour in the meal offering.

Elsewhere the oil was poured on Aaron’s head because the oil was in Christ, the Anointed One, the Head of the Church. Only as members of his body do we receive an anointing. In the Kingdom, the oil will go on *each individual’s* head. Now we have an *imputed* righteousness. By the end of the Kingdom, each person will have *actual* righteousness. Each person will be required to reach the perfection of his or her *ability*, for an *inequality* of talents and a variety of temperaments and interests will *always* exist. Some will be multi-talented, and others will be quite satisfied with their fewer talents. Not all will be Einsteins or Mozarts, but whatever one’s interests, he or she will have eternity to learn. Hence there will be *differing types of perfection*.

Review of Certain Principles and Practical Lessons Regarding the Trespass Offering

Leviticus 5:1-11 reads as follows:

“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.

“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.

“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.

“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.

“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.

“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.

“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.”

This chapter supplies more information about the killing of two birds for a sin and a burnt offering. (For example, a provision was made for one who could not afford even two pigeons or two turtledoves.) These instructions did not apply in the case of a leper but were for many other infractions. A female lamb or goat is mentioned here, and in chapter 14 a ewe lamb was specified; normally speaking, female lambs were substitutionary.

A mistake was apparently made earlier in Leviticus 14 where it says that the trespass offering was a *male* lamb. Here in Leviticus 5, the animal is correctly stated to be a *female* in the law of the trespass offering. In other words, the Bible corrects itself. Also, the oldest available Hebrew Old Testament is from the tenth century, which is quite late, so the original is probably perfect. The Septuagint (the Old Testament translated into Greek) is much older than the Masoretic, yet the Masoretic is more accurate on the whole.

Leviticus 5:15,16 states, “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: 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.”

Here a male was offered as a trespass offering, but it was a *mature* ram (not a lamb) and it was for a sin of *ignorance* “in the holy things of the LORD.” This would be a sin against God in ignorance—for example, when God specifically told what should or should not be done and in ignorance the command was not complied with. In other words, a sin of ignorance was *not excusable*, whereas sometimes we, as Christians, think it is. The Bible tells about different subjects, such as love, but if one does not understand the subject and *teaches wrong principles*, ignorance is not an excuse. Jesus said, “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” (Matt. 5:19). Ignorance in teaching Scripture is not an excuse either now or in the Kingdom. When the correct principle and/or teaching is brought to the attention of the erring individual, the matter must be rectified and forgiveness sought; that is, a “trespass offering” must be made. In short, we are responsible for what we know and for what we could reasonably know. Incidentally, Leviticus 5 applies *during* the Kingdom; Leviticus 14 applies at the *end* of the Kingdom (the eighth day).

Another point will be considered. (We do not want to lose the continuity.) For things such as hearing the voice of swearing, a female animal was the trespass offering, and for sins of ignorance regarding holy things of the Lord, a ram was the trespass offering. Now we will consider part of Leviticus 6.

Leviticus 6:2-7 reads:

“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.”

Details are omitted here regarding the animals, but attention is given to the guilt. To be given something for safekeeping and then falsely claim it was stolen is *fraudulent* stealing. In addition, there is the actual act of stealing, which is *violent* stealing. Another example of fraud is to borrow money or an item and then purposely forget to return it.

These laws will apply during the Kingdom, but the principles apply now. The individual who sinned had to go to the priest, but *before* giving the trespass offering, he had to *restore* the misdeed plus one-fifth interest to the injured party. In cases where it was not possible to assign a price to the injury, the sinner had to do his best to right the injury. For example, if a cow was taken, a cow was to be restored plus 20 percent. *After* the restoration, the trespass offering was made.

Jesus alluded to this law in principle. “Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath [a legitimate] aught against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift” (Matt. 5:23,24). That procedure has to be followed in asking forgiveness for a sin against a brother or another individual (not against God). In the type, if one sinned against *God*, the restoration had to be given to the priest (Leviticus 14). If one sinned against a brother or *another individual*, the restoration was made to the wronged party.

Note: We cannot forgive someone else’s sin against another person. It is easy to be forgiving, loving, and magnanimous when the sin is against someone else—but that is wrong. In the case of a more serious sin, the Church steps in. And we cannot forgive a trespass against God unless audible, open repentance is manifested by the individual and the proper steps are taken. The sinner must openly confess to the brethren what he has done in sinning against God. One of

the great sins of this age is to be more loving and forgiving than God. *False* forgiveness not only denigrates His office and authority but shows we never had a full appreciation of Him.

The principle of Matthew 5:23,24 is where one honestly recognizes in his heart that he has done something amiss toward another. He should then go to the wronged individual, say he is sorry, and try to make amends. To recant is very humbling. Asking for forgiveness after saying, "I'm sorry," is the one fifth (20 percent) interest. To say, "I'm sorry," is equivalent to the principal. Asking for forgiveness is the equivalent of the 20 percent interest. This procedure applies to *real* trespasses, not to *imagined* hurts.

In these lessons in the Law, principles are enunciated that will be clearly seen in the next age because they will be visually demonstrated by *perfect* teachers.

Q: Is it not enough to say, "I am sorry"? Must this be followed up with asking for forgiveness?

A: Yes, in the case of a more serious sin.

Note two important principles: (1) A *graver* sin with *ignorance* can be *less* culpable than a *lesser* sin with *knowledge*. (2) The trespass offering *preceded* the sin offering because, first, the sinner has to make *amends*.

Q: Before we leave the discussion of "Certain Principles and Practical Lessons Regarding the Trespass Offering," what was involved in the sins of Leviticus 5:1,4?

A: Leviticus 5:1 reads, "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." This verse shows the responsibility of being a witness. Under the Law, it was mandatory to tell what had been either seen (firsthand) or heard (secondhand) regarding another who had sinned grossly. Otherwise, the witness was held guilty for not reporting the matter and had to pay a penalty; that is, he had to offer a sin offering. In other words, under certain circumstances where sin had been committed by another, if a person had any kind of evidence from either hearing or seeing the matter, he was required to make it known to the council. Examples of "the voice of swearing" are uttering a profanity and taking God's name in vain. Such sins had to be brought out into the open.

What is the lesson for the new creature? In the area where a Christian lives, he is required to report to the ecclesia a matter of gross sin committed by another Christian. In addition, a gross sin committed in another area should be reported locally if the infection is entering the local area (for example, serving at a convention or moving into the area).

Q: Shouldn't the Christian go to the sinning individual first?

A: That would depend on the nature of the sin. Public sin should be handled through the ecclesia, not on an individual basis. Based on Matthew 18:15-17, witnesses are brought if a matter is not easily discerned, for then the intent is to determine if the testimony is correct.

Leviticus 5:4 states, "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." When an individual makes a promiscuous oath using God's name and it is brought to his attention, he must make amends. In other words, when a person is aware of his wrongdoing, he must do something about it, for he is *not* excused because of ignorance.

Q: Are a Christian's sins covered in the Gospel Age and then blotted out in the Millennial Age?

A: The blotting out of sin is mentioned in Acts 3:19, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Our sins are covered in the present life with the robe of Christ's righteousness, but sin may be inbred in a person to such an extent that it is just covered. This would be a "besetting" sin. As Paul said, "Let us lay aside every weight, and the *sin which doth so easily beset us*, and let us run with patience the race that is set before us" (Heb. 12:1). When one goes beyond the veil, the new, perfect spirit body will eliminate ("blot out") that weakness. In the present life, the Lord looks at our *heart's desire* to please Him, be holy, and do His will.

Incidentally, in Hebrews 12:1, Paul was suggesting that some besetting sins can be overcome if they are dealt with more strictly, that is, if we make a more diligent effort. The sin is *in us*, whereas a trespass is *against someone else*. Therefore, sin and trespass offerings were both for sin, but they were different.

Lev. 14:33 And the LORD spake unto Moses and unto Aaron, saying,

God spoke to both Moses and Aaron because Aaron had the responsibility of giving the instruction to others. The instruction would apply when the Israelites entered the Promised Land approximately 40 years later.

Lev. 14:34 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;

In the Jewish Age, the era of the Law, obedience and faithfulness to the Lord brought *material* blessings. Therefore, if God "*put the plague of leprosy in a house*" (or elsewhere), it was because of *disobedience*.

Lev. 14:35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house:

The owner of the house was not to jump to conclusions if a suspicious spot or area appeared on the wall, but it had to be examined. The fact that the individual went *voluntarily* to the priest to say there was a suspicious spot in his house is an important factor, especially in the antitype, for if the person is then amenable to instruction, he will get life. Notice that leprosy is called a "*plague*."

Lev. 14:36 Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:

First, *before entering the house, before diagnosing the suspicious spot*, the priest commanded that the house be emptied of its contents and furniture. Why? Lest the household goods also become contaminated. In addition, there was more responsibility once the spot was diagnosed as leprosy, so it was advantageous to remove the furniture hastily.

Lev. 14:37 And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall;

The priest examined the suspicious spot in the walls of the house. The "house" is symbolic of the human body, or shell, in which the individual resides. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with

hands, eternal in the heavens” (2 Cor. 5:1). Paul was saying, “We live in a tabernacle made of skin, but we are hoping for a house that covers us from above.”

Had the priest entered the house with the furniture still there and then diagnosed leprosy, the furniture would have been considered tainted and leprous because there would have been more responsibility. Spiritually speaking, if a person discovers a flaw (pride, jealousy, seed of bitterness, etc.) in his character, he should immediately ask forgiveness and try to eradicate it. At the same time, he should inspect his character for joy, peace, love, brotherly kindness, and the other fruits of the spirit (pictured by the priest’s inspecting the wall, chair, and all furniture and house contents). God grants some credit for the *hasty* removal of the furniture and household goods *before* the priest enters the house. Spiritually, the removal shows a more favorable condition and less responsibility, for the individual took a positive step to keep the leprosy (sin) from spreading. In other words, a *tender* conscience would result in *quick* action.

We should keep in mind that this procedure for leprosy is a picture of God’s dealing with mankind in the next age according to *works* (obedience). The Gospel Age is an age of faith and works with the emphasis being on *faith*. Works are merely an evidence of a *live* faith.

Lesson or principle for the Christian: The furniture (the degree to which we have the fruits of the spirit) represents our character. We are to take an inventory of our character—introspection is in order.

The Christian *follows* Jesus now; he is *ahead* of us. In the next age, the world will hear a voice *behind* them. Now we must search the Word for instruction, but instruction in the Kingdom Age will be so plain that even a fool will not err therein (Isa. 35:8). Now obedience is optional, but in the Kingdom, obedience will be mandatory.

With the house empty, the priest entered and found a symptom of leprosy in the walls: a spot called “strakes” (streaks) or a depression. It is not certain whether the depression was literal or figurative, but at any rate, an examination was made to find out if the spot was deeper in sight than the surface of the wall. How was this examination done? The spot was scraped to see if it was a superficial fungus or mildew, or whether it was deeper and thus leprosy. The color of the spot was significant, for red indicated sin (“though your sins be as scarlet”—Isa. 1:18) and green (that is, a green pallor) suggested illness.

It is true that a house represents an individual (as does a garment, a pot, etc.) but from another standpoint. The house is a residence, whereas a garment and a pot are receptacles. Why did seeing a suspicious spot in a house cause a lot of concern to the Israelites? Because leprosy in a house would affect the *whole household*, the *entire family*, as opposed to just an *individual* having leprosy and being quarantined. In the antitype too, this kind of sin affects all in the household—the individual as well as his family members.

Leprosy being “lower than the wall” meant that it was deeper than the surface of the wall. Either the leprosy could occur as an actual depression, a groove, etc., or the depth could be detected through scraping.

Lev. 14:38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

If the spot looked sufficiently suspicious, the priest quarantined the house for seven days.

Humans, pots, and garments could all have leprosy. In addition, when the Israelites entered the land, their houses could have leprosy. In the wilderness, leprosy appeared in tents—in “skins”

(see Leviticus 13). All of these got leprosy in the type. As Christians, we are “tabernacles” of flesh (“skins”), leaky vessels, and humans. We are the “temple” (a building) of God. In other words, the Christian is likened to the pot, the tent, the house, the garment, and the individual in the type. Similarly, a Christian is likened to a soldier, a virgin, a sheep, etc.

We learned the following earlier. If the leprosy was *certain* with two symptoms, the person was put outside the camp *immediately*. This act pictures a cutting off before the end of the 100-year trial in the Kingdom. Only when the spot was *suspicious*, only when leprosy was a *possibility*, was there a seven-day quarantine period followed by a reexamination. Accordingly, those who prudently obey to some extent will get a full 100-year trial, but if no progress is made during the 100 years, the individual will be cut off at that time. The second seven-day quarantine period pictures those who at least continue to obey outwardly during the rest of the Kingdom, that is, until the final test in the Little Season. If prudence is still the motivating factor for obedience at that time, the individual has the wrong spirit and will be cut off in Second Death.

Thus there will be three cutting-off periods in the Kingdom. For example, with regard to the first period, an individual could be judged summarily, a week later, or two weeks later. Hence he could go into Second Death right away, after a 100-year trial, or in the Little Season.

Lev. 14:39 And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house;

Lev. 14:40 Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city:

Lev. 14:41 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:

Lev. 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.

Lev. 14:43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

Lev. 14:44 Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean.

The house was initially quarantined for seven days to see if the spot really was leprosy. On the seventh day, the priest reexamined the house. If the plague had spread in the walls during the seven days and thus was deeper than the surface (*two* symptoms), the stones were removed and cast into an unclean place, and the house was scraped. New stones were put in place of the removed stones, and the area was plastered. If the plague subsequently broke out again, the house was pronounced leprous and was destroyed.

Q: If a person in the next age recognizes there is a problem in his character and goes to the “priest,” how can the problem get worse?

A: In any age, the Lord is dealing with *freewill* moral agencies. For example, an alcoholic, in addition to admitting his problem, must show some *effort* to improve. Today he would go to Alcoholics Anonymous. The individual must exercise willpower, but he also gathers encouragement from seeing others do the same. There is mutual sympathy, help, and support. In the type, the casting of the stones into an unclean place outside the city meant that the diseased part had to be excised through “radical surgery.”

In the Kingdom, except for the Ancient Worthies, the regaining of health will be gradual. Mankind will come forth from the tomb more or less as they entered it. A babe will come forth as a babe, an old man as an old man, etc. Gradually, based on obedience, the elderly will be transformed to the health of youth. There will be plenty of initiative to do things in the Kingdom. The only prohibition will be against harming someone else or interfering with the laws of the Kingdom, for Jesus will rule with a rod of iron. But as far as each individual is concerned, the degree of inner cleansing will depend on one's effort and sincerity. In any age, God desires those who worship Him to do so in spirit and in truth (John 4:24).

The house, which represented the individual, was scraped on the *entire inside* to get rid of any infection that had spread on the interior (verse 41). The removal of the stones, the scraping, the plastering, etc., symbolically magnify the necessity for the individual to give close and vigorous attention to eradicating the sin. It also emphasizes the very contagious, infectious nature of leprosy. In other words, sin comes from *inside* the individual, even though it may be outwardly camouflaged by the mortar.

In verses 43 and 44, the priest examined the house a second time after the second seven-day quarantine period. If the spot had spread, the diagnosis was a "fretting" leprosy, that is, a spreading leprosy that was incurable.

Lev. 14:45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place.

The destruction of the house pictures Second Death for the individual. The Kingdom antitype indicates three times for losing life: (1) almost right away, (2) after 100 years, and (3) in the Little Season. Each seven-day quarantine pictures a trial period of opportunity—a unit of completion, completion up to a point. In other words, each person will *individually* have fixed periods of time to make progress.

Lev. 14:46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

Lev. 14:47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

Lev. 14:48 And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed.

Lev. 14:49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

Lev. 14:50 And he shall kill the one of the birds in an earthen vessel over running water:

Lev. 14:51 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:

Lev. 14:52 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:

Lev. 14:53 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.

There was a ceremonial cleansing of the house when it was pronounced clean—similar to the ceremonial cleansing of an individual treated earlier (Lev. 14:1-7). The ceremony included two birds, scarlet, cedar wood, hyssop, and running water. The bird that was slain represented Jesus, the substitute to cancel the sin; the bird that was let go represented the house, or the individual. The bird had to be slain over “running water,” that is, *fresh* water, as from a spring. The fresh water was in a vessel, and the blood of the slain bird dripped into the vessel, resulting in a mixture of water and blood.

The house, garment, pot, and individual all represented the person. The house, skin, garment, etc., covered or clothed the individual. Stated another way, they were the vessel, or outer casing, that housed the individual personality.

Lev. 14:54 This is the law for all manner of plague of leprosy, and scall,

Lev. 14:55 And for the leprosy of a garment, and of a house,

Lev. 14:56 And for a rising, and for a scab, and for a bright spot:

Lev. 14:57 To teach when it is unclean, and when it is clean: this is the law of leprosy.

Summary: This is the law for *all kinds* of leprosy.

Leviticus Chapter 15

Lev. 15:1 And the LORD spake unto Moses and to Aaron, saying,

The *entire* Law was read *aloud* to the *whole* nation every seven years. Therefore, while we may be treating delicate subjects in some instances, from the standpoint of the Lord’s Word, these things were to be known. About a century ago, there would have been no need to study this chapter in detail because almost all brethren were familiar with the Old Testament. Discussions on this chapter would be merely questions as to what a certain verse or statement meant.

Leviticus 15 deals with all types of excretions and secretions from sexual organs. The “running issue” (called a “discharge” in the Revised Standard) is an example.

Lev. 15:2 Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean.

The discharge of verse 2 was related to a venereal disease of a man or a woman. (Semen, a different kind of discharge, is considered later in the chapter.) The penalty was not as severe as might be anticipated, for venereal disease was not considered to be on the same level as leprosy. (Leprosy was regarded as a curse from God—that God somehow caused the person, etc., to become leprous.) The discharge came from contagion, and this chapter does not discuss the degree of guilt or sin in the person. Leviticus 15 simply tells how to deal with a discharge.

Lev. 15:3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

Lev. 15:4 Every bed, whereon he lieth that hath the issue, is unclean: and every thing,

whereon he sitteth, shall be unclean.

Lev. 15:5 And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

The only penalty mentioned was uncleanness until evening. This chapter treats the simple basics of secretions, effluvia, excretions, drippings, etc.

If the discharge *continued*, the person was unclean *every day until he was healed*—that is, every day until evening. Being unclean for this reason did not mean the person had to go outside the camp like a leper, but he was prohibited from offering sacrifices in the Tabernacle. And since the Tabernacle was not open in the evening, he was effectually barred from entering into the Tabernacle arrangement until he was cured.

Lev. 15:6 And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.

Lev. 15:7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.

Lev. 15:8 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.

Lev. 15:9 And what saddle soever he rideth upon that hath the issue shall be unclean.

Lev. 15:10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even.

Lev. 15:11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even.

Whatever the person with the discharge came in contact with also became unclean until the evening (his bed, chair, whoever touched him, etc.). Consider venereal disease, for example. Whether or not it was dripping (“running”) made a difference. If there was no dripping, the person still had the disease and was unclean—and anything he touched was unclean until the evening. If, however, there was oozing or dripping, then any chair, person, etc., he touched was not only unclean until the evening, but it had to be cleaned, washed.

In most cases, another person, who did not have the discharge, touched something the infected person had been in (bed, chair, saddle, etc.). The other person was required to wash his clothes and his body, but even then he was still ceremoniously unclean. Uncleanness from a discharge was viewed as a disease—but not as leprosy, which carried a much more serious penalty. Why the distinction? A person could *innocently* become unclean from direct or indirect contact with a person who had a discharge, whereas leprosy was considered a curse from God.

If the spittle of an infected person hit another individual, the latter became unclean and had to wash his clothes and body and was unclean until the evening. Not only was the cleansing an inconvenience to the innocent person, but it emphasized that these actions were, to a certain extent, animalistic or dirty by nature. These requirements were not trying to establish moral guilt, which is treated elsewhere in brief statements. The *infectious nature* of these disorders is the emphasis in this chapter.

Verse 11 brings in an unusual factor. If the infected person had not washed his hands and then touched another person, the second individual became unclean and had to wash his clothes and his body and was unclean until evening. Thus the implication was that if the infected person had washed his hands, anyone he touched would not be unclean.

As discussed in Leviticus 14 with regard to a house that was quarantined for leprosy, a person who entered was unclean until the evening. Since it might have been necessary for the person to go into the house to get something, he was not punished for so doing, but he was ceremoniously unclean until evening. However, if the person stayed in the house and slept there, he had to go through more of a ritual to be clean again. In chapter 14, the person was the householder (or owner), and the house represented him. But that owner may have had a family in the house. Chapter 15 applied to them, to the family members, who were treated differently than the leper (the owner). The family members had only limited discomfort.

Lev. 15:12 And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

Lev. 15:13 And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

Lev. 15:14 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:

Lev. 15:15 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.

If a diseased person did not wash his hands and then touched an earthen vessel, the vessel had to be broken because of its porosity. A wooden vessel had to be washed with water.

One with a discharge who was cleansed had to wait seven days, and on the eighth day, he brought two turtledoves or two young pigeons into the Court unto the door of the Tabernacle for a priest to offer. In other words, the person was considered clean, but he still had to offer the sacrifice of cleansing.

In contrast, the leper had to bring one lamb for a trespass offering and two lambs (or two birds) for a sin and a burnt offering. Notice that the trespass offering—which was for the leper's *own* transgression and hence was an additional offering, a more *personal* offering—is not mentioned here in Leviticus 15. Even the poorest individual who was affected with leprosy had to offer a lamb for a trespass offering for his *own* guilt. On the other hand, the two birds (one for a sin offering and one for a burnt offering) pertained to the sin *inherited* from Adam. The two birds symbolized the individual's recognition that the curse on him through Adam was taken away by Jesus. Here in chapter 15, the diseased person just brought two birds, one for a sin offering and one for a burnt offering.

Lev. 15:16 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.

Lev. 15:17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

Lev. 15:18 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.

Verses 16-18 pertain to a discharge of semen. "Seed of copulation" was semen, or sperm. One who became unclean from such a discharge washed his flesh in water and was unclean until the evening. A garment with the discharge was similarly treated.

This requirement did not mean that intercourse is sinful. Proof is that Adam and Noah were both told to be fruitful and multiply. The point is that there should be a consciousness of the animalistic nature or tendency in man in contradistinction to higher spiritual qualities. The desire for intercourse is implanted in man, and it is necessary for satisfaction within the marriage. The lesson or emphasis is not to be too excessive in sexual activity.

Again the moral issue is not treated here. For example, the account does not say whether the couple was married. Other chapters give the severe penalties for adultery or fornication.

Many Christians evade this portion of Scripture, but we should know what the Bible teaches on this subject.

Lev. 15:19 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.

Lev. 15:20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

Lev. 15:21 And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

Lev. 15:22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even.

Lev. 15:23 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.

Lev. 15:24 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.

Verses 19-24 pertain to menstruation, a natural occurrence in nature. Menstruation is not sinful, but it caused uncleanness. This subject was treated much like the earlier discharges. The exception here is the seven days. For the one who had venereal disease, the seven days occurred *after* he was cleansed. With menstruation, the seven days started at the *beginning* of the woman's period, not at the end when she was clean. In other words, seven days was the normal waiting period before intercourse was resumed.

A man who had sexual relations with a woman having her period was unclean for seven days; that is, if the couple *did not know* the woman had her period, there was just this uncleanness for seven days. Elsewhere the Scriptures say that if it *was known in advance* that the woman had her period, the couple was to be put to death. The two accounts do not contradict.

Lev. 15:25 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.

Lev. 15:26 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.

Lev. 15:27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.

Lev. 15:28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

Lev. 15:29 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.

Lev. 15:30 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.

Verses 25-30 treat an exception: an issue of blood continued beyond the normal seven-day menstruation period or separate from it. Each extra day meant ceremonial uncleanness until evening. When the issue finally stopped, then the seven days began to count, and on the eighth day, two turtledoves or two young pigeons had to be taken to the priest, to the door of the Tabernacle, one for a burnt offering and one for a sin offering.

Lev. 15:31 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.

Lev. 15:32 This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith;

Lev. 15:33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

Verses 32 and 33 summarize the law for a discharge.

Q: In the Kingdom, will spiritual lessons be given for the Law, or will the New Covenant just consist of laws without understanding?

A: The people will probably be given understanding. The Christian should literally try to follow these laws in principle to a certain extent. For example, following intercourse, a Christian should not go to the Lord right away in prayer. Incidentally, the Little Flock will know and thoroughly understand all the principles of the Law. They will learn them beyond the veil if not in the present life.

Some of these discharges are normal and even completely innocuous—that is, no evil is associated with them—and a person has no control over them. The spiritual aspect in some of these laws may pertain to inordinateness in a covenant relationship. Beyond that, it is hard to discern the spiritual application.

Taking two birds was not a severe penalty. Birds were cheap and within anyone's means for a sacrifice. A lamb or a 20 percent penalty plus restoration levied by the priest was a much stiffer penalty.

Q: Is the peculiar wording in Jude 23 a reference to Leviticus 13 and 14? Jude says we are to

hate “even the garment spotted by the flesh.”

A: Yes. In fact, there are *numerous* references to the Law and its principles by our Lord and the apostles. Jude warned that in trying to rescue a Christian who has gone astray, we must be very careful not to get too involved, or we ourselves will become contaminated. The Law teaches that one cannot play around with sin, for *sin is overpowering*. If certain desires are once indulged, it is nearly impossible to get rid of them. We are to avoid sin and try to make straight paths for our feet. Otherwise, we may get into conditions and circumstances where the weaknesses of the flesh or spirit control us.

The Pastor used the example of doctrinal error. If a friend goes into doctrinal error along a certain line, we should not sit around and listen to the party expound his views for hours on end. The danger is that we will get confused and start to believe the error ourselves. In trying to extricate the individual, based upon a rapport with him, we can become susceptible to the error. This is true whether the issue is moral or doctrinal. In other words, it is dangerous to spend an inordinate amount of consecrated time trying to rescue someone. We are to *pluck out* the individual as though we would be burned by the fire. It is like *quickly* putting a hand on the hot stove to pick up something lest it be destroyed. The longer we linger in getting the item off the stove, the greater is the likelihood that we will be burned ourselves.

Q: What kind of arrangements were there for laundering back there?

A: The Israelites had access to water. After the Tabernacle was erected, they encamped in places in Sinai where there were wells. When the cloud stopped and the Israelites pitched their tents, Jethro, Moses’ father-in-law, was familiar with the location of the infrequent wells. Where possible, water was reused so that there was as little waste as possible.

Leviticus Chapter 17

Lev. 17:1 And the LORD spake unto Moses, saying,

Lev. 17:2 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,

Verses 3-9 tell of the death penalty for infractions in offering a sacrifice. The type had to be performed correctly in order for the symbolic significance to be understood.

Lev. 17:3 What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp,

Lev. 17:4 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:

Notice that verses 3 and 4 do not say that whenever an animal was killed *for any reason*, it had to be brought to the door of the Tabernacle to be offered. If that were the requirement, the Israelites would have had a problem when they entered the land.

Lev. 17:5 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.

This verse explains the requirement. *If the animal was slain as a sacrifice* (especially as a peace offering), then it had to be brought to the Tabernacle. The ox, lamb, and goat (all clean animals) were most frequently used for peace offerings.

Regarding the spiritual lesson, why was it necessary, for example, for the Israelites to travel to Shiloh with their sacrifices before the Temple was built? On such special occasions, they had to go to the recognized house of the Lord. A person entered the Court and brought his offering to the door of the Tabernacle. (Note: One could enter the Court for special reasons, such as to offer a peace or a thank offering, but not out of curiosity or for sightseeing purposes.) The “door” symbolized where consecration takes place. This type is a Kingdom setting. In other words, in the Kingdom, the people who are raised from the grave should want to go to the Temple to express their gratitude and to get right with the Lord.

The details are important. The sacrifice had to be brought (1) to the priest and (2) to the door of the Tabernacle. In other words, the Israelites were not to offer sacrifices in the open field. It was permissible to do this *before* the Tabernacle was built but not subsequently. For example, both Abel and Noah offered sacrifices in an open field.

Genesis 21:33 reads, “And Abraham planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.” Abraham was not criticized for planting a grove of trees in Beer-sheba as a place to offer sacrifice, for the practice was acceptable back there. As time went on, however, the groves were ornamented, and innovations were added, even though they were ostensibly to Jehovah. Next came groves for Astoreth, the queen of heaven. After the Tabernacle was constructed, the sacrificing had to be done there.

Lev. 17:6 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.

The priest had to sprinkle the blood of the animal on the Brazen Altar, the holiest part of the Court. The burning of the fat indicated a burnt offering. A portion of the peace offering could be eaten by the priest. In other words, part of the peace offering was given to the priest, part was burned on the altar, and the remainder (most of it) was food for the individual on his pilgrimage.

Lev. 17:7 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.

As long as the arrangement existed, these instructions were to be a perpetual statute.

Lev. 17:8 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,

Lev. 17:9 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.

In addition to the Israelites, “strangers” who sojourned in the land—that is, Jews not resident in Israel or that region—also had to follow these practices.

After this ordinance was instituted, any sacrifices offered in the field (even if ostensibly to God) were really being offered to “devils” because of disobedience in not taking them to the Tabernacle or Temple. Travel to the prescribed location was considered part of the sacrifice.

In the Kingdom Age antitype, the people will have to sacrifice through God’s representatives,

that is, through the Zadok priesthood, according to the details of the New Covenant. Under the old Law Covenant, all the people were required to offer sacrifices, but under the New Covenant, there will just be *representative* offerings through the priesthood, the divinely appointed channels, according to the ordinances in effect at that time. “Strangers” in the Kingdom will be Gentiles who travel to Israel. In other words, *both* Jews and Gentiles will have to recognize God and His arrangement through the Mediator. “To the Jew *first*” is the principle (Rom. 1:16; 2:10). The nation that will not go to Jerusalem representatively under the new arrangement will not receive rain (Zech. 14:16-19).

These principles are taught in the Law, but unfortunately, they are studied very little. The cutting off back there indicates that those individuals who refuse to obey in the Kingdom will go into Second Death, for the Kingdom laws will be *mandatory*. During the Gospel Age, the call is an invitation, but in the Kingdom, obedience will be required under the rod-of-iron rule. All will have to confess that Jesus is Lord to the glory of God (Phil. 2:10,11).

Lev. 17:10 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.

Lev. 17:11 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.

Lev. 17:12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

Lev. 17:13 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.

Lev. 17:14 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.

Lev. 17:15 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.

Lev. 17:16 But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

Blood was *never to be eaten*. How is this requirement different from verses 1-9 about going to the Temple? The earlier verses pertain to *offering a sacrifice*, whereas verses 10-16 apply to *all circumstances*. Whether an animal was for food or sacrifice, *no blood was to be eaten*.

What is the reason for this prohibition, which applies primarily to the Kingdom? Life is represented in the blood. There are degrees of eating blood, and cannibalism (eating *live* sacrifices) is the worst. Those who offered sacrifices to idols and “devils” frequently followed this practice. To the contrary, kosher practices were not bloody, for the dead animal was hung up, and the blood was drained out of it prior to eating. Thus the Tabernacle sacrifices were *dead* (not live) animals. Hence there was a radical distinction between heathen and Israelite sacrifices. (Today many Satanic cults require a secret initiation of drinking blood.)

With regard to the spiritual application, Jesus said, “Except ye eat the flesh of the Son of man,

and drink his blood, ye have no life in you” (John 6:53). This statement horrified many of the hearers, for it appeared absolutely contradictory to what the Law said. However, Jesus was spiritualizing the words, meaning that in the antitype the Christian, the antitypical priesthood, *shares* in Jesus’ death. Partaking of the wine represents a common union or participation in the blood, or death, of Jesus, for he said, “This cup represents my blood. Drink ye all of it.” This spiritual drinking of the blood is limited to the Gospel Age. Only in this age is there a special offer to share in Christ’s sufferings. In the Kingdom, the world will partake of the bread but not the wine—they will not participate in the death of Christ. The people will merely get the benefit of that blood but not participate in it.

Jesus’ words were hard for many to understand, but the right-hearted inquired after the meaning and were rewarded with an explanation. Those who left Jesus because of this saying were meant to do so because his words were a test. Another example is the rich, young ruler, for he, too, should have inquired further.

Most of the Law applies to the Kingdom, but there are some exceptions such as Leviticus 8, 9, and 16 (the consecration and inauguration of the priesthood and the Day of Atonement sacrifices). However, the *principles* of the Law apply *now*.

When blood was taken from an animal that was hunted and caught, it was to be hidden in the dirt to prevent stench, flies, and putrefaction. A little hole was to be dug and then covered over with the foot. Since each man, when traveling, had to carry a paddle for personal sanitary reasons, the same paddle could be used to dig a hole for the blood.

To drain the blood is incumbent on the Jew, but *not all* blood will drain out. Therefore, some blood remains in the veins. The Jews were to do the best they could. The type preserves the picture for the Kingdom, for the world will appropriate (“eat”) Jesus’ flesh, but they will not give their own flesh in sacrifice unto death, or blood, as pictured by the wine. Jesus’ blood justifies the Church to make their humanity acceptable to God in consecration, for the Christian is to be *fully consumed* on the altar. The world will just appropriate, or “eat,” Jesus’ flesh, but they will not die in sacrifice like the Church.

To “bear his iniquity” means to be cut off (verse 16). If an Israelite ate the meat of an animal that died in the field and did not wash, he was cut off. For *practical* reasons, there was an exception. When an animal is *freshly* dead, the blood will drain. Conversely, after an animal has been dead for a little while, the blood clots and will not drain. Therefore, a person could eat a *freshly* dead animal, but he was unclean until evening and had to wash his clothes and his flesh. This was a penalty but a small one.

Contrary to what the Pharisees said to Jesus, the priests did work on the sabbath, for they sacrificed animals. The sacrificing included draining the blood, skinning the animals, etc. Thus the priests were an *exception* to the no-work-on-the-sabbath feature of the Law. What is the spiritual lesson? The Christian is exempt from certain features of the Law. However, it is important, especially in moral principles, to apply the Law correctly. We are *not* to make the exception the general rule and vice versa.

Satan copies, or counterfeits, what God does. Under the Law, *dead* animals were put on the altar. With heathen practices, *live* animals were put on the altar. In effect, Satan makes God’s sacrifices a stench. Today one class (intellectuals) is repelled by the thought of animal sacrifice, and another class (perverted, disturbed minds) is attracted to animal sacrifice in connection with Satan worship. Rightly seen, the sacrificed animals represented human beings (Christians) who are consecrated unto death.

Leviticus Chapter 18

Lev. 18:1 And the LORD spake unto Moses, saying,

Lev. 18:2 Speak unto the children of Israel, and say unto them, I am the LORD your God.

Lev. 18:3 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.

Lev. 18:4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God.

Lev. 18:5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

These instructions were warnings to the Israelites not to follow the practices of Egypt (which they had left) or those of Canaan (where they were going). In the antitype, what is the difference between Egypt and Canaan? “Egypt” represents the world—hence the danger of the *world* to spiritual Israel. “Canaan” represents the struggles of the new creature against the enemies of the *flesh*. If the *devil* is pictured too, it would be as the Pharaoh of Egypt, who represents Satan. If the Israelites kept the ordinances *perfectly*, they would *live forever*.

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

Lev. 18:7 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.

Lev. 18:8 The nakedness of thy father’s wife shalt thou not uncover: it is thy father’s nakedness.

Lev. 18:9 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.

Lev. 18:10 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.

Lev. 18:11 The nakedness of thy father’s wife’s daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

Uncovering “nakedness” involved more than just looking; that is, it implied further action. Prohibitions regarding the immediate family are specified: father, mother, sister, son, daughter, grandchild, etc.

Leviticus 18 does *not* say whether the other party gives consent, or assent, to the exposure. If the party who is exposed is innocent, the guilt is solely on the perpetrator. Without giving such detail, Leviticus 18 just shows that the sin of uncovering nakedness is obnoxious in God’s sight.

Q: Some would say that Ham’s sin against Noah, who was drunk after the Flood through no fault of his own, was of this category. That would not be the case, would it?

A: After the water ring broke, climatic conditions were different, causing fermentation of the

grape juice. Noah was unaware of the intoxicating influence. Ham's sin was that he saw his father's nakedness and did not cover him. He probably also mocked his father. Shem and Japheth properly entered backwards and covered Noah.

These prohibitions are against incest whether in or out of marriage. Even if uncovering nakedness in one of these categories resulted in marriage, it was still wrong. God wanted marriage to be a sacred institution.

Lev. 18:12 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

Lev. 18:13 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.

Lev. 18:14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

Lev. 18:15 Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness.

Lev. 18:16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

Lev. 18:17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

Lev. 18:18 Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.

Verses 12-18 continue the prohibitions (for aunt, uncle, daughter-in-law, sister-in-law, etc.). In verse 18, the phrase "in her life time" is important, for upon a man's decease, if there was no seed or progeny from that marriage, one of the brothers was required to marry the widow (his sister-in-law) in order that a son might be raised up in his brother's name.

Comment: Jacob's marrying the two sisters Leah and Rachel occurred prior to this prohibition, so he was not in violation.

Reply: As history evolved and man became more fallen, the limitations on marriage increased because marrying too close a kin would accentuate the inherited Adamic weaknesses. European royalty practiced intermarriage in an effort to make royalty an exclusive society, but some notable morons and even madmen resulted from the unions. This was also true with the Caesars.

Regarding limitations on marriage, certain prohibitions came with the Law. Other limitations came with the gospel; for example, deacons have some limitations and elders still more.

Q: How did Shem and Japheth know to cover their father's nakedness?

A: How did Adam and Eve get a feeling of shame as a result of their disobedience? It seems to be part of the curse that came upon man, even though Adam and Eve felt guilt and shame prior to the curse being pronounced. When the Logos called to him, Adam was hiding behind a tree. In other words, a guilt complex overshadowed Adam when he partook of the forbidden

fruit. That guilt feeling persisted in regard to their nakedness; hence their nakedness was covered by the skins of animals. How to explain the consciousness of guilt from a psychological and physiological standpoint we do not know, but subsequently the curse was pronounced on the serpent, the woman, and the man.

Q: Doesn't the account imply that Ham should have known to cover his father?

A: Yes, through conscience. For sinning against conscience, Ham was punished through his children. A book of instruction or codified moral laws were not necessary for man to know this was wrong. Some people blunt conscience by rationalizing, and then they start to make their own code of ethics in order to excuse and justify their actions. They ask, "Who is the authority to forbid us to do this and that?"

Comment: There is a saying: "We may see something but not really look at it unless we want to ridicule a person and notice his shortcomings and weaknesses." Thus Ham must have concentrated on his father's weakness and belittled him.

Lev. 18:19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

Lev. 18:20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

Lev. 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.

Lev. 18:22 Thou shalt not lie with mankind, as with womankind: it is abomination.

Lev. 18:23 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.

Lev. 18:24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

Lev. 18:25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

Lev. 18:26 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:

Lesbianism, homosexuality, sodomy, sacrificing children to Molech, etc., were all abominations in the sight of the Lord. The startling thing is that these practices occurred in all other nations back there. (In regard to child sacrifice, it was particularly the firstborn son who was sacrificed.) This condition of sin and evil is not peculiar to our day. What is worse, however, is our degradation as a so-called Christian nation in view of our historical enlightenment and our edification as to proper principles. Just as "Christian" nations are more guilty for these sins because of education, enlightenment, and especially the Bible, so Israel was more responsible after receiving the Law. Therefore, today's sin is not unique, but the enlightenment with the degradation is unique.

Q: In what way did the Israelites profane the name of God (verse 21)?

A: A statue of Molech was built just outside Jerusalem. In fact, Ahaz, one of Israel's kings, sacrificed his own son, passing him "through the fire" (2 Kings 16:2,3).

"Strangers" in Israel (those from other nations who came into Israel) were to obey the laws of the land (verse 26). There was no "diplomatic immunity"! The laws of the land were for all who were within the borders of Israel.

Lying with a beast is confusion. The word "confusion" is usually identified with Babylon. In the past, many Protestant expositors pointed out that the spiritual association of the woman and the beast (the Roman Catholic Church and the Papacy) in Revelation 17 is a flashback to this principle of Leviticus 18:23.

With regard to verse 25, abominations can get so bad that the very land will vomit out the inhabitants. Thus this statement is not an exaggeration. For example, when a building is slovenly and filthy in the *interior*, the *outside* walls become infected, for what is inside exposes itself outside. It is as if nature itself revolts.

God said of the Amorites that when iniquity came to the full, judgment would occur, and it did (Gen. 15:16). God ordered that all be destroyed—men, women, and children. No doubt their iniquity was accumulating and getting worse and worse. The same principle is illustrated when a garment infected with scarlet fever, cancer, etc., is burned.

Incidentally, if the land is sown *continually without rest*, it eventually becomes sterile. If the steel in a bridge is not properly installed and thus is continually under stress, it can break or fracture under minimal stress through metal fatigue. Therefore, even *inanimate* things are adversely affected by abuse.

Q: Didn't the Canaanites forfeit their right to the land by the abominations they committed? In that way, the land spewed them out.

A: Yes, if the earth is the Lord's, He had the right to evict the Canaanites from the land of Israel because of moral sin.

Q: Is verse 25 a picture of the end of the Millennial Age, when land will be given only to those who obey God's laws?

A: Yes, at the end of the Millennium, those who pass the test of the Little Season will be given the earth as an inheritance. Prior to that time, the land is leased, as it were.

Spiritual Application and Principles

In natural Israel in the Jewish Age, near kinfolk (mother, father, sister, etc., and the next generation) were their own relatives. As the professed people of God, the Jews prefigured Christians in the Gospel Age and, primarily, on into the Kingdom. Therefore, the *principles* of the Law apply to Christians *now*, and we must learn them if we are to rightly judge the world in the next age. We are in the school of Christ.

Comment: Those who do the will of God are Jesus' relatives, for he said: "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:48-50).

Reply: The consecrated are Jesus' relatives; they are the people of God now. The various

relatives mentioned in Leviticus 18 show degrees of closeness within the family of God, whether among Bible Students or those in the church systems.

Obviously, because of distance and other circumstances, we are more familiar with some brethren and may know others only by name. However, the “uncovering of nakedness” applies to brethren both near and far. It is important to draw the lessons properly, for they can be shamefully distorted. Does this chapter mean that if some in the consecrated family of God are drunkards, adulterers, etc., nothing needs to be said of the actual condition? No! A Christian who beholds gross misconduct in another Christian should expose and call attention to the sin. Many keep quiet because they are fearful of making a decision. As a result, the sin spreads from one person to another and another. There is a responsibility to tell of the crime of a serious nature.

If we personally do not see the gross misconduct and thus have some doubt regarding a party’s guilt because the information is secondhand or even thirdhand, we should proceed with much more trepidation. Two or three witnesses are needed to establish the matter.

All of the consecrated are sons of Adam and thus have inherited Adamic weaknesses. Out of jealousy, therefore, the faults of a brother could be magnified to downgrade his ministry. This type of nit-picking and faultfinding is wrong. To intentionally expose faults in an effort to bring down a person is wrong. Discretion must be used in judgment. We are to speak out on serious matters but not to be hypercritical and faultfinding by nature. A simple statement of the Lord helps those of us who do not have much understanding: “A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.... Wherefore by their fruits ye shall know them” (Matt. 7:18,20). From an impure fountain comes forth impure water (James 3:11). In other words, we are to analyze the general disposition of a brother. Is his overall influence constructive and beneficial? Is his conversation generally along spiritual lines? We are to overlook Adamic faults, common hereditary weaknesses, but we must deal with flagrant transgressions—that is, where culpability is involved—that would bring a reproach on the cause of Christ or upon the brethren. With regard to the lesson on the exposure of nakedness, there must be consideration of the degree of involvement and the measure of guilt of both the perpetrator and the victim. Knowing the general deportment and character of an individual is usually helpful in making a rough assessment. With a studied effort, we become more aware of the person as a new creature. As the Apostle Paul said, “Henceforth know we no man after the flesh” (2 Cor. 5:16). Only when the flesh is flagrant must it be handled. Otherwise, there is a measure of toleration.

In the case of Noah, the victim, there was no guilt. The shame and penalty were properly ascribed to Ham for ridiculing his father, and the penalty extended to his progeny: Cush, Nimrod, etc.

Some Leviticus Scriptures and the Sin Offering

Leviticus 10:16-18 reads, “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.”

Moses jumped to a *wrong* conclusion. He said that because the blood of the sin-offering goat was not brought into the Tabernacle, it should have been eaten.

Leviticus 6:25,26,29,30 states, "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.... 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."

This was the *general* law. Normally the sin offering was to be eaten by the priest who made the offering. Verse 30 added a new stipulation. The sin offering was not to be eaten if the blood was taken into the Tabernacle; instead it was to be burnt with fire. These are all true statements, but what is *not said* is important. When Moses spoke about the goat of the sin offering in Leviticus 10, he asked why the goat had not been eaten since the blood was not brought into the Tabernacle. However, there were exceptions where even though the blood of the sin offering was *not* brought into the Tabernacle, it was to be burnt and not eaten.

Understanding the Bible can be a problem when flat statements are made with no provision for exceptions. Leviticus 9:8-11 is an example of an *exception*, where the blood of a sin offering was not brought into the Tabernacle, and yet it was still burnt with fire. "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." Here the calf of the sin offering was burnt with fire, and the blood was not brought into the Holy. What was the distinction? Since it was the *priest's* offering, it could not be eaten but had to be burnt. We are not told the final disposition of the goat sin offering, but that goat should have been burnt like the calf sin offering of Leviticus 9:11. Therefore, this offering of Leviticus 9 and that in question in Leviticus 10 were carried out properly.

Now we will consider a few more exceptions.

Other than a priest, the penalty was death for anyone who presumed to go into the Holy. But David and others entered the Holy when they were starving and ate the shewbread and were not put to death. Why not? Jesus gives us the clue. When the scribes and Pharisees criticized him for performing miracles on the sabbath, he replied, "The sabbath was made for man, and not man for the sabbath" (Mark 2:27). In other words, higher laws supplement or supersede lower laws. When Aaron and his sons originally instituted the Tabernacle, God's instructions had to be carried out to perfection in order to make a perfect type for future spiritual lessons, but later on, the Pharisees made more of the picture than of the reality. When they criticized Jesus for healing on the sabbath, he said in effect in Luke 14:5, "You hypocrites! Which of you shall have an ass or an ox fall into a pit, and will not straightway pull him out on the sabbath day?" After all, didn't the priests themselves violate the sabbath when they put animals on the altar? Discretion, judgment, and scriptural precedents must be used before principles are spoken *authoritatively*.

The Law did not prohibit the disciples from eating on the sabbath as they went through the field, but the Pharisees considered rubbing the kernels to be work. The types and pictures are intended to *benefit* man. David's hunger and later, in Jesus' day, the disciples' plucking grain when they were hungry were higher laws. Rahab's lie to protect the spies was also a higher law because it saved the lives of the two spies. There is a caution, however. If we are to be judges in the next age, we must not use the exception as the general rule or the general rule as the exception. It is good that the Lord will reveal our mistakes to us, even if the experience is

humiliating.

Let us return to Leviticus 10. Verses 16 and 17 are speaking of the Lord's goat, for the text says that it bore the "iniquity of the congregation." This statement identifies the goat with the goat of the people in the previous chapter: "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" (Lev. 9:15). Verses 14 and 15, which tell about the heave offering and the shoulder, also identify chapter 10 with chapter 9. Part of verse 12 reads, "Take the meat [meal or cereal] offering that *remaineth*...." This statement proves the offering had not been fully dealt with at this time. If the meal offering was for the priest, if it was *his* offering, it could not be eaten but had to be burnt. The bullock represented the sacrifice of Christ's humanity, and the goat offering of the people represented the sacrifice of the Church's humanity. But that sacrifice was not for the goat's sin but for the *people's* sin. The goat laid down its life, and the sin offering was credited as having some effect on the sins of the people—just as the bullock of Aaron, the high priest, was for the body members and not for the Head. The Church's offering is for the world.

Lev. 18:27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;)

Lev. 18:28 That the land spew not you out also, when ye defile it, as it spewed out the nations that were before you.

Lev. 18:29 For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

Lev. 18:30 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.

Leviticus Chapter 19

Lev. 19:1 And the LORD spake unto Moses, saying,

Lev. 19:2 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.

Lev. 19:3 Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God.

"Fear" means "reverence," that is, "revere." One of the Ten Commandments is, "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee" (Exod. 20:12).

The thought about the sabbaths would be, "Keep *all* my sabbaths." The Israelites were to keep not only the weekly sabbaths but also the holy-day sabbaths.

Lev. 19:4 Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God.

Verse 4 also refers to one of the Ten Commandments: "Thou shalt have no other gods before me [Jehovah]" (Exod. 20:3). A "molten" god is a statue that is cast with metal. Many Jews feel that it is sacrilegious to have any kind of statue, but verse 4 is not saying that. However, it is good that there is a paucity of statues in Israel because the misunderstanding has helped the

Jews not to observe a multiplicity of gods as in Egypt and other nations. Thus the command prohibits casting an image that is an object of reverence. “Thou shalt not bow down and worship” is more the thought than just the making of an image because even in connection with the Temple, there were molten images that had nothing to do with a god but were examples of a virtue or principle. For instance, through God’s instruction, the Laver rested on the hindquarters of 12 oxen that were cast of molten brass, or copper, and had a symbolic meaning. Three oxen faced each of the four cardinal directions.

Lev. 19:5 And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

The “peace offering” was a fellowship offering either for the individual who wanted to be reconciled to God or on behalf of another person who was being reconciled to God. Notice the stipulation was that it had to be a *freewill* offering. To be efficacious, or pleasing to God, the *voluntary* aspect was an important ingredient.

Lev. 19:6 It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt in the fire.

Lev. 19:7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

Lev. 19:8 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.

The peace offering could be eaten on the same (or first) day and on the next (or second) day, but not on the third day, for any that remained until the third day had to be burnt. Not only was this a freewill offering, but also it had to be eaten by the *one who offered* it, the suggestion being that the peace offering was somehow connected with a vow, specifically the Christian’s consecration vow in the antitype. In a general sense, the Scriptures indicate, “Be thou faithful unto death, and I will give thee a crown of life” (Rev. 2:10). Jesus said his body members would be raised the third day, and following their resurrection and glorification, the Kingdom will be established, also in the third (or Millennial) day. Therefore, the offering of the Church involves 2,000 years (two days), and we are almost at the expiration of that time period.

If the offering was not fully eaten, it was not consumed, which meant that the covenant was not fulfilled with enough zeal. It was said of Jesus when he cast the money changers out of the Temple and overturned their tables, “The zeal of thine house hath eaten me up” (John 2:17). In other words, he was so zealous in doing God’s will that he could not stand the abusive practices which were taking place in the Temple dedicated to honor his Father. With us too, the zeal of God’s “house” should consume us. Therefore, if any of the peace offering was left at the end of the second day, the implication was unfaithfulness on the part of the offerer. What was left was burned up by fire; that is, it was consumed in *another* way.

What happens to one who is not faithful to his covenant of consecration? (We are not talking about mistakes and little slips but about one who has dedicated his life to the Lord and later changes his mind.) One excuse is, “Perhaps the Lord did not accept my consecration,” and then the person goes back into the world and does other things. In short, he leaves unfulfilled the contract he made with the Lord. Both the Little Flock and the Great Company are faithful, even though the latter class has to be stirred up. However, for those who do not fulfill their covenant, the destiny is Second Death, for they are unfaithful. Stated another way, their offering is *repugnant* in God’s sight if it is eaten on the third day; it is “abominable” and is not accepted, so the death penalty is incurred.

Consecration is a “reasonable service” (Rom. 12:1). However, when one puts his hand to the plow, he cannot change his mind at some later date (Luke 9:62).

Comment: This peace offering was different from the peace offerings subsequent to the Day of Atonement, which will be in the Kingdom Age in the antitype.

Reply: Yes. The Gospel Age is likened to parts of three symbolic days, just as the death and resurrection of our Lord took place on parts of three days. We would understand this peace offering to be identified with the Gospel Age.

Comment: Then the stipulation in verse 5 about the peace offering being done “at your own will” means it is a spontaneous freewill offering. That requirement would fit our consecration, which is a heart response to an invitation from the Lord.

Q: Can we also apply that principle to a testimony meeting? Testimonies should be spontaneous, from-the-heart, freewill offerings, as opposed to someone being called upon or put in a position where a testimony is forced.

A: Definitely, although some people have different thinking on the matter. Prompting and pressuring robs a person of the virtue of his offering; it deprives him of the *joy of giving*. If the Lord puts on one’s heart to spontaneously offer a testimony, that is the type of testimony we like to hear. We are not in sympathy with a testimony that is outwardly constrained by others.

Lev. 19:9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

Lev. 19:10 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.

This humane practice was inculcated right in the Law. The Israelites were not to reap the corners of the field or to pick all of the grapes, for they were to leave a little for the poor and the stranger. Those who had the spirit of the Law would have made a generous, wide turn out of consideration for the poor.

Comment: There was wisdom in this arrangement. Of course the exception would be those who were physically unable to glean the corners of the field. The point is that provision was made for the poor, yet they had to exert some effort. It was not just a welfare handout.

Reply: There were two stages in the poor helping themselves. More effort was needed to glean from the corners than to just pick up the droppings behind the reapers. With the latter method, one could be more selective in picking up what had already dropped on the ground. After a person carried what he had harvested to the collection place, he was not to go back and pick up what had fallen to the ground; that is, if some grain, etc., dropped, it had to be left for the poor. With the harvesting of the grapes too, some fell on the ground. What did not go into the basket was to remain for the poor. In other words, the reaper could not go a second time to the same part of the field. The young and energetic could glean the corners more easily, while the older, less physically able gleaned what the reapers had dropped. Incidentally, the droppings were also beneficial for the animals, but the bulk were for the poor and the stranger, or the sojourner.

What would be the spiritual application for not harvesting the corners of a field? One has to be almost like a Solomon to understand the Law fully. It is necessary to go through the Law a few times just to become familiar with the statements and facts, let alone to put them together and

come to certain conclusions.

The one who harvested the field did that work for himself, his family, his friends, and his relatives, but some of the crop had to be left for others. There are many ways of applying this verse spiritually. A practical application would be that at a meeting on the Lord's Word, *all* should be fed spiritually, the babe as well as the more mature. The "adults" must be served too, so everyone should be taken into consideration. Unfortunately, the practice over the years has been to concentrate on the babes. So much attention is given to them that there is nothing for the adults in the Lord, but that practice is making the corner of the field larger than the field itself. The harvesting should be focused on those who have an ear to hear. Those brethren should be served the most in proportion to their desire and their hunger for truth and righteousness. The less diligent should also be considered but not to the same extent.

I like to use practical examples because all my life people have been so nebulous in the discussion of principles that when a talk is over, it is often not clear how it is being applied. Many seem to be afraid to give a practical application for what they are trying to say. For that reason, we are being bold in the spiritual application here.

Thus those who hunger for truth are more deserving of being fed than those who are not that keenly interested. However, some develop that interest over time, so an effort should be made to feed all of the brethren. Sometimes not knowing something excites us to go home and dig into the subject, and sometimes it makes us pray. We tell the Lord that we would like to understand a certain Scripture, and we think of it day after day. Then when we least expect it—perhaps when we are picking up a shoe—the answer comes to us. Such unexpected explanations show that we did not come to that understanding on our own. Rather, the Lord blessed us with the key—but we had *previously* hungered and knocked and desired the answer. Then, at a moment when we were not thinking on the subject, the answer was revealed. Sometimes the Lord provides the answer through a statement made by another individual, and we immediately think, "That's the answer! That's the key."

In summary, we are to work out our own salvation, but we are also to consider the salvation of others. Helping others to work out their salvation would be the "corner gleanings," and they are to exert effort too. The field has various applications along that line.

Naomi's experience with Ruth is another illustration. Naomi was an elderly widow, but her daughter-in-law went out and gleaned enough to fulfill both of their needs. Neither one had a husband, and men were favored with the work in those days. Therefore, the Lord provided Ruth for Naomi. Boaz even went beyond fulfilling the Law by telling his reapers to intentionally let extra grain fall to the ground. Thus Boaz had the spirit of the Law. Meanwhile, his admiration for Ruth grew as he observed her faithfulness to the God of Israel and Naomi.

Lev. 19:11 Ye shall not steal, neither deal falsely, neither lie one to another.

What is common in the prohibitions of verse 11? They were all forms of deceit: stealing, dealing falsely, and lying. In fact, verses 11-13 all pertain to defrauding and deceit.

Lev. 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 important word is "falsely"—the Israelites were not to swear falsely by God's name. There are times when it is proper for a person to take an oath, but commonly or loosely making oaths every day and taking the Lord's name in vain are abominable in His sight. A sincere, sober oath or vow made to God is quite proper because the person means what he is saying,

whereas insincere vows and oaths are detestable. In making a vow or an oath, we should remember that we are talking to Almighty God, the Creator and Emperor of the universe. Certainly a careless and frequent repetition of “God bless you” is not reverential. Incidentally, it is all right to take an oath truthfully in court.

When one makes a profession to God, he is expected to fulfill it. There would be serious stripes otherwise, and the ultimate penalty is Second Death.

Lev. 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.**

Verses 11-13 are all somewhat similar in that they concern a measure of deceit and fraud. The prohibitions were against robbing a neighbor or God in either a direct or an indirect way.

Comment: The last part of verse 13 is a reminder of the Parable of the Penny. Jesus paid all the laborers at the end of the day, giving each a full day’s wage regardless of the hours worked.

Reply: Let us consider the commandment. Why were “the wages of him that is hired” to be paid at the end of the day and not the next morning? Here in America people receive their wages at the end of the pay period—weekly, biweekly, or monthly—but not each night. That practice is permissible under present circumstances, but why was an employer not to hold a person’s wages until morning in Old Testament times? Back there wages were to be paid each day because they were needed on a daily basis to buy food and to enable itinerant day laborers to move on to the next job if they so desired.

Verses 11-13 covered lying, stealing, defrauding, withholding wages from the hired worker, and swearing falsely by God’s name. In the antitype, we are to avoid spiritual deception. Professions of consecration before God should be sincere.

Along this same line, we should not be fraudulent in our relationships with fellow man. For example, some people flatter an employer to his face and mock him behind his back. We should try to be consistent in our work and professions and not be ringleaders in discontent. We are to be as fair as possible to others and should try to point out their good characteristics, even if we have difficulties in dealing with a particular person. It is best not to be too expressive with regard to others, and after a while, they will respect and trust us and perhaps even come to us for advice on certain matters.

We will consider a spiritual side lesson from an earlier chapter. In Leviticus 18:6-19, we covered the subject of nakedness with relatives: mother, father, sister, brother, uncle, etc. Spiritually speaking, the uncovering of nakedness has to do with being personally responsible for another person’s losing his righteousness or justification because of misconduct or a wrong teaching. If a person is responsible for another’s going out of the truth—if *God* deems him responsible, not just the party himself, for sometimes false accusations are made—then that individual, the one who set the wrong example in either teaching or practice, will share in the spiritual death. (Note: Appearances can be deceiving, and since some people have warped or unjustifiably suspicious minds, the responsibility must be determined by God, not by man.) In other words, a brother or sister in Christ shares in the fate if he is guilty of uncovering the nakedness of one who subsequently goes back into the world or denies his consecration and thus dies spiritually. “Relatives” are those who have already made a consecration or who are approaching it. Thus one is held responsible for bringing a reproach upon the cause of Christ before other believers.

We can see why the Apostle James said, “My brethren, be not many masters [teachers—RSV], knowing that we shall receive the greater condemnation” (James 3:1). Teaching, being an elder,

is a tremendous responsibility.

Comment: Nadab and Abihu are types of those who go into Second Death in the Gospel Age. Some of the Abihu class can be among the brotherhood and seemingly be in good standing.

Reply: One failing of the Abihu element is the misinterpretation of principles. The Nadab class, which is more obvious, incurs Second Death by example. These individuals have the wrong attitude in their manner of boldness. Some people are very proud and stubborn, but we would never know it because of their smooth talk. Another person, because he is blunt and open, can be more easily recognized through the impropriety of what he has done. One who has more of a diplomatic manner in how he behaves himself might be just as reprehensible in God's sight as the other, but because of his manner, he is not as easy to discern.

Comment: Matthew 18:6 teaches that it is better to die by a millstone around the neck than to offend a "little one," for the latter case merits Second Death. "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Reply: Yes. A person was tied to a millstone and thrown into the sea. The heavy millstone assured that the person would remain on the bottom of the sea. The intention was that the victim would not come up to the surface. Normally when this was done, the people of a town were gathered around to witness a public execution. Because of the manner of death, shame was felt by the victim. Not only did he experience fear, but a stigma was attached to the death. Jesus said that it is far, far better to share all that shame, reproach, public condemnation, and loss of life than to go into Second Death, from which there is no resurrection.

Lev. 19:14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.

To curse the deaf or stumble the blind is a self-evident kind of meanness that was forbidden under the Law. Some people would actually put a block in front of a blind man to watch him fall.

Lev. 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.

This is an important commandment. "In *righteousness* shalt thou judge thy neighbour." Our emotions are stirred if a person is poor, but we are to "do no unrighteousness in [matters of] *judgment*." As an illustration, suppose we were a judge in a court case where there was a dispute between two parties, and one party wanted repayment for damage done to person or property. As the case developed, we would hear the history of what had happened, and we would see that one person was poor with very little of this world's goods, while the other was confident and financially well off. The question would be, Who is in the wrong, and who is in the right? Many judges and juries would become emotionally involved and thus exonerate the poor person, even though he might be at fault. Because they wrongly take into consideration the background of each person, their emotionalism overtakes them. In other cases, one person may be an important personality—perhaps someone with prestige, wealth, influence, fame, or charisma—and the other person is a nobody. The nobody may be in the right, but the judge favors the well-known individual, thinking that person may do a favor for him someday. Thus many decisions are made because of the "mighty."

However, we are to be *impartial in judgment* regardless of whether the person is poor or rich.

When two parties are before the court, a judge should not be swayed by a person's background. Since we are called to be judges in the next life, we must practice impartiality now and not get emotionally involved. We are supposed to analyze different situations and principles—whether or not they have been violated, what is proper to do, etc. Such is our schooling in the present life, whether or not we know it. These decisions are difficult because none of us are like a Solomon. In fact, it is kind of distressing to be asked for a lot of advice because we are afraid of giving the wrong advice. The point is that we should at least try to have an attitude of impartiality and not be a respecter of persons in judgment or in a trial. Of course we are not talking about food or clothing, for example, for we should commiserate and be generous with *temporal* help, whereas judgment matters are different.

Jesus was a respecter of persons but not in matters of judgment. He specially favored the four apostles who were more zealous and hungry for truth. For example, he favored them on the Mount of Transfiguration, in the raising of Jairus's daughter, and in the Garden of Gethsemane. However, if one of them did wrong, Jesus lambasted him. On one occasion, he turned and looked at Peter and said, "Get thee behind me, Satan" (Matt. 16:23). That was a strong rebuke to one of his best friends. The point is that friendship must be laid aside in wrongdoing and when principles are involved. The spiritual application applies to judgment matters in the Church, rather than in the world, because most of our associations are not in the world.

Lev. 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.

"Thou shalt not go up and down as a talebearer among thy people." "Up and down" is the limitation, for sometimes we have to tell a tale. An example would be a brother who wants a loan, but we know that he has been financially taking advantage of others. In such a case, we should warn the next "victim" of the danger. However, we are not going up and down, making it our business to inform the whole Church publicly along this line. We are to warn people and brethren where such dangers exist, but that is quite different from making a career out of warning, that is, from making it a habit of conduct. Talebearing should not be one's general disposition.

"Neither shalt thou stand against the blood of thy neighbour." The thought is, "Neither shalt thou injure thy neighbor." We are not to be spiritual policemen, but there are occasions, in the world as well as in the brotherhood, when we must speak out about a gross matter. A maximum injury would be death. Another injury would be assassination of character, that is, harming one's reputation among other neighbors or brethren.

Comment: Verse 16 has to be qualified because of the other commandment that if we see someone doing something wrong of a grievous nature, we are to make the deed known.

Reply: Yes, and if a matter needs to be told, we should call attention to it *when it happens*, not a month or a year later, because otherwise, a lot of other problems will arise.

The warning not to "go up and down as a talebearer" is in the same verse as the prohibition not to do injury to a neighbor. There seems to be a relationship between the two commands. In other words, the injury is caused by the talebearer. A talebearer can severely damage another person's reputation.

Sometimes we use illustrations of people in the world without including their names. It is not wrong to use such examples of wrongdoing, but we should think twice before giving names. In the teaching of right and wrong, we sometimes have to give examples, and we may even have a specific incident in mind that has scarred our memory. But if in narrating the incident,

we do not tell who the party is and none of the hearers know, no harm is done. However, there are occasions when it is necessary to expose an individual. In fact, a *Manna* text says that when we find it necessary to speak evil of someone because to refrain would do serious damage to another party, it should hurt us to do so, nevertheless.

Comment: We should never bear false witness against a neighbor or a brother, causing injury and even spiritual death.

Reply: To tell something false is much worse than telling something that is true. However, we are not even to tell a true evil thing *unless doing so is absolutely necessary* for sparing others hurt, for the individual's own good, or for preventing injury in the household of faith. Under the Law, when an Israelite saw another Israelite doing something wrong, he was required to expose the wrong so that injury would not result to someone else. The Israelites were like a consecrated people, and in the antitype, we are part of professed spiritual Israel, the people of God. Therefore, we have more responsibility regarding the brotherhood than we do regarding the world.

Lev. 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.

Verse 17 can easily be misunderstood. The first point to note is that it pertains to a serious wrong. The second point is that in the antitype, the "neighbour" is a brother (or sister) in Christ. Just as back in Israel's history, one's neighbor was a fellow Jew, so the parallel with us would be a fellow brother or sister in the Lord.

Comment: The Revised Standard reads, "You shall not hate your brother in your heart, but you shall reason with your neighbor, lest you bear sin because of him."

Reply: The fact that these two thoughts are coupled means they are companion thoughts. If we see a brother do something seriously wrong and we are disturbed, we should tell him what troubles us rather than bear that grief in our heart. Instead of just mentally burying the act when it has deeply affected us, we should tell him. Sometimes it is far better to disclose the problem and to speak frankly and honestly about it instead of pretending it did not happen.

Comment: This is a good principle with marriage too. There should be communication, for it is better to open up a discussion about a serious wrong than to let it fester.

Reply: Yes, there should be communication one with another, but sometimes it is very difficult to speak that way. In the final analysis, it is better that a matter is known. In some cases, that procedure is pursued in marriage counseling, but it usually goes to an unwise extreme, being overkill in the wrong direction.

Comment: As already pointed out, verse 17 pertains to a serious wrong. It is counterproductive to be picayune and to blow something out of proportion.

Reply: Yes, because then the other party will retaliate with something that bothers him, and the situation goes back and forth.

Comment: The point is to speak out rather than to hold a grudge.

Reply: Yes, the conversation could begin with a comment such as, "Frankly, I did not appreciate what you just said or did," but it is not easy to open up certain subjects.

A study of the Law of God is very searching. Some would rather not search, but to refrain is not the solution. Almost instinctively, many feel that what they do not know will not hurt them, but this philosophy in life is completely wrong. What they mean is that not knowing does not hurt them in the manner in which they do not want to be hurt, but the type of damage that comes from not knowing God's principles is more serious.

Lev. 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.

Verse 18 is related to verse 17. Instead of burying what has displeased us—what we saw or heard—we are to disclose the matter, and the disclosure is called loving our neighbor (or brother). Most people think that saying nothing, that covering up a matter completely and not recognizing it, is loving our neighbor, but that is not true.

In other words, we are not to bear a grudge against a neighbor by burying a serious matter. Disclosing the matter is *loving* the neighbor. Burying the matter (especially among the consecrated) may seem to be the loving thing to do, but it is not. If the person is honest in trying to serve the Lord, he will appreciate an honest rebuke and disclosure, painful though it might be. Love is not always agreeing with the wrongdoer.

When a serious wrong is done right in front of us, when we see the action or hear the words, that is the time to reveal the matter. Otherwise, we are not helping that brother. We are not disclosing what troubles us, and in the meantime, our esteem for him is going down, down, down the ladder to such an extent that we may actually have resentment or strong ill feeling toward him. In revealing the matter while it is yet fresh, we either make him an even better friend, or he will shun us. Either way is preferable to secretly harboring the matter in our heart.

Comment: A healthier ecclesia would follow this principle and bring matters out into the open. Too often matters are not discussed, and then little cliques develop in the class.

Lev. 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.

Verse 19 is a threefold prohibition: Do not let your cattle breed with a different kind; do not sow a field with two kinds of seed; do not wear a garment of two kinds of cloth mixed together. Put succinctly, do not mix breeds, seeds, or cloth. Hybrid animals can be produced, but they cannot reproduce. Today science intermingles seed with both animals and food (fruit and vegetables), and cloth is mixed in garments.

Why were these prohibitions given? Because of the *spiritual* significance. “Cattle” would be either natural Israelites or Christians. Jews were forbidden to intermarry with Gentiles, and Christians are not to marry unbelievers after consecration. There is scriptural proof that “cattle” can picture individual Christians, for Paul likened himself to an ox when he said that an ox is not to be muzzled but should be allowed to eat the grain (1 Tim. 5:17,18).

Q: When various languages were introduced at the time of the building of the Tower of Babel, was one purpose to discourage intermarriage?

A: No. In the days of the Tower of Babel and Peleg, whose name means “division,” the earth was divided. Apparently, his parents named him in recognition of the surprising condition that occurred. A miraculous outside invisible power suddenly came upon those who were building the tower so that confusion resulted. Relatively speaking, it appears that all people were more

or less of one nationality prior to the confounding of speech. To frustrate their purpose of building an artificial mountain and tower high enough—to heaven, as it were—to survive any possible future flood, the Lord caused the different languages and, hence, the different races.

Only eight people survived the Flood of Noah's day, and they were all more or less related. Hence they were of one race, even though Ham, Shem, and Japheth eventually went in different directions. It was only a few generations after the Flood that the confusion of tongues occurred.

A field was not to be sown with mingled seed. The purpose of the seed is to produce a crop, but the seed should be planted in separate fields (a wheat field, a barley field, etc.). Spiritually speaking, seed pictures truth, the Word of God. Seed (the bare grain) is planted in the heart of the hearer with the hope that he will accept the invitation of the high calling. The tendency is to mix the seed (truth) of restitution with the seed (truth) of the high calling, but they should be kept separate. In other words, there should be a sharp distinction between the consecrated and the unconsecrated. The unbeliever does not have the same privileges as the believer. For instance, Jesus said that if a person does not love him more than mother, father, children, etc.—and even self—he is not worthy to be called a disciple. In the beginning of our walk in the narrow way, we may be weak, but we should grow. The goal of a man in Christ Jesus is maturity, and maturity is having one's senses exercised to discern between right and wrong, between good and evil. Maturity would include the sharp distinction between consecrated and unconsecrated, between the heavenly calling and restitution. Seed is planted in the hope of getting a crop: either heavenly or earthly *but not both*. There can still be love, friendship, and fellowship but not to the same level. The levels are Christian to Christian, believer to believer, unconsecrated to unconsecrated. We are called in the *one* hope of our calling and thus are to *run* the race of the high calling *to win!* We are to dedicate to and concentrate on the goal. Nothing should be allowed to distract us from the goal.

Regarding clothing, a garment was not to be made of mixed cloth. Today it is common to mix polyester and cotton, for example. Back there the prohibition was not to mix linen and wool. Of course the mixing can be beneficial for strength, warmth, durability, etc., but spiritually speaking, each kind of cloth was to be kept separate. Why? The covering of our flesh, the covering of the old man, is the robe of Christ's righteousness. We are not to mix that robe with a Babylonish garment (the old man). Another prohibition would be mixing the gospel of grace with the Law. Paul asked the Galatians, "What has happened to you? You began with faith, and now you are trying to justify yourselves with the works of the Law. Who has deceived you?" Some Judaizing Christians taught that to be justified, one should not only dedicate his life to Jesus but do the deeds of the Law. A mixture of 40 percent Law and 60 percent gospel of grace is not acceptable. The Christian is justified by faith, not works. Following that justification, the Christian then shows his faith by his works. Faith without works is dead in the sense that a profession of faith would be empty if works and character development did not follow. Faith in Jesus' righteousness justifies us and is the proper covering. That faith should not be mixed with our own works (our own righteousness) or the works of the Law. The Law is good and it is perfect, but it must be kept separate from the gospel of grace. Nevertheless, the *principles* of the Law apply to the Christian.

Under the Law, not only were the priests not to mix types of cloth, but they were not to wear wool. The people could wear wool, but the priests had to wear linen because it pictured Christ's righteousness. Under the Tabernacle and Temple arrangements, the priests were working and exercising, and the sweat would be spiritually offensive. Incidentally, wool is worn by bedouins in the desert because it is much superior to cotton. The wool heats up only to a certain temperature. Beyond that temperature, it insulates and thus is more comfortable in the desert.

Lev. 19:20 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.

Lev. 19:21 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.

Lev. 19:22 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.

Some of the King James wording is difficult to understand here, and certain other translations give a biased view of this subject. For “she shall be scourged” in verse 20, the KJV margin has “there shall be a scourging.” This neutral clause is better, but further explanation is still needed. The Revised Standard Version says that “an *inquiry* shall be held”—a proper thought that is inferentially included in the KJV. Because of previous instruction, the Lord abridged certain details here.

In this case, the master lay carnally with his bondwoman (servant). All things being equal, there was nothing wrong in Old Testament times for a man to have a bondwoman as a concubine. The problem here is that she was betrothed, or promised, to another man. The fiancé had probably made a deal previously for the bondwoman; hence she was his property, even though the contract was not yet legally fulfilled. The master was wrong to take advantage of the girl after the deal had been struck and before she had been turned over to her betrothed.

Who was guilty—the master, the bondwoman, or both? An inquiry (RSV) had to be held to ascertain guilt, for the master could have been the aggressor, he could have been seduced, or there could be mutual guilt. Scourging was the punishment *according to guilt*. In this case, the Scriptures are slanted toward the master’s (the man’s) guilt because he gave the trespass offering, but in an actual case, guilt would have to be determined.

“They shall not be put to death, because she was not free.” Here is a peculiarity in judgment, for death would be legally right as a penalty for adultery but not ethically right. Legally the woman was still the master’s bondservant because her marriage had not yet taken place, but since she was already promised to another, ethically she was no longer the master’s. Christians are called to be judges and priests in the next age, so we must *analyze and ponder principles* now and let them sink down deep into our hearts and minds. God appreciates our *efforts*. He measures our *intent, will, effort, and desire*.

Q: Is there one law for the Christian and another for the world?

A: The Christian lives in the world. The world has its laws, and the Christian has God’s laws. Which laws does the Christian obey? The Christian is to render unto Caesar the things that are Caesar’s, and to God the things that are God’s (Matt. 22:21)—*unless there is a conflict with God’s laws*. And there are conflicts in business, marriage, etc. The Christian may think he is 100 percent straight—and he should try to be—but it is impossible because of the pressures that are brought to bear. Nevertheless, the Lord is watching to see how we think and act when these conflicts and pressures occur.

According to the law of the land, the master was *legally* within his rights to use his concubine because the betrothed had not yet completed the transaction for her. But according to God’s law, which is the *ethical* law, the master’s actions toward the bondwoman were wrong.

There is a lot behind this situation. Why did the man buy the bondwoman when he knew she was the master's slave? Apparently, he wanted the bondwoman to be his bond slave, so this was a business transaction.

Q: Was a slave considered to be less than a human being so that the general law did not apply?

A: In the Old Testament, it was not wrong to have a bond slave. Some served for seven years, some permanently. There were Hebrew bondservants, and there were foreign bondservants. Different laws applied in different circumstances. The subject of servants is also mentioned in the New Testament, the advice being that the slave should not seek to be free. The Christian master was not obligated to free the Christian slave. And the law of the land was such at that time that it would have brought a great stigma on the gospel to disrupt society's master-slave relationships in the name of Christianity. With slavery being the established norm, Christianity would have been viewed as political. As time went on, and more and more liberty was exercised and recognized by the nations, the situation was different. The standard has not changed, however, in that the Christian should be careful not to become a political activist or a social Christian. A Christian who is dedicated to feeding the poor and clothing the homeless could make that the full-time gospel, and the social gospel could take all of one's money. The gospel is a calling to be a follower of Jesus Christ—to learn his doctrines and to have his mind as he has the mind of God. We must be careful not to get bogged down on social or political issues, for they are distractions.

One lesson, then, is that when we do not understand certain things in God's Word and Law, we should not find fault. Under the Law, a bond slave was not the same as a normal woman.

Q: The question was, Why could the master use the bondwoman in a physical way and be immune from the normal penalty for adultery? The question was not about slavery but about fornication with the bondwoman.

A: The Law does not say the master could have relations with the bondwoman without regard to her wishes. It would depend on whether or not she consented or what the purpose was. And there are other factors. Was she a concubine? Was she a bondservant for seven years? How long was the woman serving as a slave? Was a debt being liquidated through the servitude? Did the father give the daughter to be a servant? Each case has to be considered separately.

Remember, in this case, the bondwoman, the young female slave, was promised to another man. If that fact was not part of the case, it would be a completely different situation, but that is not our concern here. For example, the Law tells that a woman who was raped could be exonerated by the way she yelled for help, and the man was put to death for having forced her. But if she gave consent, both were put to death.

Q: Is there a difference between a bond slave and a concubine?

A: That would depend on the condition of the original situation. Jacob really purchased Rachel and Leah with work, yet they were his wives. The Hebrew orientation was completely different from our Western orientation.

Q: What is the difference between a concubine and a wife?

A: The terms are sometimes used interchangeably. Keturah was a concubine, but she became a wife with the demise of Sarah. Solomon had many wives and concubines, and politics was involved, for many of them were acquired when he negotiated treaties with foreign nations.

To seal or validate contracts or treaties, one king often gave a daughter or a son to another king as a hostage, and the second king did the same. Such reciprocal arrangements made the parents solicitous for the welfare of their children, and thus tended to minimize underhanded dealings between kings. Other than from the hostage standpoint, the king who received another king's son or daughter may not have had any interest in that individual. In other cases, a king was enamored with the daughter of another king. There were many variations and possibilities. For now, we should consider the specific case of verse 20.

All things being equal, if this woman had not been promised to another man, the master would not have been punished. But the introduction of other factors could result in punishment. With the woman being betrothed in verse 20, the assumption is that the master was guilty and, therefore, had to give a trespass offering. The guilt or nonguilt of the woman is not discussed.

Q: Is it possible that she was promised to another slave?

A: Yes.

Q: Could a bond slave be used the same as a concubine?

A: Normally, no, because a person was a bond slave for a specific time period, such as seven years. Or a person could serve for a lifetime. These cases will be considered in later Scriptures.

The point here is that it was wrong for a master to physically use a promised, betrothed bondwoman. Ethically it was wrong but not legally.

The Law is *not* unfair; it is *perfect and good* the way it is stated. This is God's Word, so we must retrain our thinking to think like God. If the Law *seems* unfair, it is because we have biased views. We live in a different world with different standards. A guiding principle is that our word should be honorable. As far as possible, we should be true to our written and oral word. A "nay" should be nay, and a "yea" should be yea.

Comment: Suppose we entertain a wrong thought but stop short of voicing the wrong or of committing the wrong deed.

Reply: There may be a change of thought because many things fly through our minds, but once the thought is expressed in an oral or written statement, more responsibility is incurred.

Comment: The Christian has an even greater responsibility.

Reply: God reads the heart, but even so, the deed is worse than the thought. Since we are born in sin and shaped in iniquity, not all of our thoughts will be holy, but the *harboring* of wrong thoughts increases responsibility—and the deed even more. There is a saying that we cannot stop the birds from flying over our head, but we can stop them from making a nest in our hair.

The guilty master brought his ram trespass offering unto God to the door of the Tabernacle. The priest made atonement for him with the offering, and the master was forgiven. We are not told whether the master voluntarily brought the offering or whether someone else told him he had committed sin and needed to set matters straight. Thus what caused the master to go to the priest is not discussed here.

The woman was "scourged" (verse 20); that is, she was *severely punished*. (In King James language "scourging" does not necessarily mean the use of a whip.) The proper thought is that there was a punishment, a rather severe judgment.

Since the master was not a poor man, the expensive ram for a trespass offering was not unreasonable. In addition, the priest added a penalty of shekels of silver based on Leviticus 5:15, “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.” In other words, the priest estimated how much should be paid in addition to the ram. The normal amount for a material item would be 20 percent, a fifth part. But in this case, a female slave was involved, so how would she be estimated?

All the people of Israel had a monetary value; for instance, when they were redeemed, they had to pay a certain price. There was both atonement money and ransom money. Therefore, various factors influenced the amount the priest would set. The RSV is good where it says that an “inquiry” was made. The priest had to search into the matter in order to know what penalty to assess. In such matters, the priest was like a judge. If the woman had enticed the master, the value might be a little less, whereas a willful sin committed with knowledge (as in the case here) was more severe, so stripes were added. The King James assumes both parties were guilty, but the RSV says an inquiry was made.

The punishment in this case was not the death penalty (capital punishment), but there could be stripes in addition to money. For example, the master might have to marry the female slave. Therefore, the “scourging” was a stiff penalty of some kind and did not necessarily mean a whipping.

Q: If the master was required to marry the female slave when he was guilty of rape, wouldn't that punish not only the woman but also the one she was betrothed to?

A: Nevertheless, she would no longer be a virgin. Both parties would have to tell their side of the story so that all factors would be considered. After all, the one to whom the female slave was betrothed might no longer be interested in her after her defilement. The priest, as the judge, needed to hear both sides of the issue.

Since very few of the consecrated have studied the Law in detail, those who make the Little Flock must have the right motivation. Their hearts and minds must be attuned to God's principles so that they will judge according to His Word, and not according to emotion. In the present life, we must try to predicate our actions on the standard of God's Word. Even Jesus, who had a brilliant mind, denied his own thinking in order to do God's will perfectly. He did not judge according to the sight of his eye or the hearing of his ear but according to righteous judgment. That does not mean he ignored sight and hearing, but he was more interested in doing God's will. Sight and hearing are not enough to judge matters of life and death.

With regard to the spiritual lesson, the Christian “slave” is betrothed to Jesus, the Master. The party may be the wife of a worldly man or at least married. If the man interferes with the course of the woman who is promised to the Master, he will be punished for frustrating and thwarting such a one who is trying to know and do God's will. But of course reason must be exercised, for a husband is a first mortgage and deserves time and respect. Due attention and respect should be given both ways. If the consecrated wife gives up the Lord for her earthly husband because of his great pressure, both will be punished.

Another case would be a father-daughter arrangement where the father is overbearing and tries to thwart the daughter's endeavors for Christ. Then there is another factor in the father-daughter situation under the Law where the father could overrule in the daughter's desire for marriage or in her making a vow, but that will be treated in future chapters.

An elder should be the husband of one wife. In the beginning of the Gospel Age, many brothers had several wives. Although the marriage contracts were entered into prior to consecration, having multiple wives barred them from eldership. The husband did not have to put away his wives, but he could not be an elder.

Lev. 19:23 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.

Lev. 19:24 But in the fourth year all the fruit thereof shall be holy to praise the LORD withal.

Lev. 19:25 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.

To a certain extent, horticulturists follow this practice. Some even pinch off the blossoms to prevent fruitage. However, it is certainly not a universal practice.

Q: What do the third, fourth, and fifth years represent spiritually?

A: That is a difficult question, but we can surmise based on the following:

Third year: “Three” is a period of uncleanness. The fruit was uncircumcised (hence unclean) for three years. In other words, when a fruit tree was planted, no one ate of it for three years.

Fourth year: “Four” is a period of holiness or dedication to the Lord. In the fourth year, the fruit was picked (it was edible), but it was offered to the Lord; that is, it was taken to the Tabernacle or the Temple and given to the priesthood to eat.

Fifth year: “Five” is the year in which the people could partake of the fruit.

Spiritual Symbolism of the Five Years

Three Years

The three years could represent God’s dealings with man during three ages. Year 1 is the age prior to the Flood. Year 2 is the Patriarchal Age, when only a few individuals walked with God, such as Abraham and Isaac. Year 3 is the Jewish Age. During these three ages, God dealt with individuals who were not actually justified; that is, they were justified by faith but not by Christ. Hence the three years were a period of uncleanness from a technical standpoint.

In another illustration, the leprous hand showed this uncleanness. First, Moses put his hand in his bosom, and when he withdrew it, the hand was leprous. When he put his hand back in his bosom and pulled it out, the hand was whole. Moses’ hand pictures fallen human agencies through whom God deals. Going into the bosom and coming forth clean represents the resurrection change of the Little Flock, who will come forth perfect. This illustration establishes a precedent. The Ancient Worthies will also come forth perfect in their resurrection.

Fourth and Fifth Years

“Trees” in Scripture also represent human beings—either good or bad depending on the picture. The wicked are as the “green bay tree”; that is, they spread themselves so that they overshadow and stultify those underneath their influence (Psa. 37:35). The righteous are likened to a palm tree and a cedar (Psa. 92:12).

On both sides of the river in the Holy City are trees that bear all manner of fruit (Rev. 22:2). From one standpoint, these trees picture the Ancient Worthies, the human or visual agents that

God will use in the Kingdom. From another standpoint, the trees picture the Church, who develop fruit during the Gospel Age. Jesus said, "I am the vine, [and] ye are the branches" (John 15:5). However, the fruitage of the Church will not be appreciated by the world until the Kingdom, when the Church will be empowered with executive abilities and the divine nature. At that time, the world will benefit from the Church's fruitage. Thus the fruitage is developed now, during the Gospel Age, and the benefits, the eating of the fruit, will take place in the Kingdom Age. If Christians suffer with Christ, they will reign with him (2 Tim. 2:12). The reign does not take place in the present life. Thus the present age is when one is being qualified for the Little Flock; that is when the fruitage is being developed and becomes acceptable to God.

The three years, then, were prior to the Gospel Age. The fourth year, the year of acceptance, is the Gospel Age, the "day of salvation" (2 Cor. 6:2). In the fifth year, which pictures the Kingdom, the fruitage of the trees will be enjoyed by the world. While the Gospel Age is particularly emphasized in the fourth year, the trees of the prior year are still in the picture, showing that the fruitage of the Ancient Worthies will be a blessing. Their fruitage is spoken of in the Bible as the ashes of a red heifer (Numbers 19).

Jesus and the Church are called the firstfruits, and the firstfruit development, which was acceptable to God, was the fourth year. Humanity in general will not benefit from the fruit until the next age, the Kingdom Age (1 Cor. 15:20; James 1:18; Rev. 14:4). Jesus said, "I am the bread of life," and he asked his followers to "eat" him (John 6:35). "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:51). Jesus continued to speak, "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. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me" (John 6:53-57). Of course Jesus did not mean that he himself was to be literally consumed. From a *spiritual* standpoint, the partaking of the fruit does not mean a diminishing of the fruit, anymore than partaking of the bread of life of Jesus diminishes the supply that is at hand.

Lev. 19:26 Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times.

"Enchantment," which pertains to mesmerizing a subject, includes hypnotism and playing a flute to charm a cobra; it can also be witchcraft. What is the relationship between eating anything "with the blood" and "enchantment"? With regard to enchantment, there are various ways of making the power of witchcraft viable. For instance, one may make an effigy of the person he wants to do injury to and then stick pins in it. Whether or not people realize it, that method has power. Others use blood for their witchcraft. Some people flagellate themselves, feeling that the letting of blood has a power the "spirits" will respond to. Indeed the fallen spirits do respond, for if a person beats and mortifies his body in the worship of some idol or false god, that shows *supreme* dedication *falsely* directed.

Comment: Those who sacrificed their young children to Molech, the fire god, were "eating," or dedicating, that blood to heathen worship.

Reply: Yes, that practice was a form of "eating" blood. Also, there was often a procedure of eating blood in connection with enchantment and the observing of times.

When certain problems occurred with the Gentiles in the early Church, the apostle and elders convened to discuss the matter. They recommended that four regulations, or prohibitions, be

practiced at that time, and one of them was to refrain from eating blood (Acts 15:20). This requirement helped to distinguish the Christian religion from idol worship.

Only Christians are allowed to participate in Christ's death. Accordingly, Jesus said, "Except you eat my flesh and drink my blood, you have no life in you." He did not mean to literally eat his flesh and drink his blood but was referring to what they symbolized. Many left him at that time because they misunderstood his words. When even the apostles were shocked and dumbfounded, Jesus asked them, "Will ye also go away?" Peter responded, "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:67,68). In the next age, mankind will not be privileged to participate in the death of Jesus, for that participation is peculiar to the present age. Only the "flesh," the bread, will be eaten in the Kingdom Age, not the blood.

We feel, then, that blood was mixed in with enchantment and the observing of times. In connection with casting spells, individuals sometimes tried to figure out which constellation was prominent, and ceremonies were performed to make their incantations more effective.

Lev. 19:27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

Verse 27 is proof that the Law is *spiritual*. Otherwise, long, unkempt beards would be the ideal situation for men throughout eternity. For the same reason, the Jews had to eat certain foods and could not wear a mixed garment. In other words, they were restricted in many ways, and the limitations could be severe especially today. Actually, however, the limitations were not that difficult in the final analysis, and they were a test of obedience. The restrictions set the Jews apart from other nations as a peculiar people. In following the customs and instructions, the Jews suffered for righteousness.

It is important to keep in mind that the Law was for the literal Jew, not for the Christian, as the Apostle Paul emphatically taught. With the features of the Law being types, those individuals who obeyed will be rewarded in the future, for they will have established a proper character and developed principles in maintaining the integrity of obedience to God's Law.

Spiritually speaking, verse 27 is forbidding Christians to modify God's instructions. Moreover, Christians are to heed the instructions of Jesus and the apostles and the principles of the Old Testament. They are not to compromise between what is upright and the ways of the world. "Rounding" the corners of the head would be trying to please both God and the world. In consecration no man can serve two masters. Christians are not to be double-minded.

In following the Lord's instructions, we need two or three witnesses on every point to be sure we understand the testimony of His Word. For example, when Jesus said, "If thy right hand offend thee, cut it off," he did not intend that statement to be taken literally (Matt. 5:30). Studying the context and having two or three witnesses serve as a governor for not being too radical or impulsive in our obedience. God also wants us to think and to sit down and consider.

In the Jewish religion, the temptation was to want to be like others. For example, the people were not satisfied with their judges but wanted a king like other nations. God was not pleased with the request they made through Samuel, but He granted it to give them the experience.

The desire to be like others also applies to style. We are influenced by the conduct and appearance of other people as to what is popular to wear and do. From a Christian standpoint, therefore, the trimming of the beard would be to try to modify our appearance to conform with the norm of society. Yes, the hair can be cut, but antotypically rounding the corners would be trying to improve the Lord's instructions.

Lev. 19:28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

Verse 28 refers to prohibited heathen practices, for God was trying to separate the Jews unto Himself as a peculiar people. “Ye shall not make any cuttings in your flesh for the dead.” Sometimes people cut or lacerated their flesh as a sign of mourning. The Lord’s Word allowed putting ashes on the head and wearing certain clothing to manifest grief, but making cuttings in the flesh was going a step further. In other words, it was like trying to improve upon the Lord’s instructions, which is a dangerous tendency.

“Ye shall not ... print any marks upon you.” This practice may have included burning the flesh, which was further disobedience; that is, it went beyond cutting the flesh. The Lord places a far higher criterion on obedience in our thinking and in our worship than in outward, visible signs that others can see and which seem to indicate how religious a person is. For instance, Proverbs 16:32 states, “He that is slow to anger is better than the mighty; and he that ruleth [controls] his spirit than he that taketh a city.” Taking a city involves hardship and risking one’s life, but it is better to obey the Lord’s instructions. People may win victories based on their personal skills, agility, etc., and be stars or heroes, but the Lord is looking for people who are heroes of *His* faith and obedient to *His* instructions.

Lev. 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.

Fathers prostituted their daughters as a source of income or gave them for a period of time, usually a year, to supposedly honorable prostitution service to enrich the coffers of a pagan temple. For much of the Gospel Age, people have been deceived as to what wickedness is. In ancient times, because of superstition and a lack of knowledge, people were more vulgar in their wickedness—there was no refinement or hiding—whereas up until about 30 years ago, the wickedness of the Gospel Age was more refined; it was a veneer, behind-the-scenes wickedness. But of course conditions have been changing in recent times so that today people are much bolder in their sins. They are not frightened by what the Bible says or by what other people might think about their behavior.

Q: What is the spiritual lesson for verse 29?

A: In the natural picture, the father has a responsibility in bringing up a daughter. He would be responsible for anything contrary to good moral character development. The spiritual application is directed to the father, even though the daughter is affected. And the “land,” the nation, is also adversely affected when the practice of immorality spreads. However, it starts in the home with the family and chiefly with the head of the family. Spiritually speaking, the “father” here would be the Devil. Jesus said, “Ye are of your father the devil” (John 8:44). The Heavenly Father is the holy and true Father, and Satan is the false father. Satan has always tried to befriend humanity. Even in the Garden of Eden, he presented himself as a friend. When he spoke through the serpent to the woman, it was a purported act of friendship. “Did God say...?” An act of confidentiality was being extended. Very often the Adversary uses the method of honey and arsenic, rather than opposition that is too open.

Going down another step, the chief agent of the Adversary in the Gospel Age has been Papacy. The pope is even blasphemously called the “Holy Father,” in contradistinction to the true Heavenly Father. The teachings of Papacy have been responsible for the corruption that has ensued with regard to the communicants of the Catholic Church, which is called the “mother” church. In some pictures, the “daughters” represent Protestantism, and in other pictures, they

would be the children of the Catholic Church itself. Either way danger is involved in the counsel and practice of a “father” who is following the wrong advice.

Lev. 19:30 Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

Spiritually speaking, every day is a “sabbath” day of rest in the Lord for the Christian. We rest in our faith in and obedience to Christ. A promise was extended through Christ down through the Gospel Age: “If you enter into my rest, I will make you a peculiar people and kings and priests.”

“Ye shall ... reverence my sanctuary.” We are to reverence the practice and government of the *true* Church. During the Gospel Age, the clergy in the nominal Church have been thought of as a separate and distinct class that is superior to the laity. In order to be a priest, one had to go to a school and be ordained, whereas the Bible teaches that every Christian, each consecrated individual, is a priest. The Bible does not recognize clergy and laity. Even though there are elders, all Christians are brethren. They are all in the same family and have a vital relationship to Jesus and to God. The Lord’s “sanctuary” is the invisible Church that He is calling out. As Peter said, “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” (1 Pet. 2:5). The calling of the Gospel Age is to be of the spiritual “temple” class.

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

The term “them that have familiar spirits” refers to mediums who have the supposed capability of calling people from the dead, usually a relative or friend. In the dark, in a séance, the medium ostensibly communicates with a loved one of someone who is present. Other ulterior motives of those participating is to get power, to marry a particular individual, to obtain advice on the stock market, to find missing persons, etc. The very familiarity is a letting down of the bars to occultism. Therefore, the uninstructed and those who have a weakness in that direction become an easy prey to such practices.

Comment: In the spiritual picture, Catholics think they have to go through a priest, a “familiar” individual, to obtain forgiveness for sins. Thus the priest is almost like a medium. They also pray in the name of a supposed dead “saint.”

Lev. 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.

The practical application is obvious. Respect should be paid to the elderly in that they should be given deferential treatment.

Some parents improperly allow their children to be too familiar with older people, letting them use first names. Instead the name should be preceded by “aunt” or “uncle,” for example. This practice inculcates respect for older people.

Comment: In the spiritual application, we are to submit ourselves unto an “elder” from the standpoint of decorum and respect (1 Pet. 5:5). He can be either an elected elder or someone who is elderly.

The highest spiritual application would be God, the “Ancient of days,” the Creator, the One who is from everlasting to everlasting (Dan. 7:9). He is to be given the utmost reverence and obedience. Any who have His Spirit to any degree and are older should be given some

recognition—but of course on a much lower level.

Comment: The “hoary head” would be white or gray hair. Spiritually speaking, the one who is instructed in righteousness, not just one with gray hair, should be honored.

Lev. 19:33 And if a stranger sojourn with thee in your land, ye shall not vex him.

Lev. 19:34 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.

With strangers, the Israelites were to follow the Golden Rule and do unto others as they would have others do unto them.

Lev. 19:35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

Of course justice was to be exercised in every feature described here, but how would we punctuate this verse? “Ye shall do no unrighteousness in judgment: in meteyard, in weight, or in measure.” In other words, the Israelites were to practice judgment, or justice, with regard to meteyard, weight, and measure. Stated succinctly, they were not to cheat in business or commercial activities. “Judgment” covers a tremendous range of thought, but only one segment is being discussed here.

Verse 15 was an instance of judgment in decision making. “Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty [or the wealthy]: but in righteousness shalt thou judge thy neighbour.” Care must be exercised that emotionalism is not the determining factor. For example, emotionalism would involve respecting a person because of his position in life or his power. These factors should not affect our reasoning in giving proper, righteous decisions.

A “meteyard” would be a yardstick today, a measure of length. If the meteyard was altered to his advantage, the businessman profited through dishonesty.

A “weight” was a scale, generally speaking. For instance, a person might put a finger on the scale to cheat the customer. In other words, he would predispose the scale to indicate a fictitious weight.

A “measure” was quantity. The quantity was to be correct. Thus righteousness was to be exercised in the marketplace.

Lev. 19:36 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.

Verse 36 gives a few practical illustrations. Merchants were to use “just balances.” There were several ways to make a balance unjust. Stones of a certain weight were put on one side of a scale. If the stones were too light, the customer was defrauded because he was charged for a greater quantity. Another practice was to distort the fulcrum, the pivotal point of the balance. If the fulcrum was moved a little to the side by the tightening of a screw, it made one side inordinately heavy, yet the scale balanced through friction. A third dishonest method was to have two improperly balanced trays on which the material was put. A clever person would select the unjust method that was most deceptive and the least apt to be discovered.

With regard to “just weights,” the size of the stones was changed, yet they were stamped with the usual marking. A “just ephah” pertained to a dry measure, which was used for flour, for example. A “just hin” was a liquid measure, such as a hin of olive oil.

From the natural standpoint, commercial transactions were involved. When we spiritualize verse 36, the relationship is not as distinct, but it is another perspective of judgment. The lesson in verse 15 was not to be emotionally swayed in judgment by the sweetness, power, wealth, or poverty of the person. Today absurdly inordinate judgments are almost invariably awarded to a person of low income who sues a company. The assumption is that the company is rich.

Comment: The spiritual application could be that we should not tell half-truths. A person may not be telling a lie, but he does not want to tell the truth either. If all the facts were known, a decision might be entirely different. Stated conversely, withholding some of the facts can adversely affect an outcome.

Reply: Let us put the matter another way. What is the “balance,” spiritually speaking? The balance is between right and wrong, truth and error, or good and evil. The balance can also be between two persons; that is, it can favor one person and not the other. How, then, should the balance be exercised?

Comment: It should be done factually.

Reply: On City Hall in New York, justice is pictured as a blindfolded woman holding a scale and a sword. The scale signifies weighing a matter impartially, not being a respecter of persons. The sword is used to execute the decision once it is rendered.

But there is another way of viewing “balances.” Let us say that a decision is to be made between two persons. What are we being told with regard to this decision making? We are to impartially listen to and weigh the case. Who the personages are is to be forgotten, but the ears are still open. Both sides of the issue should be thoroughly revealed—comparable to both trays on a balance scale being fair and square. The decision is made after all the facts are known. And that is the purpose for having a prosecuting and a defense attorney. The judge makes the decision, and each attorney assists his client on whichever side of the issue he is on. A lawyer is supposed to be skilled in knowing whatever is necessary in making a proper decision.

If we are faithful in the present life, we will be appointed to do this type of judging in the future. If we go through life blasé, never thinking along these lines, are we then going to be put on the throne as a judge? That does not make sense. To the extent of our capability, we are to exercise judgment in the present life. We are not held accountable for what we do not innately possess, but the exercise? Yes, for there should be some discrimination. Almost all of us are born very unbalanced either toward justice or toward love. We are born warped because we are imperfect beings, but theoretically when we get the truth, we are given the spirit of a sound mind to bring this warped condition as straight as possible to be like the mind of Christ. The only way to have the mind of Christ is to know what his mind is, and that is only discernible through the Scriptures. There is no audible voice, and we do not throw sticks up in the air and watch how they come down. We cannot go by first impressions, saying this one looks guilty and that one has a nice face. Today some of the nicest-looking people are guilty of the most atrocious crimes. The Lord looks not on the outward man but upon the heart (1 Sam. 16:7). Those who are given the divine nature will be able to see the heart, but meanwhile, there has to be some exercise in the present life.

Lev. 19:37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

Leviticus Chapter 20

Lev. 20:1 And the LORD spake unto Moses, saying,

Lev. 20:2 Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

Lev. 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.

Verse 2 talks about giving one's child to the fire god Molech as a sacrifice. Such a one was to be put to death. Notice that any "strangers" who sojourned in Israel had to abide by the same law. The character of a trader going through the land could not be regulated, but the stranger sojourning in the land had to meet the requirements of that law.

This principle will be exercised in a very marked fashion in the Kingdom. When people are awakened from the tomb, both the just and the unjust will come forth. The "just" are the Ancient Worthies and their companions, for not only were they familiar with God's laws and arrangements in their previous life, but they exercised faith. Having already been selected as officers and earthly guides in the Kingdom, they will not be "strangers" like the rest of mankind, who were never under God's arrangements in the past. In the Gospel Age, Paul called such people Gentiles without God and without hope in the world (Eph. 2:12). Many will come forth from the tomb in the same condition they were in when they died. In the Kingdom, they will have to abide by the New (Law) Covenant, which will be made with the nation of Israel. Both Jews and Gentiles will be under that new Law, which will be very similar to the old Law Covenant.

The Jews will be purged before the New Covenant is made so that the Kingdom will start with a new lump. Thus those who survive Jacob's Trouble will not be the ordinary, disbelieving, atheistic or agnostic type of Jew. Rather, they will be a class that God has refined. With the dross being removed, they will be a Holy Remnant, a righteously inclined, penitent, handpicked people (Isa. 4:2-4). Actually, of the individuals in Israel at the start of the Kingdom, only the Ancient Worthies will truly be "just" in the sense of "men made perfect" (Heb. 12:23). However, the others will be in attunement with what is happening.

In addition, the Gentiles of earth will come forth as "strangers" in this new arrangement, for they never were underneath the Mosaic Covenant. They will have to abide by the laws of the Kingdom. To get life on the earthly plane, they will have to become proselyte Jews. From a practical standpoint, they will have to convert to the God of Israel.

Those Jews who gave their son or daughter as a sacrifice to Molech, the fire god, were to be put to death. What is the spiritual lesson? In the Gospel Age, the doctrine of hellfire has been entertained, maintained, defended, and dogmatized by Christianity. In fact, those who did not obey the teachings of this or that denomination were assigned to hell to roast forever with no release or respite from agony. That God-dishonoring doctrine was the teaching for over 1,500 years, but today many forget that part of church history. However, anyone who is familiar with that history is well aware of the prevailing thought that was made mandatory down through the Dark Ages. Those who did not obey the Catholic Church and its interpretation of Scripture were put to death as heretics. Verse 3 says that in performing this particular act, they were profaning God's holy name and defiling His sanctuary. Stated another way, they were

defaming God's character because they claimed that God considered such individuals wicked and consigned them to eternal torture.

Only about three places in Scripture can be said to support the doctrine of hellfire, but they are misunderstood, for they are either allegorical or highly symbolic pictures. For example, in the Parable of the Rich Man and Lazarus, the rich man was in hell, praying for just a little drop of water on his tongue. However, that parable has nothing whatever to do with being in a literal place of torment. Rather, it refers to the Jewish nation in torment during the Gospel Age.

During the Gospel Age, many consecrated, dedicated Christians have harbored the theory of hellfire, thinking that God's Word teaches it. We believe that their attitude has had some effect on the nature of their reward, but to be cut off in everlasting death does not make sense from several standpoints. This subject could take a whole study, but for now we will just make certain statements as we continue. By backing off and considering this chapter in the overall perspective, we note that in most instances the penalty is death, yet what is the pervading theme? We will read a few more verses before answering that question.

Q: Does the spiritual application apply to the Gospel Age or to the Kingdom Age?

A: The principle applies to the Kingdom Age, but we draw lessons that are in a measure applicable to the Gospel Age. We are studying God's thinking, and His Law is perfect. The real intent of the Law is the spiritual content as regards Christians, and for the Jews back there, the Law was just a test of simple obedience. By faith they were to obey even those things they did not understand. However, we find that not only will the Law be revived in the Kingdom Age, but we have to consider it from an even larger standpoint. A billion years from now people will look back to this planet and Christ's coming here. Moses and other characters will be known by every living being on all other planets, for the permission of evil has been confined to earth. Having seen films of the actual history, they will be very much involved in the panorama of earth. Perfect three-dimensional films will be so real that the viewers will feel they are there and actually experiencing the permission of evil. Therefore, beings throughout the universe will be schooled in the permission of evil. Stated another way, people will vicariously and emotionally enter into what has happened. For example, they will see what actually took place in Molech worship and get the full portent of how it is a slur on God's character.

In the so-called Holy Inquisition, the Catholic Church burned people at the stake and tortured them in dungeons to make them recant and become Catholics, and those who refused were put to death under the cruelest of circumstances. Sometimes, out of fear, a family member was turned in to the authorities to be killed or ostracized. Thus the product of one's loins, the matrimonial mate, etc., was sacrificed. The Catholic Church has incorporated heathen ideas and teachings of the Far East. The doctrine of the Trinity, for example, is taught in India and Egypt.

Comment: What was done in Molech worship was also done by the Catholic Church during the Inquisition.

Reply: The slander and murder of true Christians have been a heinous blot down through history. The inquisitorial spirit of defaming, torturing, banishing, etc., the Lord's little ones will be replayed again and again in the everlasting future throughout the universe.

Notice that the people of the land were to stone to death anyone who offered his or her child to Molech. What was the purpose of the stoning? Why did the Lord inflict a punishment of this nature for such a sin?

Comment: It strengthened the character of those who had faith and love for God above their

love for relatives, friends, and neighbors. It put God first.

Comment: The penalty not only expunged evil but caused the people to be more careful in their own conduct so that they would avoid that sin.

Comment: Stoning was a public execution with the whole community being on hand to see it.

Reply: A communal strengthening of character could only be made possible by a public display. A quiet punishment done on the side would have been much less effective. Multiple individuals shared in the stoning.

Actually, there were three perspectives in viewing the stoning—from the standpoint of (1) the victim, (2) the ones who threw the stones, and (3) the spectators. There is a powerful lesson in each case. For example, the one who had worshipped Molech saw the indignation; that is, he saw himself being stoned for adversely affecting the character of others. Thus the stoning was a form of retribution.

The stoning was collective from several standpoints. (1) It showed a communal responsibility. (2) The stoning usually started with the principals who were involved. For instance, if a child cursed his parents, they had to cast the first stone. Today a son can be guilty of a heinous crime, yet the mother professes his innocence. Very few mothers can cut the emotional tie and realize what their children did to society. To detach themselves is extremely difficult, even though the horrible, vicious crime may have harmed a dozen other people. But under the Law, the parents had to initiate the stoning to show not only the injustice that was practiced but also their love for God and their obedience to and appreciation of His standard. (3) There was also a very practical reason for the collective responsibility in the stoning. With multiple individuals each throwing a stone at the same moment, relatively speaking, one of the stones quickly rendered the guilty person unconscious, and the other stones made sure that he died. Therefore, the person's death was not a long, drawn-out torturous process, yet the victim had some consciousness of the sin that he had committed.

What is the thought of the “people of the land” doing the stoning? Usually judges or officials in the area where the incident had occurred were responsible for stoning the guilty party. In that capacity, they were representative of the people as a whole.

Comment: With the collective stoning, it would not be known which particular person was responsible for the dispatching. Also, the lesson was very much impressed on the others, so that anyone who was borderline and might commit the same act would think twice.

Comment: From a spiritual standpoint, there is a communal responsibility for Christians in connection with excommunication.

Reply: Yes, in principle, the grievous unrepentant sinner is excommunicated by the ecclesia because he has defiled God's sanctuary and the ordinances that pertain to the organization and judgment of the Church. As God said in verse 3, “I will set my face against that man, and will cut him off from among his people; because he [has done this deed] ... to defile my sanctuary, and to profane my holy name.” Any of the sins listed in 1 Corinthians 5:11 would be a slander against God's name and character and His ordinances with regard to development and order in the Church.

Lev. 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:

How could the people of the land have hidden “their eyes from the man” who gave his child in sacrifice to Molech? There are two ways in which the sin could be hidden. (1) In the very early stage, when the people saw the act being performed, they did not tell the judges that one in their midst was worshipping and sacrificing his child to a foreign god. (2) At the actual trial and stoning, the principals, who were not part of the execution squad, did not pitch in voluntarily and willingly. In other words, any person who actually saw the sin being committed was required to enter into the execution. The Mosaic Law was the highest type of ideal. We can see why no one could keep God’s Law perfectly.

Comment: The leaders were more responsible, but the people of the land shared in that responsibility.

Reply: As representatives of the people, the judges were to carry out the stoning, but the people themselves had to participate so that they could not blame the leadership. Moreover, if the leaders did not do the stoning, the people had to carry out the penalty.

Comment: The same lesson applies to the antitype. When an excommunication is necessitated, an ecclesia cannot use the excuse, “Our elders did not take action.” After all, those in the class voted the elders into office and can vote them out or leave the ecclesia if need be.

Comment: To the church at Corinth, the Apostle Paul said, “If you do not excommunicate the individual, then when I come, I will exercise that power.”

Reply: Under the Law, the family of such a sinner got a penalty in one way or another if they did not take action. The implication here is that the man who offered his son or daughter to Molech was the head of his family. The simple case stated here in Leviticus is just giving the criteria for how to operate, but from it we can derive many side lessons of how to come to a proper decision in a particular circumstance. Stated another way, this is a little test case of what the Lord thinks, and we have to use the principles of His Law as guidelines for our own experiences in life. Theoretically, then, this case is telling us that if a Christian is not excommunicated where a situation so demands, he or she will probably go into Second Death.

Comment: Paul said, “Know ye not that a little leaven leaveneth the whole lump?” (1 Cor. 5:6).

Reply: Yes. Under the Law, if a sensitive family had a son or daughter who committed a heinous misdeed, his action had a grievous effect on all of them. Like the family in the type, the whole ecclesia will suffer if the proper action is not taken. And if the individual who is guilty of wrongdoing is not brought back into God’s fold, he is in jeopardy.

Comment: The wrong deed can even extend beyond the ecclesia, because others who give mental consent or pretend the wrong does not exist also incur responsibility, especially if they know God’s law.

Reply: The clause at the beginning of verse 4 covers a large area: “If the people of the land do any ways hide their eyes from the man.” This is a test case in the Old Testament, and there is a test case in the New Testament where the Apostle Paul said in effect, “In the name of the Lord Jesus Christ, I command you to excommunicate the individual as if I were there in your presence” (1 Cor. 5:3-5). The Corinthians obeyed Paul’s strong language, but had they not obeyed, we can imagine the effect that would have taken place.

Lev. 20:5 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.

“Then I [God] will set my face against that man, and against his family, ... and [against] all that go a-whoring after him.” This statement shows that the wicked person can have a harmful influence on other people. Some people would have thought, “Look how zealous that man is to sacrifice his own son to the foreign god!” Then others would have followed the same example with their own son or daughter. King Ahaz of Israel actually gave of the fruit of his body to the god Molech (2 Kings 16:3). When the highest man in the land set such an example, wouldn’t others have been encouraged to do the same? And if they did it promptly, the king might even elevate them for their zeal. Hence those who are sympathetic to evil suffer to a greater or lesser extent.

It is important to realize that this injunction was given to people who had received previous instruction. In other words, these were not sins of ignorance. In earlier chapters of Leviticus, sins of ignorance were severely punished. Penalties were attached in connection with the trespass and other offerings, but every one was for a sin of ignorance, not for a sin of commission. In other words, *stripes* were given to those who had understanding and then committed a sin, but penalties, humility, repentance, sacrifice, going to the priest, and asking for forgiveness were all required. After all, wasn’t a person asking for forgiveness when he went to the priest with his offering, especially if he went voluntarily after it came to his attention that he had done wrong? The situation is similar with the Christian. If we realize that we have done a wrong, we confess our sin, ask God for forgiveness in Jesus’ name, and try to make amends. A penalty may or may not be added depending on the nature of the sin. But here the worship of Molech was done from a different perspective. This sin was committed by people who were previously instructed on this point.

Lev. 20:6 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.

“I [God] will even set my face against” those who turn to wizards and to mediums, to those who have “familiar spirits.” Those who go to séances are also guilty but not quite as guilty as the mediums themselves.

The Lord teaches us through His Word with “here a little, and there a little,” line upon line, and precept upon precept (Isa. 28:10). This principle tests our zeal, and if we are not sufficiently interested to pursue this method, we are not worthy of consideration for the responsibility of being kings and priests in the Kingdom. Of course some are limited by knowledge, education, or their own physical organism, but if we do not have that zeal for the Lord and His Word, we probably will not make the Little Flock. No matter how much truth a person has, if he does not appreciate God’s Word, I think he will suffer accordingly, whoever he is.

Verse 6 is something like the portion of the Vow that reads, “I vow to Thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and remembering that there are but the two masters, I shall resist these snares in all reasonable ways as being of the adversary.” This voluntary vow that the Pastor suggested brings to the conscious mind dangers that one might forget for a moment.

Lev. 20:7 Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.

Lev. 20:8 And ye shall keep my statutes, and do them: I am the LORD which sanctify you.

At this time, we would like to call attention to something else. Notice how chapter 20 opens: “AGAIN, thou shalt say to the children of Israel....” A group study on the Law is untried

ground—a study such as we are now having. In the past, a person had to study God’s Law on his own, for where would he get this instruction? He had to be interested and zealous enough to want to know what God’s Word teaches—all of it, *every word* that comes out of His mouth, not just what Pastor Russell or Luther said, for example, but every word. What we are saying is not the least derogatory to any of the past messengers or reformers, but it is putting first things first. Only a chapter or two earlier, we had a study on every one of these points, so God was now saying, “I am going over this *again*.” It sounds like vain repetition, but it is *necessary* repetition in order to impress on our minds the *importance* of these subjects and the principles that are enunciated.

Comment: Earlier the statutes, judgments, and prohibitions were discussed. Now the penalties for violating them are included.

Reply: Going over the commandments again is *double* emphasis, and of course the penalty for disobedience and the responsibilities are included.

Lev. 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.

Death, the penalty for a child who cursed his father or his mother, shows the severity of the sin, yet today this is quite frequently done in the United States. “Cursing” is using strong language in reviling or speaking derogatorily about a parent to his or her face. In the spiritual application, the “father” is the Heavenly Father, and the “mother” is the Sarah Covenant, the covenant under which the Church is developed. The seed that is called under different dispensations is based on the mother. Accordingly, Hagar was the mother of the children under the old Law Covenant, Sarah is the mother of the children under the Grace (or Sarah) Covenant in the Gospel Age, and Keturah will be the mother of the children developed under the New Covenant in the Kingdom Age.

Q: This command was first given in Exodus 21:17. The only difference here is the added clause “his blood shall be upon him.” What is the significance of this addition?

A: The reference is to *retributive* justice for disobedience, the principle being that the bloodguilt incurred by the individual will boomerang on him. The child who was disobedient to this extent was put to death.

Lev. 20:10 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.

Lev. 20:11 And the man that lieth with his father’s wife hath uncovered his father’s nakedness: both of them shall surely be put to death; their blood shall be upon them.

Lev. 20:12 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.

This type of penalty would have been better understood a generation ago, for adultery and fornication are commonly practiced today.

Comment: When neither the man nor the maid was married, the penalty was not as severe (Exod. 22:16,17). He had to either marry the girl or pay money (the “dowry of virgins”) to her father. Evidently, then, the sin of adultery was more grievous because of the marriage contract.

Reply: Yes, that is true. The circumstances of each situation had to be considered. For example, were both parties guilty or just one party? In the instances here in verses 10-14, both individuals were involved in giving consent; hence both were put to death, for the adultery or fornication was not forced. Verse 10 pertains to intimacy with a neighbor; verses 11, 12, and 14 concern intimacy in a close kin relationship; and verse 13 has to do with homosexuality.

Most of these cases do not bring in the aspect of a stranger. Therefore, the “neighbour” was a Jewish neighbor and not a Gentile. With the latter, there was a mixed punishment because the Gentile was not considered as guilty in some of these cases. Then the situation was analyzed to find out if seduction or force was involved. After studying the whole Law in Exodus, Leviticus, and Deuteronomy, which covers a maiden, the unmarried, the married, etc., we will have a broad spectrum of instruction on how to interpret each instance as it occurs.

Q: The word “confusion” in verse 12 is rendered “incest” in the Revised Standard. Is that correct? “And if a man lie with his daughter-in-law, ... they have wrought confusion [incest].”

A: Yes. However, “confusion” is a good word, for it is a tie-in with Babylon and usually the beast. What makes this situation with a daughter-in-law even more confusing is that the relationship was more abhorrent than, say, adultery with a neighbor’s wife. To have fornication with a daughter-in-law was a more dastardly act, a really atrocious situation, as are incest and relations with animals.

Spiritually speaking, Babylon, which means “confusion,” refers to a mixture. The supposedly holy Catholic Church mixes doctrines and practices with the world. “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God” (James 4:4).

Of course there are different degrees of friendliness. From the spiritual standpoint, the nominal Church is not merely friendly with the world in a polite way but far more intimate. The nominal Church pays attention to the world, so it is not just manifesting respect or courtesy, which the true Church is supposed to do. (For example, a Christian is to be good to his neighbors, even though they do not profess spiritual hopes.) With the nominal Church, there is a mingling of the seed. In regard to the clay and iron feet in Daniel’s image, the account states that the “they” class, the clay, “shall mingle themselves with the seed of men” (Dan. 2:43). In other words, a mixture of religion and state, or the mixture of a professed Christian with the world in a close relationship, is confusion. The woman of Revelation 17:3, who sits on a beast, is confusion. John “saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.”

In verses 10-14, both individuals were put to death because common consent between them is implied. Thus it was immaterial who enticed whom when the deed was consensual.

Comment: These Scriptures prove that John 8:7 is spurious, for it contradicts the Law. Jesus did not say, “He that is without sin among you, let him first cast a stone at her.”

Reply: Yes, to use John 8:7 in a sermon as a bona fide Scripture would be a violation of the Law of God. The ancient manuscripts do not contain that account. Jesus said, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil” (Matt. 5:17). Therefore, had Jesus given that advice, he would not be magnifying the Law but would be advising the Jew, to whom he was speaking, to wink the eye at God’s Law.

Comment: The woman was supposedly caught in the very act of adultery.

Reply: Yes, if the account were true, her guilt was not debatable, for there were witnesses, so the Law would have to be obeyed. Jesus would have agreed to the stoning.

At the time of the First Advent, there was such laxity that the Law was not really enforced *unless* the person was someone the religious authorities did not like. The perfect Law shows God's thinking, and that is the importance for us. The importance does not lie in how the Law was practiced, for the Jews failed in that respect. When we study the Law, the ideal situation is presented to us, for we see what God's thinking is on these various subjects. However, since we are living in the Christian dispensation, where we interpret the Law spiritually, we have to consider other situations. For example, in 1 Corinthians 5:1, a brother was intimate with his father's wife. Under the Law, that individual would have been stoned, but there is a different arrangement for the Christian. Now the sinner would be excommunicated by the ecclesia.

Consider the angels who came down here, materialized, and took human wives prior to the Flood. They were not put to death because they were not under the Law. However, they were incarcerated in *tartaroo*. The Law that was given to Israel is instructional; it is for our admonition and understanding of the thinking of God on these subjects. In the Kingdom, the New (Law) Covenant will be very much like the old Law Covenant but with slightly different terms. Also, Christ will be the Mediator, not Moses. At the end of the Millennial Age, when man is brought back into harmony with God, any of these infractions would merit death right away.

Comment: Those Christians who commit grievous sins and do not properly repent will go into Second Death.

Reply: In the Gospel Age arrangement, God can be merciful in Christ under certain conditions, but the sinner of 1 Corinthians 5 had to repent, show real remorse, come back, and henceforth lead a new life. Yes, he was eventually forgiven, but the Scriptures do not say he became one of the elect. As far as we can see, the fact that the Corinthians excommunicated that party actually led to his rescue from death because he repented with great tears—and so much so that he might have committed suicide if not welcomed back. In other words, some time had to pass to manifest real contrition, for otherwise, a person could be a good actor and be welcomed back in a week or two. Time proved that the repentance was genuine, for the individual was in a desperate situation. Paul then wrote to the Corinthians, “Now you can receive him back into your company.” From then on, he had to toe the line.

Lev. 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.

Verse 13 pertains to homosexuality. Under the Law, it merited the death penalty, but today even some of the churches endorse the act. We can see how lax the so-called Christian nations have become with regard to God's Law. They wink the eye at these commandments. Also, some want to retranslate the Bible, leaving out gender. If they achieve their goal, we can be sure that passages such as this verse will be very much watered down.

Comment: Books that condone homosexuality have been written by supposed Christians.

Reply: Even in the ministry, this is known to be the case. Some admit from the pulpit that they themselves are actively in that category.

Lev. 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.

If a man took a wife and her mother, all three were “burnt with fire.” How was that penalty

accomplished?

Comment: First, they were stoned to death, and then the bodies were burned.

Reply: Yes. In other words, they were not burned alive. In the Gospel dispensation, the Catholic Church, in persecuting heretics, tried to go back to these laws that said the sinner was to be burnt with fire. However, let us reason on this type of execution. After all, death in the electric chair causes suffering. Even death by injection, which is supposed to be instantaneous, sometimes has a delayed effect. Thus death is discomfoting in most cases, and this is a valuable lesson. Death is horrible—period! Even people who are not criminals die of cancer and suffer greatly.

The lesson of death with the human race is to last forever. The Old Testament says that the present life, no matter how long, will be thought of in the distant, distant future as just a nightmare. Thus, measured against billions of years, the present life is like a dream in the night. However, if we are having a nightmare, we might wake up in a sweat and gasping, for it can be very real until we come to our senses. A nightmare is vivid and impressive, but so are life's experiences. But when those experiences are measured against eternity and all we have left is the memory, they will serve as a valuable tool for following God's Law in the future and not returning to former conditions. When a person has a perfect organism, with no Adamic weakness either spiritually or physically in the body frame, to do good should be just as natural as rolling off a log.

Many people have great difficulty when they think of having to fight fallen propensities forever, but that is not the case. As with drug addicts who are trying to kick the habit, the drug is in the system, and a person goes through a terrible trauma in getting over it. But once the drug is out of the bloodstream and the person is healthy, if he has truly overcome the habit, he usually does not want to take drugs again. Individuals who go through the experience of conquering the habit can even become teachers of other people, warning of the dangers of drug addiction. They become advocates of abstaining from all forms of experimentation.

Thus life's lessons become very beneficial, even for those who have been stoned or burnt with fire—and even if reading about them is quite distasteful. We need to see the harmony of God's perfect arrangement.

Q: Is this an added detail about being burnt with fire, or are we to assume that the bodies of all who were stoned for adultery or fornication were also burnt?

A: We think they were burnt. Also, spiritually, for instance in Revelation 17:16, the corpse of the harlot will be burnt with fire, among other things. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Thus her spiritual burning is based on a physical picture. The nominal Church system will no longer be tolerated to exist, but the *memory* of the system will linger on. The smoke of the harlot's destruction will last forever; it will be perpetual (Rev. 18:9,18; 19:3).

Comment: In some cases, whole families were burned. Achan is an example, for when he disobeyed God's instruction to destroy everything and brought back a Babylonish garment from the destruction of Jericho, he and his family and possessions were burned (Josh. 7:24,25).

Reply: A lot depended on the circumstances. In some cases, only the individual received judgment, but if there was evidence that his family was sympathetic to the sin, that was another matter. If one hid his eyes from something that was wrongly done, he was considered

as guilty as the perpetrator of the crime. Therefore, in some of these instances where not all of the details are mentioned, we surmise, based on how a situation is dealt with, that there was some family sympathy for the sin.

Comment: Over and over again the lesson is that the Israelites were to purge the evil from their midst.

Lev. 20:15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

Lev. 20:16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.

The sin with a beast, a dumb animal, is obvious. The man and the beast were both put to death. For the spiritual picture, we will take just one example. In the fulfillment of prophecy, the harlot will be burned with fire, and the beast will go into the lake of fire (Rev. 17:11,16; 19:20).

Thus there could be both stoning and burning when a crime was very heinous, and the lesson is forceful. The purpose of burning a corpse was to cleanse the area and to emphasize the fact that the individual would not be honored. Stoning permitted several people to be involved in the slaying; that is, there was *communal* responsibility. Also, the victim experienced some trauma by seeing that the stoning was about to take place. Only *one* match was needed to light a fire, but the fire served the purpose of eradicating the memory of the victim so that his example would not influence other people. Today movies and novels make heroes out of scoundrels and disreputable people. That condition will not be tolerated in the Kingdom, so execution by stoning and burning would be very effective in that sense.

Lev. 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.

Lev. 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.

Lev. 20:19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

Lev. 20:20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

Lev. 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.

Some of these expressions are meant to be very delicate, but the situations are vulgar. Since the human race are convicts already under the death sentence, the Law, which is meant to be a lesson, served a useful purpose in cutting such lives short. From the standpoint of justice, whether a person lives one day or a hundred years is immaterial. Therefore, God's *perfect* Law showed the ideal punishments for these sins.

We should keep in mind that faithful individuals like Abraham married his sister, but he lived before the Mosaic Law was given. Also, multiple wives were permitted back there to get the

human race going.

To “uncover the nakedness” of an individual meant being intimate with him or her. To be “cut off from among their people” meant the persons were put to death. To “bear his [or their] iniquity” also meant that the individual or individuals were put to death.

Earlier God said, “I will set my face against that man [or soul]” (Lev. 20:3,6). In instances where the sin was flagrant, the Lord sometimes stepped in and made sure that the person was put to death. “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: Then I [God] will set my face against that man ... and will cut him off” (Lev. 20:4,5). What is the lesson? When Messiah’s Kingdom is established, there will be no secret sins. It will be known who has done something wrong. If someone does not expose a sin, or if the sin is done in a way that is hidden, the Lord will make sure that it is revealed. Thus the Law is teaching that under the perfect arrangement in the future, any individuals who commit such sins will not get away with the deed. It helps to read with intonation, for the pronoun “I,” referring to God, is emphatic.

Q: With all of these sins, was death the penalty?

A: That is how we would understand the matter. The statement “they shall die childless” meant that the Lord would not allow fruitage in that relationship, and in some cases, the penalty affected those who already had children. In cases where adultery was not discovered, the couple involved would be childless, even if *God* had to intervene to cause this condition; that is, if the people did (or could) not properly punish a sin, God did. Here, then, is another added detail. If there was a pregnancy, the child died sooner or later. David is an example, for his first child with Bathsheba died.

Incidentally, Jesus often enunciated one of these statutes, but many do not realize that he was calling attention to the Mosaic Law. The Apostle Paul also did this.

Lev. 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, spew you not out.

Lev. 20:23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

Lev. 20:24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, which have separated you from other people.

Lev. 20:25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

Lev. 20:26 And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine.

Verses 22-26, as well as all of chapter 20, are a repeat and a summation of several previous chapters. All of the statutes were to be *kept* if the Israelites wanted to inherit the land that He was about to give them. These evil practices were done by the heathen people who occupied the land. Genesis 15:16 is one proof of this statement: “But in the fourth generation they [the Israelites] shall come hither again: for the iniquity of the Amorites is not yet full.”

“Ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground.” With regard to the term “that creepeth on the ground,” the slang term “creep” is used to describe someone who has peculiar, obnoxious behavior and no standards. In effect his conduct is close to the ground.

Lev. 20:27 A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

Again, as stated earlier, death was the penalty for occult practices. God instructs line upon line in repeating these ordinances. Hence the Bible, which is like His textbook, is meant to be read and studied *in the order in which it was written*. We thus get familiar with these practices, and by studying sequentially, we see God’s method of instructing the nation of Israel back there. There is a proportionate benefit by observing the same sequential method today.

Leviticus Chapter 21

Lev. 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:

Lev. 21:2 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,

Lev. 21:3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

Lev. 21:4 But he shall not defile himself, being a chief man among his people, to profane himself.

Lev. 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.

Lev. 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.

Chapter 21 is instruction for the *priesthood*, specifically for the sons of Aaron. The underpriests were not to defile themselves through contact with death *except* for the nearest of kin. However, when Nadab and Abihu were destroyed by fire, Aaron and his two other sons were told not to mourn. What is the difference?

Comment: Even with the nearest of kin, if a death was the result of *disobedience*, there could be no mourning. They offered “strange fire before the LORD” (Lev. 10:1).

Reply: Yes, a distinction had to be made between a natural death from sickness or calamity and death as a punishment for disobedience. In the former case, the underpriests could mourn the death of close family members. The mourning was restricted to the nearest of kin because otherwise, the priestly service would be affected.

Notice that a virgin sister could be mourned but not a married sister, for the latter was not living under the roof of her father. Many people confuse the requirements of a father, thinking that his word should count, but that word was *conditional*. We have to know the Scriptures in order to understand how to behave or make decisions in certain cases.

Q: What was the defilement?

A: Defilement occurred through contact with death. Once a person touched a corpse, he had to go through ceremonial cleansing, which was typical. Thus even a priest who became defiled had to obey the Law.

The exceptions, where mourning was allowed, were mother, father, son, daughter, brother, and unmarried virgin sister. Why were these exceptions noted? If a priest started to make exceptions for others, such as a friend or a distant relative, he would be under defilement for death much of the time and thus would not be able to serve in his capacity in the priesthood. Incidentally, when a high priest had a son and the son was of age, the son was anointed so that if something happened that prevented his father from performing a service, the son could do it for him until the father was back in service again.

Verse 4 reads, “But he shall not defile himself, being a *chief man* among his people, to profane himself.” To be allowed to mourn under all circumstances, the underpriests would be greatly curtailed in their service—for as high officials, they had a lot of friends. With regard to those situations where the underpriests were allowed to mourn, the nation understood and was sympathetic. The people themselves would forgo coming to a priest for help until his mourning period was over.

Q: Why was a wife omitted from the list of those for whom the underpriests could mourn?

A: There is a spiritual lesson. The underpriests represent the Church, and the deceased wife pictures a Second Death class, for the fact that she dies is unfavorable in this picture. Here death pictures a cut-off condition.

Q: For Christians would the principle be something along the lines of 1 Corinthians 7:29,30? “But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not.” Since our consecration comes first, is the thought that a husband should not give inordinate attention to the wife?

A: That reasoning sounds as if it has some credence.

Comment: Another lesson would be that as Christians, we sorrow but not as excessively as those who have no hope (1 Thess. 4:13).

Reply: Yes, knowing that there is a resurrection keeps our mourning more subdued. Making a head bald, shaving off the corners of a beard, and cutting the flesh were all excessive degrees of sorrow. The underpriests could grieve inwardly, but they were not to make an outward aggravated observance with regard to their personal loss.

Defilement in connection with *contact* with death was another matter. Verse 1 states, “There shall none be defiled for the dead among his people.” That was a ritualistic defiling where there was contact with the dead; for example, the underpriests might be in a room with the dead person, or they might touch the corpse or clothing that was involved.

The spiritual lesson is that as Christians, we should not have contact with those who are walking in the way of Second Death. Stated another way, we are not to have sympathy for individuals who are pursuing a course that leads to Second Death. When our eyes are opened

with regard to an individual and the evil influence he is exercising, it stands to reason that we should avoid him like the plague. The Apostle John said that we are not even to pray for such a one if we see evidence in his utterances and behavior. “There is a sin unto death: I do not say that he shall pray for it” (1 John 5:16). There are rare cases that require such decision making.

Comment: Earlier we should warn an individual if possible.

Reply: We should warn and expostulate with Christians who are beginning to drift or wander. When an abrupt decision is made, we can still pray and hope, but our prayers become less meaningful and frequent when we see them becoming more and more hardened in sin. We are talking about cases of grievous sin and going back into the world, and not, for example, where a person separates because he is offended with something that is done in the ecclesia.

Under the New Covenant, the same allowances and prohibitions of verses 1-3 will apply to the Zadok priesthood with regard to death. Ezekiel 44:25 states, “And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.” Zadok was a faithful high priest of the seed of Aaron in David’s day, and he has been chosen to perform the services in the Third Temple in the Kingdom.

Q: If deaths in the Kingdom are for disobedience, why would a priest be allowed to mourn any death at that time?

A: With regard to the Kingdom, there is a certain aspect of viewing this subject that I have thought on but do not want to go into at this time. For instance, accidents will occur followed by resuscitations—and that will also be true throughout eternity. As an illustration, let us say that 60 billion people will be living on this planet after the Little Season. Certainly several million years into the future, individuals will have occasional accidents from time to time. Will a person never hit his finger with a hammer or trip over something? It would be most unrealistic and unreasonable to think that there could be a society in which no accidents will ever occur.

Comment: Mourning is not mentioned in either the Ezekiel or the Leviticus texts, so perhaps the exception, or allowance, in the type for mother, father, etc., pertains just to the preparation of the body. Leviticus 21:5 adds, “They [the underpriests] shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.” They were forbidden to mourn excessively *for anyone*; hence they could not make their heads bald, shave the corners off their beards, or cut their flesh. In other words, they simply performed a duty.

Reply: The underpriests were not to manifest outward sorrow for deaths that were a punishment. Under that circumstance, they were to be so sympathetic with God’s will that no matter who the individual was, mourning was prohibited. Leviticus 21:1-4 is not speaking about punitive death. However, death in the Kingdom will eventually be punitive, in which case there cannot be mourning. Certainly, for example, if a mother had a son who died prematurely, there was great sorrow, but if a son brutally murdered several people, the proper attitude of the parents would be to completely disown him. Yes, the parents would experience shame for themselves, but there should be no sympathy for an enemy of society. Humans are emotional creatures by nature, but with proper judgment, there are times with regard to right and wrong where emotions have to be held in check.

After all, if we are called to be judges, it means that ultimately we must love God’s will so much that we will judge according to His thinking and detach ourselves. Even Jesus, with regard to his mother and natural brothers, said in Matthew 12:48,49, “Who is my mother? and who are

my brethren?” Then he stretched forth his hand toward his disciples and said, “Behold my mother and my brethren!” Here we see Jesus’ thinking. He did not allow an emotional involvement, for it was more important on that occasion for him to be talking about the Word of God than to allow a family relationship to interrupt his discourse. Also, he had a proper sense of the value of his importance; namely, he was the Son of man. Therefore, he had certain prerogatives that we do not have. Also, his words are a safeguard against Mariolatry, the worship of the Virgin Mary. That practice has a strong hold on those in the Catholic faith, for they are emotionally moved with the tenderness of the mother.

Thus we should respect more than our own flesh those who do God’s will. If we see someone do a noble deed for righteousness, we should praise God for the example of that individual. That is the way we have to approach God’s Word—thinking more highly of others where it is permissible. Our ideal is to be as much like Christ as possible.

Q: With regard to the Zadok priesthood, will there be deaths in the beginning of the Kingdom?

A: Yes. Zadok will come forth from the tomb with the Ancient Worthies. One of the first works will be to build the Third Temple and dedicate the altar so that there can be services. The priest and the princes have already been selected.

Q: Do the priests of the Kingdom typify the Church?

A: They will be the fleshly representatives of the Church, but like the other Ancient Worthies, they will need character development until the end of the Kingdom. To our understanding, Zadok will be an Ancient Worthy, even though he was not a prophet. He and his family, his children, kept their vows to the Lord until death. Because he was loyal to David when the other high priest was not, he will be rewarded for his consecration and devotion by being chosen to officiate in the Third Temple.

The bottom line is that in many respects, the New (Law) Covenant will be like the old Law Covenant, and there will be deaths. The statement “there shall be no more death” applies at the end of the Millennial Age after the Little Season (Rev. 21:4). All those who pass the test will have been brought up to perfection, and evil will have been purged out. From hence forward “there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

On second thought, perhaps it is unwise to bring in Ezekiel 44:25 at this time, as it garbles the Leviticus picture. Although there are remarkable similarities, there are equally exceptional differences, particularly in the time application, which has a great bearing on the interpretation. Someday, God willing, we will study the Book of Ezekiel and the future sacrifices, which are very profitable to consider. First, however, it is important to complete this study of the old Law Covenant arrangement, which is a necessary basis for comparison.

Lev. 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.

“They [the underpriests] shall not take a wife that is a whore, or profane; neither shall they take a woman put away [divorced] from her husband: for he [the priest] is holy unto his God.”

Notice that in chapter 21, there is a difference in application. Verses 1-9 all pertain to the sons of Aaron, the *underpriesthood*, who are the Church in the antitype. Verses 10-23 all apply to the high priest, who pictures Jesus. Keeping this distinction in mind helps us to get the proper framework.

Aaron, the first high priest, originally had four sons. Two sons, Nadab and Abihu, died by fire, and the two remaining sons were Eleazar and Ithamar. Thus the priesthood was small when it started, but in time it multiplied to several hundred underpriests and even to a thousand or more in David's day. There is quite a history in the Old Testament of the priesthood and the developments that later occurred, but Leviticus is the foundation.

Verse 7 is literal, and it is clearly and explicitly stated. An underpriest was not to take a whore, a "profane" person, or a divorced woman as a wife because he was "holy unto his God." Back there a "profane" woman could be one who had a shady background of some kind. In the higher sense, she was outside of the priestly arrangement, outside of that which was holy, and thus she was of the civil aspect rather than the ecclesiastical. In other words, the thought is not that she was incorrigibly wicked. (Today the word "profane" is associated with profanity and taking the Lord's name in vain.)

Lev. 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 underpriests offered the "bread" of the Israelites' God. This "bread" was offered on the altar in the Court. When an animal was cut into pieces, certain organs were devoted to Jehovah, to holiness. As they burned on the altar, they were being consumed, and this was God's way of "eating" the sacrifice with acceptance.

Later, when angels appeared to men, acceptance was similarly shown. For example, when an angel appeared and Gideon prepared cakes, the angel touched the cakes with a staff, and a fire burned them up (consumed them). In other words, the angel "ate" the dedicated "bread" as a sign of hospitality acceptance of that which was offered. Thus, when the offering was placed on the altar, the theory was that it was already acceptable to God and that the offering was His food. The offering satisfied the requirements that God had laid down in His Word. Those requirements were like a mandatory prescription of how to please Him ceremonially.

Comment: The word "bread" had a broader significance than what we consider bread today.

Reply: Yes. Depending on context, the "bread" was limited and could be a bloodless offering, but normally it meant "food."

Lev. 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.

"And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father [one of the underpriests]." The last clause "she shall be burnt with fire" has to be modified because we know that she was not burnt alive. First, she was put to death by stoning, and then the corpse, instead of being buried, was consumed by fire so that only ashes remained and there was no memorial.

We have considered verses 7-9 from the standpoint in which they were to be observed in Old Testament times. In drawing spiritual lessons, we first have to realize that they apply to the Church, the "underpriesthood" of the Gospel Age. The setting of these verses pertains to the behavior, limitations, and requirements to be followed by the consecrated now.

With regard to marriage, Paul's advice was to be equally yoked. Therefore, if one marries after consecration, the marriage is to be to someone who also is dedicated to the Lord. In other words, the consecrated are not to marry a "profane" person. Putting the interpretation on the

higher level, the consecrated should marry someone who has the same Christian sympathies and development.

Another requirement for marriage in the type was not to marry a “whore.” Therefore, in the spiritual lesson, the prohibition would be against marrying someone in the nominal Church, unless that individual was not sectarian-minded.

With regard to not marrying a divorced person, the New Testament provides instruction. Whether one can remarry depends on the cause of the divorce. If the divorce is scriptural and the party considering remarriage is not in the least responsible for the breaking of that yoke, he (or she) is free to marry again from the standpoint of fornication. Jesus said that he who marries a divorced person commits adultery by that very act, *unless* the divorce was predicated on fornication, in which case that fornication would have to be on record in some way. Stated simply, the innocent party can remarry. However, if *both* parties are guilty in connection with a divorce, neither can remarry. Therefore, a little investigation may be required.

There was another limitation in the advice that was given to the underpriests, that is, the Church in antitype. The mention of “a chief man” signifies that eldership is included. Verse 4 reads, “But he shall not defile himself, being a chief man among his people, to profane himself.” In other words, as a representative of God, an elder has to be more observant of God’s laws and regulations. Thus, with regard to not just a Christian but especially a Christian who is an instructor or an exemplar of the faith in a larger sense, there should be higher standards.

For example, the Apostle Paul said that elders should be the husband of one wife. In the early Church of the first century, many who came into the truth already had more than one wife because of the type of living back there and the code that existed. When they consecrated, they entered a different situation. The Scriptures do not state that a brother in this situation had to separate from or divorce all but one wife; rather, he had a responsibility to support all of them because of what he had done in the past. However, the fact that he had multiple wives prohibited him from being an elder because an elder represents the truth in a larger capacity than a regular Christian. The thought, then, is that an elder should be the husband of *one wife at a time*. Therefore, if a brother’s wife dies or if he is scripturally divorced, he can be an elder. Stated another way, the Christian has to lead an exemplary life as far as possible along these lines, so these requirements represent his position before the world.

Here in verse 9, the requirement was that if the daughter of any priest profaned herself “by playing the whore,” she profaned her father and was to be “burnt with fire.” In other words, a daughter who was a whore was a reflection on her father and the priesthood. These *natural* lessons were written “for *our* admonition, upon whom the ends of the world [age] are come” (1 Cor. 10:11). Sometimes there is a specific spiritual application, and sometimes there is an application with regard to principles and morals that is to be followed in the Christian Church.

The reference is to the *natural* daughter of a priest. When we carry this lesson into New Testament times, we have to be careful. For one thing, the Law was written to the Jew and to the underpriesthood. In fact, verse 1 of this chapter says that these requirements were written unto “the priests the sons of Aaron.” Of course we cannot *literally* take the *whole* context and apply it spiritually because Christians would then have to be literal sons of Aaron in order to be underpriests. Therefore, when we transfer the literal application into the present age, we draw certain *lessons* or *principles*, as follows.

If the consecrated daughter of a brother (especially an elder) or a sister in Christ commits adultery or fornication, the daughter must be disfellowshipped until such time as, hopefully, there is repentance. The consecrated parent is to have nothing to do with her and is to consider

her as dead, *unless* other circumstances arise where she can be retrieved based on *scriptural* grounds. Thus excommunication, or disfellowshipping, is the spiritual counterpart of being stoned and burned with fire in the Mosaic Law.

Q: In giving the qualifications for an elder, Paul included that he must rule “well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)” (1 Tim. 3:4,5). Paul also wrote, “If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly” (Titus 1:6). To what extent must he keep his children in subjection?

A: The qualifications for eldership in 1 Timothy and Titus are to be considered when we vote for an elder. These are guidelines only, so the thought is not that every single item of these listings has to be strictly and literally fulfilled in every case. However, depending on circumstances, if two or more of the qualifications are infringed, the brother would probably be disqualified. There are rare circumstances where a brother has no responsibility with regard to the children, for David, Samuel, and others who were “friends” of God in the Old Testament had unruly children. In considering a brother for eldership, we want to know if, as far as can be seen, he is really dedicated to the Lord and is leading a life that appears to be blameless.

Paul also said that an elder “must have a good report of them which are without,” meaning a good report from *good* witnesses, not hearsay (1 Tim. 3:7). A “good report” would mean that a person’s overall influence is one of sincere consecration. Of course we have to consider the *source* of the reports, for after all, the scribes and Pharisees gave a bad report about Jesus. If we do not consider who is doing the reporting, a person’s reputation could be damaged forever in the present life. A scoundrel could give a very damaging testimony, for example, especially if it was reported in the media. Therefore, we must consider the credibility of the witness. If we have to make a judgment about a certain individual, then in all fairness, we should go to him and hear his side of the story—unless the statements or deeds are on public record. If something is publicly known, we do not have to ask the brother or sister if he did such and such. We incur personal responsibility if we are involved in a false witness based on what somebody else said (hearsay). In other words, there is less culpability in giving a false witness from a firsthand judgment than from secondhand information.

Comment: If we hear something from across the country, it is better to go direct to the source.

Reply: We can either telephone or write because we know that the result of our actions may be very damaging and have an influence with regard to the truth. We certainly do not want to make a mistake if we can help it, and the Lord will judge us according to our conscious endeavor to do that which is right, especially if the matter is in the brotherhood itself.

Q: In regard to a daughter’s playing the whore and profaning her father, would that also apply to a son?

A: In the type, the son of a priest was a priest when he reached a certain age. Certain details are omitted. For instance, the wife was purposely omitted from the list of close relatives in verses 2 and 3 because her presence would destroy the picture as it applies to the Gospel Age. Paul said that the main reason for the instruction in the Law was for the Church, so some details are purposely left out for one of two reasons: (1) they would destroy the picture, or (2) they are treated in another place.

Lev. 21:10 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;

Lev. 21:11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

Lev. 21:12 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.

Lev. 21:13 And he shall take a wife in her virginity.

Lev. 21:14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

Lev. 21:15 Neither shall he profane his seed among his people: for I the LORD do sanctify him.

Beginning with verse 10, the instructions pertain to the high priest. We will start with the statement that is most puzzling: “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.” In the type back there, it was important for the high priest to be available for service. However, he could “go out of the sanctuary” when he was not serving. During working hours from 9 a.m. to 3 p.m., he was always to be on hand, but when the services for the day had ended and the Temple gate was closed at 3 p.m., he could return to his home. As the servant of the people, he was present for their help and in connection with their communication with God and knowing His mind and will. Any dereliction of the high priest along this line would be shunting his responsibilities.

If there was an alternate high priest in office during a business day, as later became the practice, he was not quite under the same limitations because two could not work at the same time. We are trying to exercise the mind because in reading the Bible, most people give statements such a constrictive application that the antitype is distorted.

Comment: Later on in Israel’s history, courses were set up for the service of the priesthood.

Reply: The courses were for the underpriesthood. With a thousand or more underpriests, David figured out an ingenious method, which had God’s approval, whereby he divided up the year into 24 courses so that each underpriest served for only a certain portion of the year. That way not only did all of the underpriesthood have an equal opportunity with a fair distribution of service, but also they got some relief instead of having to perform continuous service.

The high priest represents Jesus, who was in service during his earthly ministry from his baptism in the Jordan River at age 30 to his death at Calvary. For 3 1/2 years, he was the High Priest of the order of Aaron, which was the sacrificial aspect. However, since he was actually of the tribe of Judah and since he was the Head of the Church, Christians do not have to be descendants of Aaron. In other words, adjustments have to be made when we transfer this literal picture to the Gospel Age. We try to get the main thrust of the lesson.

What were the limitations, or restrictions, for the high priest? For one thing, he could not “go in to any dead body.” Jesus certainly went in to dead people, for he raised some from the dead. For example, he took Jairus’s daughter by the hand and spoke the words, “Talitha cumi” (Mark 5:41)—so what is the thought? The application of the “dead body” is that Jesus was in the *midst* of sinners during his life here on earth, yet he was *apart* from them. Not being able to make that distinction, the scribes and Pharisees accused Jesus of being a friend of publicans and sinners (Matt. 9:11; Mark 2:15,16; Luke 5:30). Actually, it was the other way around. As Jesus

walked along, publicans and sinners befriended him, for they saw in his message a hope of being reconciled to God. He preached to them because they had a hearing ear for truth. Jesus did not live in circumstances where publicans and sinners were doing Samaritan thinking and having such doctrine—he did not mix in that way—but the Pharisees could not see that he was untainted because they applied a *literal* aspect that it was wrong to even be near a person who was of evil reputation.

When Jesus healed people and they became disciples, they were no longer “harlots” because of their conversion. He would have had no sympathy with those who were converted and then went back to their former circumstance—unless, of course, they were later retrieved through sincere repentance. To communicate otherwise would be like communicating with a dead body.

When Jesus went among men, he could feel their infirmities, and the weight and burden of their sorrow and sickness came on him. However, he kept separate and holy because he was not in sympathy with evil practices, thinking, and principles. As one has said, “A Christian is like a ship in the ocean. The ship is safe as long as the ocean is not in the ship.”

Nor could the high priest “defile himself for his father, or for his mother.” With regard to Jesus, the “father” here cannot be God because God does not die. Therefore, the reference is to Joseph, for by law he was seen as Jesus’ father. Of course Jesus’ mother was Mary. But when did Joseph die?

Comment: Joseph was still alive when Jesus was 12 years old and during the Feast of Passover questioned the doctors of the Law in the Temple (Luke 2:41-50). After that incident, Joseph was not mentioned again.

Reply: When we read between the lines, it appears that Joseph died before Jesus was baptized in the Jordan River, but Mary was still alive. Jesus could take care of the burial services because he was not yet the High Priest. Therefore, the prohibition of Leviticus 21:11 did not apply, even from a literal standpoint. We know that Mary did not die until after Jesus’ crucifixion and resurrection because, while on the Cross, he instructed John to take care of her (John 19:27).

Leviticus 21:11 is the warning of how Jesus was to behave, and he had to be circumspect. However, right away in reading this verse, we notice that something is absent, namely, the listing of all the kinfolk that was included in the prohibitions to the underpriests (Lev. 21:1-3). This information was omitted because it was covered by implication. If the high priest in the type could not grieve, mourn, and take care of burying his mother and father, then certainly he could not do so for the others either. Thus the underpriests had certain liberties that the high priest did not have.

The account is beginning to help us understand certain statements that Jesus made during his ministry, for it shows his *high and perfect* standard. Jesus sometimes tested people as to their accepting that standard in the level of his thinking, which was that of a perfect man doing God’s will. For example, he said to the rich, young ruler, “Rid yourself of all your possessions. Sell what you have, and give the proceeds to the poor. Then come and follow me” (Luke 18:22 paraphrase). During his ministry, Jesus’ life was practically that. He said, “I do not even have a home, any stationary place to rest my head.” He was a pilgrim, going from place to place and laying down his life for 3 1/2 years. The rich man went away sorrowing when Jesus gave him this high, extreme test. Of course the thought is not that every Christian must sell all his goods and give the money to the poor, but Jesus knew that particular man’s weakness and the test exposed it.

Jesus had a conversation with another person who wanted to be his disciple. The individual said in effect, “May I first go and bury my father? Then I will come back and follow you.” Jesus replied, “Let the dead bury their dead” (Matt. 8:22). Again he raised the standard, or thinking, to his level. He let *nothing* distract him from his consecration. When he was told that his mother and brothers were outside and wanted to talk with him, he did not interrupt his service and said in effect, “My mother and my brethren are those who listen to and obey the word of my *Father* and do *His* will” (Matt. 12:46-50). He did not allow his ministry to be curtailed or warped. We can be sure that afterwards he inquired what his mother and brothers had wanted to say, but meanwhile, he showed his extreme level of devotion to the Father. Therefore, when we compare the limitations in Leviticus 21, we see that the level for the high priest was stricter than that for the underpriests.

“And he shall take a wife in her virginity.” Jesus did not take a literal wife, so what is the spiritual lesson here?

Comment: In a sense, he will take a wife when he marries the Bride, which consists of 144,000 saints. Not only is she thoroughly consecrated, but she has to be a virgin in the Lord’s sight.

Back in the type, the high priest could only take a wife in her virginity, for he could not marry a widow, a divorced woman, a profane woman, or a harlot. However, the account does not state when he could take a wife. Therefore, in the type, a high priest could take a wife when he was so disposed, but she had to be a virgin according to the instruction of the Word. In the spiritual picture in the Gospel Age, Jesus takes a wife afterward, when he ascends on high and in the glory of the Kingdom. He will marry the Bride class, who are called virgins “which follow the Lamb whithersoever he goeth” (Rev. 14:4). Thus the virginity in the type is along one line, and the application with Jesus signifies those who are wholeheartedly separated from everything else and are looking forward to mating in the life beyond the veil. Those of this class follow the Lamb as an espoused virgin in the present life (2 Cor. 11:2). The 144,000 do not have to be maidens, bachelors, unmarried, etc., for the spiritual picture of virginity is on a higher level. In the type, the high priest, as *the* representative of the people, had to maintain a higher standard than that of the underpriests.

Q: Verse 10 in the Revised Standard reads as follows: “The priest who is chief among his brethren, upon whose head the anointing oil is poured, and who has been consecrated to wear the garments, shall not let the hair of his head hang loose, nor rend his clothes.” What is the thought of not letting “the hair of his head hang loose”?

A: The normal sign for grief was for one to take off whatever he was wearing and to put on sackcloth and rub ashes in his hair. Certainly the high priest did not remove the miter while serving in the Tabernacle or Temple and ruffle up his hair and mourn, for to desecrate or mishandle the miter would demean the office of the high priest. However, if he was outside of the Tabernacle or Temple on off-hours, he could let his head be bare.

With the miter, the top of the high priest’s head showed, but no one saw it unless he was in close proximity to the high priest or was a taller person because the linen miter was tied around the head. As a band on which the golden plate was affixed, the miter did not cover the top of the head. Not only could the ornament of his office not be taken off, but also the high priest could not rend his clothes. Therefore, the high priest was not allowed any disorderliness while he was in service, and he had to curtail his emotions because of the nature of his office.

At Jesus’ trial, the high priest Caiaphas disobeyed by tearing his garments (Matt. 26:65). His emotional and violent reaction probably made the others feel, “Let’s do away with Jesus.” A lynching spirit can easily be instituted by someone who is looked up to with respect; that is, his

fury is apt to infuriate others as well.

Q: Verse 15 reads, “Neither shall he [the high priest] profane his seed among his people.” Is Eli an example of disobeying this instruction by failing to discipline his two sons?

A: Eli could not help the fact that his adult sons went astray. The questions with regard to this verse would be, What are the ages of the high priest’s “seed”? Are his children, minors, teenagers, or adults? A parent has a certain responsibility in raising children. However, later, as they get older and have outside influences, the parent finds that he cannot exercise the same power and influence as when he was the sole instructor. Thus, when the children are adults, each one has his own free moral agency to do good or to do evil. Although Eli’s sons were older, mature individuals, his sin was tolerating their gross misbehavior in the Tabernacle precincts, which he could have stopped by debarring them. He allowed his seed to profane the sanctuary, whereas he should have banished them.

On the other hand, Samuel was not held accountable, or personally responsible, for the misdeeds of his two sons. What is the difference? Since the Scriptures are silent about the mother, she may have been involved. A mother exercises a tremendous influence on her children because she is with them so much of the time. Thus a mother can change the attitude within a family because of her nearness to, and her continuance with, the children.

The seed was also profaned if the high priest engaged in promiscuity. Therefore, he was to lead an exemplary life so that no one could find fault with him—that is, personal guilt—for anything along any immoral lines. The word “seed” can have two thoughts: (1) offspring and (2) a relationship for *potential* offspring.

Lev. 21:16 And the LORD spake unto Moses, saying,

Lev. 21:17 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.

Lev. 21:18 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,

Lev. 21:19 Or a man that is brokenfooted, or brokenhanded,

Lev. 21:20 Or crookbacked, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

Lev. 21:21 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.

Verses 16-21 pertain to qualifications for the priesthood, and particularly for the high priest. The 12 blemishes that debarred a priest from offering on the altar all have spiritual applications for the Gospel Age. In addition to the blemishes that are listed, there were others as well. The principle is the same in the New Testament with regard to electing an elder. The books of Titus and 1 Timothy provide test questions or guidelines to help us know whether or not one is qualified for eldership, but the list of restrictions is not necessarily complete. Therefore, verses 16-21 are not an exhaustive enumeration but merely a guideline. In other words, any serious blemish was a disqualification for either the high priest or the underpriesthood in offering “the offerings of the LORD made by fire.”

The 12 blemishes were (1) blindness, (2) lameness, (3) a flat nose, (4) anything superfluous, (5) being broken-footed, (6) being broken-handed, (7) being crookbacked, (8) being a dwarf, (9) a blemish in the eye, (10) “scurvy,” (11) being “scabbed,” and (12) having broken “stones.” In each case, we will try to consider the *natural* blemish before we discuss the *spiritual* lesson.

As we scan the list, we see that a high priest could not be either blind or lame. To be “blind” meant a priest had poor vision; that is, he was not necessarily totally blind. Similarly, a person who was “lame” might hobble or have a pronounced limp; that is, he had a defect but was not necessarily so lame that he had to crawl on his hands and knees. And the extreme would be a paralytic. Thus there were degrees of blindness, just as there were degrees of lameness. The point is that in the performance of his duties, a priest’s ministry would be adversely affected by any of these literal blemishes.

The antitype of the blemishes applies to the Church in the Gospel Age, to those who are called to be priests and kings in the next age. The antitype for being “blind” is *spiritual* blindness. A proof is 2 Peter 1:9, “But he that lacketh these things [various fruits of the Holy Spirit, such as knowledge, virtue, and brotherly kindness] is *blind*, and cannot see afar off, and hath forgotten that he was purged from his old sins.” If one is “blind, and cannot see afar off,” he is shortsighted; that is, he thinks of the present instead of the future. For instance, suppose a Christian is given to sociality. In pursuing friends and company, he might be jeopardizing his future life because he is not paying attention to things that pertain to godliness. Hence spiritual blindness has to do with a failure to see the *need* for character development.

Q: Are the blemishes considered permanent conditions, or can they be changed?

A: Spiritually they can be changed in the present life. The lesson is that the Church needs to get rid of these blemishes. In the type, a priest with a blemish was still in the priesthood and could eat at the Lord’s table, but he did not get recognition with regard to offerings. However, in the antitype in the next life, either one is a priest, or he is not a priest. A priest will have not only glory, honor, and immortality but also perfection; that is, he will have no blemishes or redundancy of any kind. Thus the lesson pertains to the spiritual priesthood in the present life and their need to be rid of these flaws, some of which are often very difficult to correct.

“Lameness” affects a Christian’s spiritual walk, but how would this impediment be manifested? The Christian walks haltingly, in fits and starts. The Apostle Paul said, “Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain” (1 Cor. 9:24). In other words, we are to run the race with the goal, or objective, of winning the prize of the high calling. A person who is lame cannot keep the rhythm and drive going, so he will not achieve the chief prize. With effort and the Lord’s help, a Christian can get rid of these blemishes so that when he finishes his course, he will, hopefully, receive a passing grade. In school there may be several tests prior to the final exam. The purpose of the tests is to reveal a person’s strong and weak points so that he can give greater diligence to his shortcomings and thus pass the final exam and earn his degree. In the Lord’s school, we are to make corrections to the best of our ability, for all of us are defective in one or more of these categories.

Q: The appendix on “The High Priest’s Breastplate” in *The Keys of Revelation* points out the 12 basic personality types of the Little Flock. Do the 12 types of blemishes listed here in chapter 21 constitute 12 corresponding faults that are not overcome by the Great Company class? For example, the lameness blemish seems to fit Naphtali Christians, who struggle and wrestle and keep persevering through many, many trials. There is not a constant going forward.

A: I noticed that particular correspondency but do not feel that all 12 will fit in the final analysis because this blemish list of Leviticus 21 seems to be a little different perspective. In fact, we

purposely did not try to make correspondencies. Whatever correspondencies do exist will eventually fall into place without trying to force the matter at present. It is like a crossword puzzle where some of the words look very nice but later have to be changed.

The expression “the lame and the halt” is like a couplet. Hebrews 12:13 is a pertinent text: “Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.” Incidentally, the King James Version is probably closer to the truth on these blemishes than some of the newer translations because it sticks closer to the literal Hebrew.

The third category is a “flat nose.” When a person has a flat nose, his breathing and smell are adversely affected. In the favorable sense, “smell” indicates a pleasing fragrance, for if a sacrifice offered in Old Testament times was acceptable to God, it came up as a “sweet savour” in His nostrils (Gen. 8:21; Exod. 29:18,25,41; Lev. 1:9; etc.).

Spiritually speaking, if the nose is normal, it has the ability to appreciate the services and characteristics of others; that is, the person is not self-centered. For a Christian to see good only in himself is a defect. When God smells a sweet sacrifice offered by someone who is worshipping Him and is pleasing in His sight, He recognizes what that person has done. Christians who cannot appreciate zeal, devotion, and good works in others have defective olfactory capabilities. From another standpoint, a flat nose signifies an inability to discern the gist of a matter, situation, or circumstance for either good or bad.

Q: Could we use the expression “a person’s nose is out of joint”?

A: Yes, that expression harmonizes with the principle here, for it means that either he has a gripe or something is disturbing him. Because we are imperfect, it is not hard to find something to be displeased about, so we need to guard against this habitual tendency. However, there are times when it is proper to be displeased. In fact, it can be the Christian’s *duty* to be displeased.

“Any thing superfluous,” the fourth category, can apply along many lines. A superfluity is an abnormality of an organ or limb. For example, one leg can be longer or bigger than the other.

The spiritual lesson would be overextending oneself or overdoing something. As a superfluity, the abnormality would be going beyond what would be considered proper, right, and in order. Examples are overdoing an activity, using excessive makeup, devoting too much time and attention to dress, being too loving or forgiving, inordinate affection, and overestimating our talents and capabilities.

Comment: Another example is delivering a talk with too much emotion or elaboration.

Comment: An extra finger or toe in the type would indicate, respectively, an excess in works or conduct.

Reply: A “man of great stature” in Gath had six fingers on each hand and six toes on each foot (2 Sam. 21:20). In the past, an example of being inordinate in works was saying that everyone should be a colporteur.

Comment: James 1:21 uses the word “superfluity.” “Wherefore lay apart all filthiness and *superfluity of naughtiness*, and receive with meekness the engrafted word, which is able to save your souls.”

Reply: Yes, in the spiritual sense, remedial action can be taken, and miracles can be performed.

Comment: Spiritual superfluity could also be a busybody, who has an excessive interest in and interferes with somebody else's affairs.

Reply: Yes, superfluity is something inordinate that disgraces, demeans, or mars the beauty of the balance of the scriptural norm.

Comment: Paul said, "Let your moderation [reasonableness] be known unto all men" (Phil. 4:5).

Reply: Many of these blemishes pertain to character development and behavior in society.

"Brokenfooted" and "brokenhanded" are the next two categories. The "foot" emphasizes the daily walk, specifically the Christian's *own* daily walk, for his feet take him where he wants to go. The "hand" pictures activity and service, which are usually more outgoing to *others*.

To a certain extent, "brokenfooted" and "brokenhanded" mean "disjointed" or "out of alignment." For example, a clubfoot is not in proper alignment. If a deformity caused by an accident heals improperly, it is out of alignment.

Spiritually speaking, if a Christian has a particular weakness, he is not to deliberately enter an environment that creates temptation. For example, a person would have to give up a profession as bartender or saloon keeper when he becomes a Christian. The point is to try to avoid circumstances and conditions where, as new creatures, we know we will be unnecessarily severely tested. Therefore, the out-of-joint aspect can pertain to employment or to dangerous habits, which need to be changed. The foot and the hand are similar except that the foot means we do not deliberately go into a situation that is dangerous to us as a new creature and the hand pertains more to employment.

Comment: To avoid being broken-handed, we are not to get sidetracked into activities that are unrelated to our Christian walk and could take up an inordinate amount of time, for example, gardening, sewing, etc. The Scriptures tell us to redeem the time because the days are evil (Eph. 5:16; Col. 4:5).

"Crookbacked" is the seventh category. Similar to the *broken* foot or the *broken* hand, this flaw pertains to a *broken* back. Spiritually, the back is out of alignment. The back is sometimes called the backbone, and a wishy-washy Christian backbone is a defect. To have no backbone means that a person cannot stand up for righteousness on the right issues; that is, he is very weak in conditions where he should be much stronger. Incidentally, to be strong on the wrong issues is also being out of alignment. A proper backbone is knowing when to submit and yield and when to take a stand, for there are times when we should be pliable.

Consider the following examples. (1) Paul withstood Peter to his face "because he was [worthy] to be blamed" for having dissembled (Gal. 2:11). Peter's dissimulation was a form of weakness. When Jewish brethren came into the room and he was eating with Gentiles, Peter withdrew. He was weak on that occasion, but overall he was a rock. None of us are perfect, and sometimes the Lord uses an imperfection in an individual to teach a lesson or to build a type, yet that lesson is not his true character. (2) Paul did not give in on the circumcision of Titus because a principle was involved (Gal. 2:3-5).

Comment: Could "crookbacked" have to do with burdens in the sense of taking too much upon ourselves and not leaving a matter in the Lord's hands? We are told, "Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved" (Psa. 55:22).

Reply: Yes, we can be overburdened in various ways. That text is related to 1 Peter 5:7, “Casting all your care upon him; for he careth for you.”

Comment: On the other hand, if a person was crookbacked, he could not carry the load he was supposed to carry. He would not be able to handle his responsibilities.

Reply: Yes. This picture is designed for us to practice on the interpretation. A person can also be crookbacked from having previously carried a load that was too heavy. Regardless of the reason, it is being out of alignment.

Comment: An antidote for being crookbacked is, “Watch ye, stand fast in the faith, quit you like men, be strong” (1 Cor. 16:13).

The next category is “dwarf.” Spiritual dwarfs are undeveloped babes who never mature and grow into the *full* stature of a man in Christ. This subject is kind of scary, but I would think there are many such dwarfs.

Comment: Hebrews 5:13,14 reads, “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.” According to this reasoning, those who stay on milk and do not go on to strong meat and become skillful “in the word of righteousness” so that they can “discern both good and evil” will not be of the Little Flock.

Reply: In natural life, we see a baby develop, but if one is 16 years old and still a baby, we know that something is wrong. The thought is that the Christian stays at a certain level of development and does not progress any further. The sad part is that some justify that condition as being very spiritual. Of course the word “dwarf” is not used, but talks are given along this line.

Usually a natural dwarf is unsightly because his skin reflects his age. He may be 30, 40, or 50 years old, but he is still small through no fault of his own. When this condition is translated to a spiritual dwarf, improvement is possible, and that is the main point here. The defect is pointed out with the inference that through self-examination, one is to recognize the defect in himself and work on correcting it.

Comment: Creedal beds are likened to a crib that keeps one from growing. “For the [creedal] bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it” (Isa. 28:20).

Reply: If the Christian stays in that bed, he will stay small. In China in the past, the feet of girls, from youth up, were bound tightly to keep them from growing. The resultant deformity was considered attractive and proper. Therefore, one who remains in a short bed will end up short, but if he is uncomfortable and gets out, he might grow normally, spiritually speaking. If a creedal bed is too small, the Christian has to leave in order to mature. The lesson is that as new creatures, we have to be careful of our environment, as far as is reasonably possible.

A “blemish in his eye” is like a mote, or speck, in the eye, spiritually speaking. Jesus said, “And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye” (Matt. 7:3-5). A person may see a splinter in someone else but does not realize that he himself

has a plank.

On the other side of the coin, there are occasions where, to be faithful, a Christian has to remove a splinter from another Christian. However, since imperfect, fallen human beings are prone to be faultfinding, if one wants to help someone else see, he has to be very circumspect about his own Christian walk in both conduct and character to be sure he does not have a plank in the eye. In other words, we should not be *hypercritical*, but we should be *critical* where there is a responsibility for being our brother's keeper. With a grievous wrong, we are not doing a brother or sister in Christ a favor by refraining from warning of the dangers that are involved. The problem is that faultfinding is usually of a superficial nature; that is, it is pointing out imperfections that we all have in one way or another. Dangerous situations are the exception.

In the final analysis, a Christian has to do a lot of thinking. The statement "sufficient unto the day is the evil thereof" is true as far as anxious cares are concerned but not with other matters (Matt. 6:34). We need to take inventory on ourselves, our life, our behavior, and our activities.

Comment: This is essential with some doctrines, especially with elders who speak from the platform. Although it is unpleasant to do, sometimes we have to point out a doctrinal error.

Reply: The question would be, What does the Lord want me to do in this circumstance? Unfortunately, things are often done impulsively, and circumstances and conditions arise where great harm is done because no advance thought was given.

"Scurvy," which is an itching or excessive dryness, is the next category.

Comment: Paul wrote, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3,4).

Reply: It is not necessarily the teacher who has itching ears. Here those of the congregation have "itching ears," so they elect someone who will tickle their ears, that is, someone who will please them according to their fancy. In other words, the congregation produces the elders. Yes, the elders have more responsibility than the congregation, but nevertheless, how did they get into office? They were voted in by the congregation. Thus there is responsibility on both sides—on the teacher(s) as well as on those who are taught.

One who has "itching ears" likes something along a certain line. The Old Testament contains several illustrations that usually pertained to the false prophets. A false prophet spoke smooth things and made favorable predictions, whereas the Lord's Word and His true prophets spoke of bad circumstances and conditions. The people obeyed the false prophets because they liked to hear smooth things instead of the truth.

Ezekiel 13:3-16 speaks of the false prophets, as follows.

"Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!

"O Israel, thy prophets are like the foxes in the deserts.

"Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

“They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made others to hope that they would confirm the word.

“Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith it; albeit I have not spoken?”

“Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord GOD.

“And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD.

“Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar:

“Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.

“Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?”

“Therefore thus saith the Lord GOD; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.

“So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the LORD.

“Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it;

“To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord GOD.”

“Scabbed” is the eleventh category. The word “scabbed” is like the word “cult.” Usually the label “cult” is put on the wrong person or group, for orthodoxy is actually the cult, and the truth is orthodoxy from the Lord’s standpoint. “Orthodox” means that which is according to God’s will and Word, and the nominal systems are orthodox in name only. Thus the “scab” has to be considered from what God would consider a scab, rather than from what we see in ordinary life.

Scabs cover up a true infection, as in impetigo, for example. In such cases, a scab is unfavorable, and the disease or infection never seems to heal. Today these diseases and infections are not as prevalent because of modern ointments, medicines, and antibiotics. Also, not realizing the need for sanitary conditions in the past contributed to the prevalence. In such infections, the scabs were not a promise of healing, for the infection underneath was just as virulent as before. In

fact, an oozing from the scab went to other parts of the body. These infections are still seen in impoverished countries where children play in filthy places. The spiritual picture would be like the Pharisees who were rotten inside and righteous on the outside.

“His stones [testicles] broken,” the last category, is pictured from the standpoint of the male. However, the spiritual principle applies to all Christians, both men and women.

In this particular impairment, called “crushed testicles” in the Revised Standard, the emphasis is on producing life. Of course that does not mean that in order to be identified with the high priest picture of the future, which is a composite seed of Jesus and the Church, one must be successful in winning souls for Christ in the present life. The point is that we should have the *desire* and the *ability* to produce spiritual children regardless of the actual results. In other words, we must know the basic requirement of what a Christian should be because the life that is produced is only a small infant; that is, it is not a complex personality and a developed, mature person in Christ Jesus. A newborn babe is simply a viable life in God’s sight, and not knowing the basic requirement to produce that viable life may very well affect the outcome of whether or not we make our own calling and election sure. After all, if we do not know what is required for this little life, how can we make much progress?

A sister can know a lot more than a brother, but she is limited because she does not have the same outlet of expression in the present life. When all is said and done, the present life is very short, especially when compared with the billions of years in the future. Accordingly, sisters will look back on the present life as only a brief moment, but going through it is probably quite painful and frustrating at times when they see some brothers who are not proper or fit for the services and duties they are performing. However, sisters still need to have the capability of producing life, so they are not losing or wasting time in developing tools they may never use. Of course sisters are not limited in private witnessing to neighbors and others in the world. They just cannot be elders with a public service from the platform.

On the other hand, we are coming to a time at the end of the age when conditions will be different. If I understand correctly, sisters will have a lot to say at that time. They will have the liberty to speak out publicly because it will not be an organized group or ecclesia arrangement. Women are not suffered to teach in an ecclesia, but at the very end of the age, a person will stand on his or her own two feet as a loner (1 Tim. 2:12). Under that circumstance, sisters should not feel inhibited. Rather, they should be courageous and stand forth individually as in Old Testament times. But when working through an ecclesia, we have to abide by the regulations, and the Lord is pleased to see submission to those regulations; in fact, they are a test in patience and endurance.

Q: Will there be an opportunity for sisters to speak to Israel?

A: We do not know what will happen with each one of us as an individual, but we should be prepared for anything as the doors for witnessing open up.

Comment: As a general rule, the Great Company will speak to Israel later.

Reply: The Great Company will be more successful, but the feet members will be involved too. When the Great Company do their witnessing, the time for the blindness to be removed from Israel will go into effect more radically.

Comment: Witnessing to Israel will be an experience that is not necessarily ecclesia-related.

Reply: By these remarks, I am not trying to encourage sisters to be loners because some have

withdrawn from ecclesias, feeling that the ecclesias are not up to par spiritually. Frankly speaking, that is not too good a policy, so those sisters should try to find a place where they are at relative peace. But in the future at the very end of the age, when there are outside conditions and circumstances, sisters will not need to hold back. At that time, they can be *very bold*.

Lev. 21:22 He shall eat the bread of his God, both of the most holy, and of the holy.

Lev. 21:23 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.

A blemished priest could still partake of the food, which is described as “the most holy” and “the holy,” but he could not “go in unto the veil, nor come nigh unto the altar.” The “altar” can be interpreted as either the Brazen Altar in the Court or the Golden Altar in the Holy. Verse 21 refers to the Brazen Altar, but verse 23 seems to indicate the Golden Altar because of the word “sanctuaries.” “Only he [the blemished priest] shall not ... come nigh unto the altar ... that he profane not my sanctuaries [the Holy and the Most Holy compartments].”

Comment: Since verse 21 clearly states that the blemished priest could not offer offerings “made by fire” at the Brazen Altar, it is likely that verse 23 is an *additional* detail which pertains to the Golden Altar.

Reply: That is probably how the account should be understood, for then the blemished priest was prohibited from going to both altars.

Q: What distinguished food as being “most holy” instead of just “holy”?

A: How the offering was classified depended on whether it was the priest’s offering or the people’s offering. In regard to the altar, there were various gradations in the type of offering that was to be eaten. In other words, the people’s sin offerings could be eaten but not the priest’s sin offerings. The people not only gave of their offerings, but they got a piece of the animal for themselves. Thus the person who brought the animal got a portion, the priest got a portion, and Jehovah got a portion. Certain offerings were of a lower level in the sense that they pertained to the people in the days after the Day of Atonement. Also, the priests themselves made offerings, which they could partake of under certain circumstances. In addition, there were different gradations of offerings: a freewill offering, a vow, a thanksgiving offering, a heave offering, etc. There were at least 15 different types of offering.

Q: Is the thought, then, that some offerings were holier than others?

A: Yes. The degree of holiness was determined by the type of sacrifice and whether it was the priest’s offering or the people’s offering.

Q: Was any bread eaten in the Most Holy?

A: The shewbread might have been eaten there. Otherwise, the food was eaten on the side of the Tabernacle under the tent flaps or out in the Court. Certain offerings specify the place where they could be eaten.

Lev. 21:24 And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

Verse 24 is a historical comment. Notice that Moses gave the instructions to Aaron, to Aaron’s sons, and to the congregation.

The priests without any of the 12 blemishes, who pictured the Little Flock, could sacrifice at the altar, serve ceremonially, and eat. However, any priest who had a blemish and thus pictured the Great Company, could only eat; that is, he took care of lower *physical* needs.

Leviticus Chapter 22

Lev. 22:1 And the LORD spake unto Moses, saying,

Lev. 22:2 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.

Lev. 22:3 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.

In connection with many offerings, there is something else that we have to keep in mind, especially if we are questioned along certain lines in the future. Some statements in the Law *seem* to contradict, but very often they are not a contradiction if they are separated according to whether the directions are being given to the congregation or to the priesthood. Some things that happened with regard to the priesthood did not apply to the congregation, and vice versa. In such cases, the usual practice is to go back a few verses to see who was being addressed and the circumstance under which the instruction was given.

“And the LORD spake unto Moses, saying, Speak unto Aaron and to his sons.” Notice, first, that the subsequent instructions were to be given to the *priesthood*, to Aaron and his sons, through Moses. Second, the instruction pertained to the offerings that were made by the people; that is, it pertained to when the people brought their hallowed things. Although verses 2 and 3 were general instruction on uncleanness with regard to the people’s offerings, the instruction also applied to the priests’ offerings.

If a priest “goeth unto the holy things, which the children of Israel hallow unto the LORD, [while] having his *uncleanness* upon him, that soul [the priest] shall be cut off from my presence: [for] I am the LORD.” In other words, if an *unclean* priest presumed to make an offering on behalf of a person who wanted to dedicate something to God, he would *die*. Following this general instruction, verses 4-9 provide some specific examples of uncleanness.

Lev. 22:4 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;

Comment: If the priests really followed these stipulations, it was very apparent to all of the priesthood when a priest was unclean because he had to withdraw from service for that day.

“What man soever of the seed of Aaron [that is, both the high priest and the underpriests].” Therefore, the emphasis of the instruction in verses 4-16 was on the *priesthood*, for the priests were told how to perform their duties, under what circumstances they had certain liberties, and when they were curtailed.

Four circumstances of uncleanness are listed. When any priest was a leper or had a running issue, he could “not eat of the holy things, until he be clean.” The “holy things” were primarily the offerings brought by the people. A “running issue” was current and not something that had been staunched. A priest was also unclean if he touched the dead or had a discharge of

semen. There were two circumstances in touching the dead—direct contact and indirect contact—and both involved a responsibility. As stated, this instruction was particularly slanted to the priesthood. Therefore, with regard to indirect contact with the dead, if a priest touched an unclean person outside of the priesthood, he became unclean too, and his service was curtailed until he was cleansed.

Comment: For the spiritual picture, 1 Timothy 5:22 comes to mind. We are to “lay hands suddenly on no man” lest we become a partaker of his sins.

Reply: Yes, the consecrated should be careful as to whom they recommend to others and whom they vote for. To lay hands on someone means to wish him the Lord’s blessing. Notice, Paul was not saying that we should never lay hands on a brother but that we should not lay hands *suddenly*. If we do things emotionally and too quickly, we are apt to make a lot of blunders in life for which we will be held accountable. Therefore, the Christian is to be sober and to think before making decisions with regard to others. People who want to be effusive to create goodwill make mistakes, for there are times when the party they have introduced and recommended should not have been encouraged and promoted. Of course if a matter is hidden, we are not responsible. However, a brother may be introduced as an elder statesman in the truth when he is actually very immature in many ways. The principle of 1 Timothy 5:22 can come to any of us, for it does not have to be in a convention or in a meeting but can just occur in our daily associations with one another.

Lev. 22:5 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;

If a priest touched the carcass of any “creeping thing,” he was unclean. The carcass of a tiny insect might seem insignificant, but this instruction emphasized the fact that the same *principle* of uncleanness applied to touching a human, an animal that died of itself, or an insect. (A dead animal in this case was not one that was slain as a sacrifice or for food.) Thus death was a common factor, but whether the dead was great or small, there was a *proportional* responsibility with regard to the misdeed. Nevertheless, to keep the type pure, the same restriction and cleansing procedure, or ritual, had to be followed.

“Or a man of whom he [a priest] may take uncleanness, whatsoever uncleanness he hath.” Here a priest became unclean by contact with someone else who was unclean. For example, a priest could not touch a person who had previously touched a dead person, for otherwise, he became unclean and had to go through the cleansing ceremony.

Lev. 22:6 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.

Verse 6 is describing *indirect* contact with a dead person. A priest who touched an unclean man was unclean until evening and could not eat “holy things,” unless he washed his flesh with water. *Direct* contact with a dead person was a little different circumstance.

The detail of the Law is so meticulous that it is almost impossible to know it perfectly. Although statements are made, sometimes the Lord chose every single word with such care that we overlook a slight innuendo or hint in the wording of what is being talked about. As a result, we can misunderstand even a plain statement, and that could be the case here, for verse 6 seems to contradict something else. Verse 6 says, “The soul which hath touched any such shall be unclean *until even*.” However, Numbers 19:11 states, “He that toucheth the dead body of any man shall be unclean *seven days*.” In fact, in the case of a family death where the person died in the family tent, all who were in the tent were considered unclean for seven days (Num. 19:14).

What is the difference? Numbers 19 is describing *direct* contamination with the dead, whereas verses 5 and 6 are talking about *indirect* contamination: “Or a man of whom he [the priest] may take uncleanness, whatsoever uncleanness he hath; The soul [the priest] which hath touched any such [unclean man] shall be unclean until even.” In other words, second-generation contact with the dead brought uncleanness until evening, and direct contact caused uncleanness for seven days.

Yes, the Law is difficult, but those who have never considered any of these things are losing a tremendous amount of information on many different subjects. Even though we can retain only a certain percentage of the information, a study of the Law is of great benefit.

Lev. 22:7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food.

The priest was unclean until the sun went down, but what does that statement have to do with cleanness?

Q: Does the sun going down have anything to do with the start of a new day?

A: Yes, that is one point.

Comment: Verse 6 added the detail that the priest had to wash his flesh with water.

Reply: Yes, the washing was also a necessity. Thus two factors were involved in the cleansing: (1) the sun going down and (2) a washing of the flesh. (The *degree* of washing is spelled out in different cases.) From the Hebrew standpoint, a new day begins when the sun sets. The point to note here is that a priest was not automatically clean just because the sun went down, for he had to wash too.

From the spiritual standpoint, there are two ways we can view the cleansing—two lessons we can learn. The cleansing has to do with restoration, healing, and curing, the primary application being in the Millennial Age. However, there is also a Gospel Age application, for the priesthood of the next age will not sin.

Christians in the Gospel Age ask for forgiveness for shortcomings at the close of every day. In the washing of the Word, we compare what the Word says we should and should not do. Hence the Word enlightens us to recognize the responsibility and the need to ask for forgiveness. The washing and the going down of the sun go hand in hand, for we do not ask forgiveness for the sins of the day until the day is complete. When the sun set in olden days, people went to bed, and they got up at sunrise. Therefore, the going down of the sun can be thought of as the completion of the day. For Christians, it has to do with their prayer life and the seeking of forgiveness.

The same principles (the sun going down, the completion of a day, and asking for forgiveness) can apply in the Kingdom Age, but there the application is larger. Isaiah 30:26 says, “Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be *sevenfold*, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.” At the end of the Millennium, the “sunlight” will be seven times brighter—it will be *brilliant!* When everyone is made aware of the precepts of Christ and has had time to develop underneath the tutelage of The Messiah, then all will have an adult, mature understanding of the principles and precepts of God. Especially at the end of the Kingdom Age, when all will have been raised from the grave, there will be no need for anyone to tell his neighbor, “Know the LORD,” for all shall know Him “from the least of them unto the

greatest of them” (Jer. 31:34). Then “the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea[bed]” (Isa. 11:9; Hab. 2:14). At that time, mankind will be clean. The washing of the flesh, then, is also a prerequisite because no one will get into the age beyond the Millennium unless he is fully cleansed. Stated another way, the cleansing has to be finished by the end of the Millennium. From that standpoint, the age beyond the Millennium is a new start, a new beginning.

What we have read thus far in chapter 22 is primarily slanted to the priesthood. It also has an application to the next age—not to the priesthood of that age but with regard to the condition of the offerers in coming to the priesthood.

Lev. 22:8 That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the LORD.

Lev. 22:9 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.

“That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith.” In the first instance, the animal is dead. In the second instance, the animal is either dead or wounded beyond recovery. Exodus 22:31 reads, “And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.” Leviticus 17:15 states, “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.” Ezekiel 44:31 says, “The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.” Before an animal was eaten, the blood had to be drained, and since it was not possible to do so in these cases, the animal could not be eaten. To eat an animal when the blood had not been drained was against the law of the Lord. In other words, if the animal did not die of itself but was mangled or torn by another animal, then even though the first animal might have bled, it did not bleed in the proper fashion where the jugular vein was cut to allow all of the blood to drain (or at least 99 percent, let us say). With a torn dead animal, the blood separated very quickly into the serum and the clot, thus preventing complete drainage.

If an animal was “torn with beasts” or died of itself, it could be given to dogs or to a non-Jew to eat. Under the category of “non-Jew,” a “stranger” was a resident foreigner, and an “alien” was a sojourning foreigner. “Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien” (Deut. 14:21).

Lev. 22:10 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.

As we continue to study injunctions issued to the priesthood, verses 10-16 treat a different subject, the eating of the “holy thing.” Obviously, an animal that died of itself or was torn of beasts was not a “holy thing.” A priest and his family could eat holy things, whereas “a sojourner of the priest, or an hired servant” could not.

“Holy thing[s]” were dedicated things in regard to the offerings that were brought by the children of Israel to the priesthood. In many instances, a portion of the offerings was given to the priesthood for their inheritance or their sustenance. Here the “holy thing” pertained to food, to that which could be eaten.

We will consider the three categories in this context. (1) The “stranger” was a Gentile. (The

word “stranger” is used two different ways in Scripture—to refer either to a Gentile or to another type of Jew.) (2) A “hired servant” of the priest was temporary help, such as a day laborer who was hired to do a particular service part-time. (3) A “sojourner of the priest” was a traveler who was being entertained at the home of a priest; that is, he was a guest or a visitor. They could eat together, but the sojourner could not eat holy food. Thus the priest could not take dedicated food from the storehouse and use it as a meal for the sojourner in his house.

What, then, is common to all three categories? The stranger, the hired servant, and the sojourner were all *temporary*.

Q: Were these instructions carried out in the wilderness?

A: The instructions pertained primarily to when the Israelites entered the Promised Land, although they were followed in the wilderness too for the most part—that is, where possible and applicable. In some cases, the stipulation is added “in the place which the LORD shall choose” (Deut. 12:14,18; 15:20; 16:2,7,11,16; 31:11). At the end of the 40 years, when Moses died on Mount Nebo, he had already given the Israelites the full instruction of the Law, so they were fully informed and had no excuse for disobedience.

Q: When the Israelites entered the Promised Land, how long did they continue to use the Tabernacle?

A: They used the Tabernacle for more than 500 years before Solomon’s Temple was built. It was used for the six years of the dividing of the land under Joshua, for the 450 years of the Period of the Judges, and for the 80 years of the reigns of Saul and David. The Temple was finished in the fourth year of King Solomon.

Lev. 22:11 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.

A bought servant and children subsequently born of that servant could eat of the holy food. In other words, those who were permanent residents of the priests’ households could eat holy food.

We are trying to get just a rudimentary understanding of the Law rather than to understand all the complexities. Here we see that those who were going through the land on a temporary basis—a hired servant, a sojourner, or a stranger—could not eat of the dedicated things. However, those who were resident inside the priest’s house—a bought servant or possibly a hired servant who became a servant of the household by making a personal commitment—could eat of the holy things.

Lev. 22:12 If the priest’s daughter also be married unto a stranger, she may not eat of an offering of the holy things.

If a priest’s daughter married someone who was a “stranger,” she could not eat of the holy things. In this case, a “stranger” was someone who was not a priest, that is, not a Levite.

Q: Why would a “stranger” be considered part of the nation of Israel?

A: This is a big subject, for the word “stranger” has varied applications in Scripture depending on context. The term could even include Jews outside of Israel as in 1 Peter 1:1, where the “strangers” were Jewish Christians in other places.

The Lord's Word is precept upon precept with here a little and there a little. David said, "O how love I thy law! it is my meditation all the day" (Psa. 119:97). Being familiar with the Law, David no doubt reasoned on many of its precepts. He found not only that meditating on and trying to harmonize the Lord's Word was beneficial but also that certain principles delighted him to the very depths of his soul. He loved the goodness of the Law and the virtue contained in its precepts.

Lev. 22:13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

If a priest's daughter was a widow or was divorced but did not have a child and then returned to her father's house *as in the days of her youth*, she could eat of her father's food. In other words, she came back not just for a few days but on a more or less permanent basis until she remarried or left the house under another circumstance.

With regard to being divorced, the priest's daughter may have been put away from her husband through *no legitimate fault of her own* because the man could divorce his wife under certain circumstances. In this case, the inference is that she was not responsible, for other Scriptures show that if a daughter was involved in anything shady, the priest could not have her in his home. Here the implication is that the daughter was given a bill of divorcement, which is another subject.

If the priest's daughter was divorced but had a child, she could not eat of the holy things, her father's food. What would having a child signify right away? She either had a house of her own, or someone else was responsible for the support of the child. Thus it was not the priest's responsibility to provide her food. In fact, the suggestion is that it would be wrong to take her and the child in under that circumstance. In other words, sometimes a person's being generous and kind displeases the Lord because doing so relieves someone else of his or her personal responsibility. In that situation, providing support would not be a magnanimous act, for the man who divorced his daughter had to support her if she had a child.

Q: Verse 13 is being treated from the standpoint that the priest could not take his daughter and the child in, but isn't this verse saying that if he did take them in, they could not eat of the holy food?

A: Although that could be a possibility under certain conditions of duress, it was not at all encouraged, especially when we consider the spiritual lesson. There are certain things with regard to the Law where if we go into too much detail, the spiritual application becomes conflicting. Therefore, in viewing this subject, we have to sort of back off. Verse 13 is talking about a general circumstance, a general tenor of thought, having to do with living *circumspectly* with regard to the Law. Because the priests were representatives of the Law, they were to lead ideal lives as far as possible. Thus the instructions pointed out things to be careful about lest they infract or disobey precepts that could be observed by others as improper conduct.

Q: Did the requirement of not having a child apply to both the widow and the divorced daughter or only to the latter circumstance?

A: In the spiritual application, the Apostle Paul talked about younger widows (1 Tim. 5:9-16). A fund was set up in the early Church to provide for widows who were in dire straits, but many of the younger Christian women who became widows relied on that fund as a way of life. Paul said that such reliance was wrong and advised them to remarry as soon as they could find a proper mate. The relief fund was to be used only for widows who were 60 years of age or

older, but even then Paul was careful to say they needed to have a past record of activity in God's service. In other words, to receive financial support, they had to be known as bona fide Christian women. Otherwise, some widows who knew that Christians take care of their own might adopt the Christian religion and claim to be consecrated just to get financial benefits and security in their older life.

Q: Spiritually speaking, does verse 13 apply to Christian widows today?

A: Verse 13 pertains to the Law that was given to the Jews in Old Testament times. Therefore, it does not mean that it is the responsibility of the brotherhood today to support Christian widows. With the availability of welfare and Social Security, we do not feel the brethren should provide regular support for those who could get this aid but refuse to do so.

Q: If a consecrated brother had a daughter who was a widow or who was divorced with a child and he was well able to take her in, should he do so?

A: The principle in the Law, even from a natural standpoint, is good advice, generally speaking. However, a lot would depend on the circumstance. For example, if the divorce was her fault, if she had committed adultery, he should not take her in.

From the spiritual standpoint, the father's house would be the Heavenly Father's home. Being consecrated, we are in this household as the daughter espoused to Christ, His Son.

Comment: An unconsecrated relative is not under the robe of Christ's righteousness or in the heavenly arrangement.

Reply: The first principle to consider is that he who provides not for his own is worse than an unbeliever (1 Tim. 5:8). Then a question would be, Who is the believer to whom this instruction is given, and who supposedly has this responsibility? Who are the other relatives? Certainly a Christian is not responsible for everything. Whether the child is a minor or an adult is another factor.

Actually, this subject is too complicated to discuss on the spur of the moment. To write on it would probably take six or eight hours of careful and prayerful thought in order to think out all the angles. What we are trying to do in this study is simply to read the Law to become familiar with it. The application of the principles of the Law is something that each of us needs to consider when problems arise in our lives. We try to find a picture or a principle that has a bearing on the particular problem we have in mind, for we desire the thinking of God. Many questions have to be considered, so it is unwise to give a quick answer, especially when these studies are recorded. Therefore, we are trying to study the Law from the standpoint of what it is saying in the verse under discussion rather than to look for too many examples. Even after studying God's Law a great deal, I feel I am still a youngster in understanding certain parts of it, for the Law is very, very deep. Thus I am afraid to give specific answers to certain questions because they can be easily misconstrued—unless all the facts are before us. For that reason, in many cases where problems arise with brethren, most do not want to look into the matter—they would rather close their eyes—but we should know all the facts that are involved, both pro and con, before we come to a decision. By weighing all the facts, we can come to a decision, and in many cases, we are responsible for making that determination. And so, that is why I am hesitant to offer advice on the support of the child. Nevertheless, when it comes to *our* own trial and testing as an individual, we will find satisfactory answers in the Bible, and we will find not one Scripture but multiple texts so that we can feel we have obeyed the Lord in making a decision in connection with that particular experience.

Q: In the earlier part of chapter 22, the observation was made that it was apparent to the rest of the priesthood when a priest was unclean for some reason. Is there an application along that line with the consecrated now? James 5:16 says, “Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.” There could be a circumstance where we would not make a confession, yet we would use that basic principle, for all are sinners needing the robe of Christ’s righteousness. There are uncleannesses, or sins, that would bar one from service, or one might voluntarily withdraw. For example, an elder might decline office for a year because of a traumatic family situation or until he is in a more holy condition.

A: Yes. There are times when a personal matter would so dictate, and the brother or sister involved would certainly know more about the matter than others. Sometimes if a problem is explained, others will make an allowance, but each one is responsible as to whether or not he confesses, explains, or makes an allowance.

In the type, if a priest was a leper, he could be cured. However, if he was a leper for life, he was limited to partaking of the dedicated food of the household, but he could not have the privileges of priestly service—going to the Brazen Altar in the Court or to the Golden Altar in the Holy. If he got over his malady, that was another matter.

When the priest touched certain things, he was unclean until evening. The spiritual lesson for us is that it is better not to do something if we are in an unclean condition; that is, we should defer to somebody else until the problem is erased. Things do come up where a Christian might feel defiled on a temporary basis, or in a traumatic situation, he might feel he cannot do justice in a service or in an ecclesia responsibility or office, for example. He would want the Lord’s business to be done in the best way possible.

Lev. 22:14 **And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing.**

Verse 10, considered earlier, reads, “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.” Verse 14 states something similar in principle except that the application is more far-reaching. Verse 10 pertained to food with a guest in the house when, for example, the high priest was entertaining. However, defilement could also happen outside the home, for the holy things that were dedicated to the Lord did not immediately get put in storage where they were laid up to provide later for the food needs of the priestly family. In other words, during the service, the holy things were laid aside, and afterwards some of that food might be distributed on the side before going into storage where only the priestly family would partake of it. The point is that whether the holy food was in the home or outside, that which had been dedicated was not to be consumed unwittingly.

By using the word “value” instead of “part,” the Revised Standard states the principle: “And if a man eats of a holy thing unwittingly, he shall add the fifth of its *value* to it, and give the holy thing to the priest.” Obviously, if the food was eaten, the man would not give back half of the consumed amount. Rather, the whole oblation had to be restored either by direct substitution of a similar sacrifice or by, presumably, giving its value. The Revised Standard seems to have the correct thought of an equivalency in value if it was not convenient for the person to give a goat for a goat, a sheep for a sheep, etc. The priest would know the standard value for replacing the holy thing plus the interest of a “fifth part,” or 20 percent.

Q: What is the difference between a “fifth part” and “the fifth of its value”?

A: For instance, if the standard price of a lamb was “X” dollars and the person could not make the substitution of the animal conveniently, he could substitute the value so that one “perfect” (or unblemished) lamb could be procured for that price. In either case, the 20 percent was added, and that fifth part was what we would call today “handling charges.”

Stated succinctly, if a holy thing was eaten unwittingly, the entire oblation had to be restored either with the like thing or with its equivalent value, plus a fifth part of the animal, such as the rump, or 20 percent of the value. In other words, it was a necessity for the Israelite who unwittingly partook of the holy thing to restore its value to the priest. With an *ignorant* eating of a holy thing requiring such restoration, the instruction is telling us that a *deliberate* eating incurred *great sin*.

The spiritual lesson is that those who sin *knowingly* must receive stripes, or punishment, of some kind—full, half, or partial punishment depending on the nature of the crime. Thus there is no forgiveness for *knowledgeable* sin. Such sin must be expiated by punishment, but at the same time, ignorance is not bliss because for one to be ignorant and unaware shows *negligence*. The principle is the same with the Christian, for when he consecrates, he tries to restore what he can with regard to past sins. Thus there would be not only repentance and reformation but also restitution where reasonably possible.

Q: Is there an application with the Christian who mishandles the Word of God?

A: Yes, the principle is far-reaching. The Scriptures are likened to food—to bread, or meat—and the Word of God can be mishandled through negligence or carelessness. Once a party is made aware of the mishandling, he is responsible for correcting the matter. *Public sin* requires *public* repentance and asking of forgiveness; that is, public sin must be publicly exonerated. If the sin is private, the repentance is private. Where there is national sin, the responsibility should be somehow, where possible, nationally distributed.

Comment: The greater sin falls on the teachers.

Reply: Yes, because automatically one in that capacity does the most talking. There is sin in a multitude of words (Prov. 10:19). The Lord would make allowances for things like fatigue or problems with hearing or sight, but we cannot take that for granted. The individual who realizes a wrong has been done should try, to the extent of his ability, to rectify the wrong. In some cases, there cannot be a correction because the occasion in which the wrong was done does not reoccur. For example, Paul rebuked Peter right away in front of the others for dissembling, for if he had not done so, many who were present might never have come back again (Gal. 2:11-16). Unlike Barnabas, who argued on another occasion, Peter graciously and meekly accepted the correction (Acts 15:37-40). Incidentally, “meek” means “teachable”; the word has nothing to do with one’s personality or quietness by nature.

Lev. 22:15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

Lev. 22:16 Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

The priest had the responsibility of not suffering “them to bear the iniquity of trespass, when they eat their holy things.” When a sacrifice was offered, certain parts of the animal were used in different ways. A small portion was wholly consumed on the altar, a certain part was given to the priesthood, and another part was eaten by the offerer himself. A lot was involved, but these verses are just brief explanations of what happened when an incident occurred.

Q: What are the antecedents for the pronouns in verses 14-16?

A: “And if a man eat of the holy thing unwittingly, then he [the man] shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing. And they [either the priest or the people] shall not profane the holy things of the children of Israel, which they [the priest or the people] offer unto the LORD; Or suffer them [the priest or the people] to bear the iniquity of trespass, when they [the priest or the people] eat their holy things: for I the LORD do sanctify them.” Both the priest and the people had a responsibility. If in any way the priest was negligent in connection with the offering that was made, he was responsible, as well as the one who partook, for if the latter ate unwittingly, he had to make restoration for his trespass.

Lev. 22:17 And the LORD spake unto Moses, saying,

Lev. 22:18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

Lev. 22:19 Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

Lev. 22:20 But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.

From verse 17 to the end of the chapter, God instructed (through Moses) Aaron, his sons, and all the children of Israel, that is, the priesthood and the nation. Thus these instructions were wider in their application. Verses 18-20 pertain to a burnt offering with either of two motives: (1) a freewill offering or (2) a vow. The motive behind the offering had a lot to do with the classification of the offering. A burnt offering was brought to please the Lord, and in each case, it had a particular purpose. The person who brought the offering was looking for approval and acceptance.

Q: Was a freewill offering a thank (or thanksgiving) offering? Was it a giving of thanks to God? And was a vow taken for a specific time period?

A: Yes to all three questions. A vow could be temporary, partial, or permanent, but whatever was committed to the Lord in a vow had to be performed. A vow was made for a specified length of time: weekly, annual, one-time, or for life. A person might be moved emotionally to do something at the moment, or he might make a vow and then come at the prerequisite time to make payment. Some people have regular practices; for instance, a person might put flowers on a grave at a certain time every year in fulfillment of a promise before a spouse died.

With the Lord, a vow could be freewill initially, but then it became obligatory. In other words, initially it was voluntary because the person felt like making the offering, but once the commitment was made, the vow became mandatory. Freewill offerings and vows could be done separately, or there could be a blending of the two.

For a freewill offering or a vow, an animal was offered: a male bullock, sheep, or goat. A bullock was of the cattle family, and a sheep or a goat was of the flock. Not only was there a choice as to the kind of animal, but it had to be without blemish for several reasons. One reason is that it represented the Lord. In addition, in some cases, the offering had two aspects: (1) It showed the offerer’s *appreciation* of the Lord, and (2) the animal represented the *offerer* in

his appreciation of the Lord.

Q: Is the spiritual lesson in this case that the Lord wants the best that we can give?

A: Yes.

Q: Who are the “strangers” here?

A: We will discuss that under verse 25.

Lev. 22:21 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.

Lev. 22:22 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.

Lev. 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.

Lev. 22:24 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.

Verses 21-24 pertain to peace offerings. Before we discuss these verses, we will go back to earlier chapters of Leviticus.

Leviticus 1:2,3 reads, “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.” These verses start to explain about the burnt offering, which we read about in Leviticus 22:18-20. Chapter 1 mentions the “voluntary will” aspect where the offerer came with a male animal to the door of the Tabernacle, and then the priest took care of the offering.

Leviticus 1:4,5 states, “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. 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.” Subsequent verses show that the burnt offering was wholly consumed by fire except for the hooves, hide, and dung. The sacrifice was burnt on wood that was laid on the altar for that purpose.

“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: 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” (Lev. 1:8,9). The innards and legs were washed with water, and all the parts were wholly burnt as a sweet savor to the Lord, showing His acceptance. Notice that none of the animal in a burnt offering was eaten, for it was wholly consumed.

The third chapter of Leviticus begins, “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” (Lev. 3:1). This chapter speaks about the sacrifice of peace offerings, but there were

different types of peace offerings: of a ruler, of the public, of an individual, and of the priesthood. The offerings had to be without blemish.

“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” (Lev. 3:3,4). In this case, the kidneys, the fat by the flanks, the caul above the liver, etc., were burnt on the altar. Like the burnt offering, the peace offering was “made by fire.” However, a major difference is that the whole animal of the burnt offering was burnt, whereas only certain parts of the animal of the peace offering were burnt.

“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” (Lev. 3:5). Again, as with the burnt offering, if the peace offering was acceptable, it was a sweet savor unto Jehovah.

Q: Was a peace offering also a burnt offering?

A: No. The peace offering had another motivation.

Q: Then did burnt offerings consist of only freewill offerings and vows, or were there other categories?

A: There were other categories.

Q: Did a peace offering follow a burnt offering?

A: Yes. The priest burnt the peace offering on the altar where the burnt offering had previously been burnt. The procedure for a burnt offering is described in Leviticus 1. Normally, if a person brought a burnt offering, he also brought a peace offering, a meal offering, and a drink offering. The offerings depended on how wealthy a person was. The Law required that a certain quantity of flour accompany the offering according to the type of animal that was offered. For example, for a bullock burnt offering, the quantity of flour was greater, and for a sheep, a smaller quantity of flour was required.

Q: Leviticus 3:1 said that a male or a female animal could be used for peace offerings. What is the thought or the distinction?

A: In some offerings, it was mandatory for a male to be offered, and in other offerings, a female was offered. There were not only offerings of individuals but also offerings of the congregation. For example, a priest sometimes sinned as an individual, and at times the priesthood was responsible for sin. Sometimes an Israelite had a trespass offering, and there were times when the whole congregation sinned. Therefore, in reading about burnt offerings and peace offerings, we notice differences with regard to who sinned. One chapter may distinguish between a ruler, a priest, the congregation, and an individual.

Q: When was a female offered for a peace offering?

A: A female animal was normally offered for an individual, whereas a male, a more valuable animal, was offered for the congregation or the priesthood.

As read earlier, Leviticus 22:18 begins, “Speak unto Aaron, and to his sons, and unto all the children of Israel.” Instructions follow for a burnt offering, which always had to be a male

animal. In addition to the peace offering, the burnt offering was accompanied by a meal offering, which is described in the second chapter of Leviticus.

However, depending on the nature of the motivation in bringing a sacrifice, a burnt offering did not necessarily have to be accompanied by other offerings. If the motive was more serious, a burnt offering was brought and accompanied by peace and meal offerings. But if a person just felt like praising the Lord, he simply gave a burnt offering as a gift without the additional offerings. A thank offering was a little different in that the offerer was more apt to be moved under a certain circumstance to show his appreciation for something, yet it was also a burnt offering.

Q: Was a burnt offering *always* cut in pieces and laid to the head?

A: Yes, and it was *always* wholly burnt, whether it was a freewill offering, a vow, or something else. Moreover, a burnt offering was *never* eaten. These requirements were constant under the law of the burnt offering.

Q: Was God's acceptance always shown with a burnt offering?

A: The altar doing the burning meant that the sacrifice was being accepted, but of course if a blemished animal was offered, the individual(s) knew that it was not acceptable, even though it burned. The altar was a representation of God, and the fat and the blood are spoken of in the Old Testament as His food, or "bread." The fat and the blood are what God can accept—the real inner part of the individual doing the offering, his zeal and sincerity.

Now we are ready to discuss Leviticus 22:21, which says, "And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish his vow, or a freewill offering in beeves or sheep...." The peace offering was related to the first offering. In other words, the peace offering followed the burnt offering, and the unblemished bullock or sheep of the peace offering could be for either a vow or a freewill offering.

Q: Was the peace offering an additional offering?

A: The peace offering was a separate offering that accompanied the burnt offering and was related to the original vow.

Q: What purpose did the peace offering serve?

A: It showed a different slant. A burnt offering showed God's acceptance. A sweet savor, it was like the legal acceptance of an offering by God. A peace offering signified that the individual wanted to have peace with God. For whatever motive the individual had, he made the offering to God for Him to accept, and peace was the effect that came upon the individual as a result of the initial (burnt) offering.

In the spiritual picture, the peace of God that passes all understanding fills the Christian's heart (Phil. 4:7). In the steps that lead to consecration, a person realizes he is burdened with sin, he is remorseful, he repents, and he dedicates his life to the Lord. Many Christians testify of the peace they got when they made that commitment. Consecration came at a great cost because they had to put down self-will, but having done that, they were rewarded with a feeling of fellowship with God. Chapters 8, 9, and 16 of Leviticus have to do with the peace of *others*, whereas the burnt and peace offerings have to do with the peace of the *offerer*, the *Christian*.

Q: After a sin offering, it is logical that a person offered a peace offering because he would

want to make peace with God, but why did a peace offering follow a vow? Was there a certain amount of peace after a person made a vow?

A: Chapters 1-6 of Leviticus are all slanted to burnt, meal, peace, sin, trespass, and cereal offerings, which are generally a picture of the next age. They are described in the order in which the sacrifices will be made in the Kingdom. In chapters 8, 9, and 16, there are radical changes, for the offerings do not necessarily follow in that sequence. Here in Leviticus 22, the setting is primarily the next age, and in verse 25, we will come to the part about the “stranger.”

Q: With peace offerings, was there always a certain amount of peace for the offerer, whether it was a vow or a freewill offering?

A: Yes.

Q: Was there peace with a trespass offering?

A: A trespass offering is not spoken of as a sweet savor because it was *required*. The Lord “loveth a cheerful giver” (2 Cor. 9:7), but sometimes there are obligations. As the Pastor said, when we have been just, that is no reason for praise. To do justice to somebody is the requirement; it is mandatory and the way we should be. However, going beyond justice is praiseworthy. The Church, the Little Flock, are more-than-overcomers, and that more meritorious quality makes them more pleasing to God than the Great Company.

Q: From a practical standpoint, what would somebody in the next age do if he offered a peace offering?

A: First, he would have to offer a burnt offering in recognition of what Christ has done for him. There the head and the pieces of the animal are all put together. When the individual comes into the Court, the first thing he sees is the Brazen Altar, which represents primarily Christ. The requirement to recognize Christ applies to both the Gospel Age and the Kingdom Age. When we study the priesthood chapter, the sequence is different because Christ is seen first in the high priest himself. The high priest’s bullock is for the sin of the body members. Thus the primacy of Christ is seen very readily, but with other types of sin offerings, we do not know what the picture is. Is it because the individual sinned, or is the offering on behalf of someone else? Right away, then, there is a different picture. We feel that Leviticus 22 is describing vows and freewill offerings in the next age with regard to the world of mankind.

Comment: However, the principles will still apply.

Reply: Yes. When we read about the priesthood, the peace that comes as a result of Christ’s death will eventually come on mankind. It will filter down for their benefit. When the Church is pictured in Leviticus 8, 9, and 16, it is their suffering, denying themselves, and dying not only to obtain a prize but on behalf of others that will be linked in with a sin offering on behalf of the world. It is the peace offering of the people, not the priesthood. Thus the sin offering of Leviticus 8, 9, and 16 is for the sin of the world, the Church’s share in that sin, and the peace that will come upon the world later. But the offerings of Leviticus 1-6 have to do with the individuals themselves—their burnt offerings, *their* meal offerings, *their* peace offerings, etc.

Also, when people make offerings voluntarily, they feel relief. They get something off their mind that has been bothering them because they brought it to the Lord and fulfilled the requirements of that type of offering. Leviticus 1 says that the individual *himself* takes the animal to the priest. He has to enter the Court, go to the door of the Tabernacle, and present the animal to be offered, so it is done voluntarily for *himself*. Therefore, when the offerings are

made, the person is in that offering to a certain extent because it is what *he* did and it is *his* appreciation of what Christ did on *his* behalf, and the Church is involved.

Comment: At the same time that the offerings were eaten, the offerer was also presenting food for the priesthood.

Reply: Yes, not with the burnt offering but with other offerings. A large part of the people's sin offerings was given to the priesthood, part of it was burned on the altar, and part was given back to the offerer to eat himself. This practice was of practical benefit when the Israelites went to the seven-day feasts and brought animals, for the animals ended up as dinner for the people.

Leviticus 22:22-24 spells out the imperfections, or blemishes, that made animals unacceptable for sacrificial offerings. They could not be blind, broken (broken-handed, broken-footed, or crookedbacked), or maimed (halt). Nor could they have a wen (a growth such as a wart), scurvy (itching), or be scabbed (with a suppurating sore underneath). Moreover, a person could not offer an animal that was bruised or crushed or broken or cut. The Hebrew is stronger as stated in the Revised Standard: "Any animal which has its testicles bruised or crushed or torn or cut, you shall not offer to the LORD or sacrifice within your land."

These blemishes, which made animals unacceptable for offerings, remind us of the various disqualifications for a high priest (Lev. 21:18-21). When we view these blemishes as principles, they are eternal in their application in the sense of wanting to have a strong backbone, straight paths for our feet, good spiritual eyesight, etc.

If an animal had anything "superfluous or lacking" in its parts, it could be used for a freewill offering but not for a vow. As far as we know, only the King James has this wording. The Revised Standard says "a part too long or too short." However, the King James harmonizes beautifully, and we are inclined to think this wording is correct. At any rate, the animal had to be "perfect" from a practical standpoint, for to bring this type of offering and then shortchange the Lord was inappropriate.

Q: Why could an animal with these characteristics be used for a freewill offering but not for a vow?

A: The thought is not that one deliberately gave a defective animal. For a *vow* to be acceptable to the Lord, the animal had to be perfect. However, *anyone* could make a *freewill* offering to the Lord. The difference is that God was not obligated to hear or recognize it, but He might. A similar question would be, Can a person who is not consecrated pray and have his prayer accepted before the Lord? That question has to be weighed by asking other questions. Didn't we pray before we made our consecration to the Lord? Didn't we feel there were some unusual circumstances where God answered a particular prayer? We would say yes, although the answer would depend on one's own personal experience. The point is that God is not obligated to hear the prayer of one who is not covered with the robe of Christ's righteousness, but a vow is another matter. In order for a vow to be acceptable to the Lord during the Gospel Age, one has to be "perfect" through justification; that is, he first has to realize he is a sinner, ask for the Lord's forgiveness, and accept Christ as his Savior. Then the vow is perfect because the imperfections of the individual are covered.

Before consecration certain things are acceptable in a legal sense, for God's hand is not shortened to hear a prayer, but He usually hears it indirectly. "For the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9). In other words, God knows who is searching for Him. His agencies take care of anyone who has such a disposition, and rewards are given. However,

the response is not formal, direct, and vis-à-vis with the Father, for that can only be done through Christ. Thus the answering can occur in a roundabout way, as with Cornelius. His prayers were laid up for a memorial, and then, when the proper time came, he was technically recognized. Therefore, freewill offerings can be made by the unconsecrated, as well as by the consecrated, because they are a different type of offering.

Q: Is one reason for allowing blemished animals as freewill offerings the fact that they might be offered with an improper motivation? For example, someone might be promoting a social gospel.

A: Yes.

Q: Can a vow be made to the Lord by an unconsecrated person and still be accepted?

A: Many things that are spoken of in the Bible are practically instantaneous. For instance, people ask, Which comes first, justification or consecration? It happens both ways, but when we consecrate to do God's will, that is something *we* do. First, *we* voluntarily submit our heart to the Lord for His service. Then *He* accepts our consecration. Thus there are two separate parts of consecration: what we do, and what God does. In addition, as we are nearing the Lord, there is what we call tentative, partial, or progressive justification, which is not the legal, or technical, justification. Rather, it is going in the direction of God. Then, when we want to follow Christ and we accept him as our Savior, he covers us with the robe of his righteousness, which justifies us. This procedure happens in just one or two seconds.

However, a person may make a vow to God that has nothing to do with consecration. For example, a person who is not knowledgeable in Scripture might make a vow to the Lord that if he gets a certain job, he will do so-and-so. Once a person does that, he has an obligation, for whether or not he is consecrated, he has made a commitment that requires him to be truthful to his word—even though the seriousness of disobedience for the unconsecrated is a different category than for one who is consecrated. Nevertheless, there is responsibility in both cases.

Q: Wouldn't the making and breaking of a vow by an unconsecrated person be destroying his character?

A: Yes. The person is held responsible, so if he does not follow through, there is a weakening of character that can lead to another occasion and another, etc. A lukewarm situation is bad for both the consecrated and the unconsecrated, for a character is being developed. Many who come forth from the tomb in the next age will have a great handicap because of what they did in the present life. God is not mocked. Those who sin will pay a penalty in one form or another. However, the *degree* of responsibility is another matter, so we ask with regard to some when they sin and do something abnormal, "Did this sin take place before or after consecration?"

Comment: When someone professes a vow of consecration, there is a responsibility on that individual. It is wrong for others to say of him later such things as, "He did not mean what he said." "He did not understand what he was doing." "His consecration was not accepted." We have to assume the vow was meant.

Q: We also think of a testimony as being a freewill offering that is reserved for the consecrated, but would not the principle here show that there could be an occasion when someone unconsecrated could testify?

A: Yes. For a testimony to be done emotionally and sporadically is one thing, but a habit of testifying and not consecrating is not proper for several reasons. It ill behoves a person to

keep praising the Lord but not give his heart. That does not make sense. In fact, on three different occasions, I spoke to the same unconsecrated individual because he kept giving a testimony praising the Lord. When he testified the first time as if he were consecrated, I asked him, and he said no, so I said, "Why did you give that testimony? It was inappropriate." The following year he did the same thing, so I asked him again, thinking he might have consecrated in the meantime. When he said no, I reprimanded him again. He took part in voting too and in other things. I felt a responsibility to say something.

Comment: At the convention last Sunday, an unconsecrated man was asked to read the Vow, of all things.

Reply: That is a problem. We have to be a little more awake as to what we are doing. I think the Lord is pleased if we try to be alert. Some would think we are being critical, but if we are trying to do things according to the Lord's will and we observe these practices, it will disturb us. If we have to speak to a brother about not asking someone unconsecrated to read the Vow, a proper response would be, "Thank you. I did not know that. I will be careful in the future to ask only the consecrated." This has happened a number of times when we have spoken out with regard to someone not consecrated voting, testifying, reading the Vow, etc., and have even been reprimanded for doing so.

Comment: A statement in the *Fourth Volume* says we are responsible for what we know versus what we could know. That principle applies to ignorance in many areas of scriptural teaching.

Lev. 22:25 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.

Neither could a blemished animal (see verses 22-24) be offered by a "stranger." An Israelite could feel a *personal* responsibility with regard to doing certain things before God, but he might be more liberal with regard to someone else. The circumstances would determine whether leniency with others was permissible, but here neither an Israelite nor a stranger could bring an animal as an offering if it had one of the defects previously mentioned, for it would not be acceptable.

"Neither from a stranger's hand shall ye offer the bread of your God of any of these [blemished animals]; because their corruption ... and blemishes be in them [the animals]." The stranger might be well-intentioned, but he was apt to be careless in bringing an animal because he lacked information as to what was an acceptable offering. However, if a stranger brought an animal with an imperfection, it was not to be offered.

Who was the "stranger" here? Leviticus 22:18,19 also mentioned "strangers." "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." The "stranger" was an alien, a foreigner, *living* in Israel; hence he was probably a proselyte. The very fact that the stranger was making a vow or a freewill offering showed his heart condition.

Numbers 15:22-29 mentions a "stranger" in connection with a sin offering for either a congregational or an individual sin of ignorance, as follows.

"And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

“Even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and henceforward among your generations;

“Then it shall be, if aught be committed by ignorance without the knowledge of the *congregation*, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.

“And the priest shall make an atonement for all the *congregation* of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:

“And it shall be forgiven all the *congregation* of the children of Israel, and the *stranger* that sojourneth among them; seeing all the people were in ignorance.

“And if any *soul* [individual] sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

“And the priest shall make an atonement for the *soul* that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

“Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the *stranger* that sojourneth among them.”

The Lord had deeded the land to the nation of Israel. Therefore, a “stranger,” a Gentile proselyte who came and settled there, was not merely a citizen, but in addition, he had all the responsibilities of a resident. Thus the sacred laws of the land were obligatory on Gentile residents living there, as well as on the native-born Israelites.

Lev. 22:26 And the LORD spake unto Moses, saying,

Lev. 22:27 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.

Lev. 22:28 And whether it be cow or ewe, ye shall not kill it and her young both in one day.

These verses pertain to a circumstance with either a male or a female, but the female part was more embrative because of the clause “whether it be [a] cow or [a] ewe,” both female animals. The young were to feed or nurse for at least seven days before being offered; that is, they could be offered on the eighth day, but they were to have liberty before that. However, if the mother, the dam, was to be sacrificed, she could not be killed on the same day as her young. Therefore, if the young were offered on the eighth day, the mother could not be offered before the ninth day at the earliest because the young had to be nurtured first. Hence more time had to pass. If the young were slain, the mother was released.

The seven days picture the seven stages of the Kingdom Age, a period of nourishment for the world of mankind. Here the eighth day represents the end of the Millennial Age and the beginning of the ages beyond.

1. Everyone who listens to the voice of “that prophet” and bows the knee is guaranteed to have 100 years of opportunity (Acts 3:23). Those who do not make sufficient progress will die “accursed” at that time (Isa. 65:20).
2. Only those who pass the final test will get life; that is, only those who survive the Little Season will be acceptable to God.
3. The purpose of the Millennium is for mankind to be nourished during the Kingdom Age and tested at the end of that age to see who is worthy of life.

Before proceeding, we will review verses 27 and 28. For humane purposes, the mother animal—a cow, a ewe, or a she goat—could not be killed the same day as her nursing young. The young were to be “seven days under the dam; and from the eighth day and thenceforth it [the young] shall be accepted for an offering made by fire unto the LORD.” This merciful and benevolent privilege was allowed to exist between the mother and her young before one of them would be taken to be offered as a sacrifice to the Lord. Many of the offerings had to be a lamb under one year of age. There was no further specification as to the age being 11 months, 10 months, etc., so the lamb was offered somewhere between the ages of eight days and one year. Therefore, under some circumstances, if a person was going to offer a lamb unto the Lord, he might not be able to wait conveniently for a certain feast but had to make do with what was on hand at the time he was going to the Tabernacle or the Temple.

What does the mother animal represent? In studying the Bible, we have found that some of these animals represent people. For example, a bullock represents Jesus, and collectively speaking, a goat represents the Church. Thus the animals represent personalities. Moreover, women in the Bible sometimes represent not merely the Church (true or false) but also covenants, namely, Sarah, Hagar, and Keturah. Here the mother animal represents a covenant, and the seven days represent the duration of that covenant. With the Church, the Sarah Covenant lasts for seven “days,” or periods, of the Gospel Age, that is, until its completion.

In the particular application under consideration, the account does not give a clue as to the time period, but we do know that the duration of the Kingdom Age, in which the Lord will deal with mankind, is also pictured as seven days, or stages, with a nursing aspect. Verse 27 ends with the statement “thenceforth [on the eighth day or thereafter] it [the young] shall be accepted for an offering made by fire unto the LORD.” When the saved of mankind enter into the age beyond the Millennium, it will be the eighth day, or the fifty-thousandth year from the beginning of the seven Creative Days, depending on the perspective in which it is viewed.

Verse 28 emphasizes the female aspect: “And whether it be cow or ewe, ye shall not kill it and her young both in one day.” What is the thought?

Q: Could the “one day” mean the “same day”? The Sarah Covenant is in operation for the schooling and nursing of the consecrated during the Gospel Age.

A: According to that reasoning, the “seven days” are the larger “one day” period, namely, the Gospel Age. In other words, the Sarah Covenant will not cease until it has accomplished its purpose. That perspective sounds very logical.

From the literal standpoint, there is also a humane aspect, but what is an alternative for the “one day” of verse 28? If the “one day” is not the larger perspective but a shorter one, what would be the thought? “Whether it be cow or ewe, ye shall not kill it and her young both in one

day.” Both the mother and the young could not be killed in one day.

There are several reasons for this stipulation, but not enough clues are provided to really nail down the reasoning. In addition to the valuable suggestion already given, there is another one. The mother and her young were permitted to nurse for seven days. If the seven days represent various segments of church history (Ephesus, Smyrna, Pergamos, etc.), the development of Christians in each period (for example, Ephesus) was not aborted, for the Sarah Covenant operated throughout that period. In other words, when the advice, promises, and admonitions were given to that first church, it had to fulfill its term, for God had designed a specific duration of time for the Ephesus period. The same would be true for all seven periods of the Church—for day 1, day 2, day 3, etc., up to day 7. In each of the seven days, the young developed in “one day.” Just as “one day” can be considered in the larger aspect as the whole Gospel Age, so the same principle operated in seven segments, for each segment is fulfilled before it ceases. When day 1 (Ephesus) ended, then a new condition, day 2 (Smyrna), began—and so on until the completion of day 7 (Laodicea).

Now let us consider the Sarah Covenant from a completely different standpoint. We just discussed the covenant in the development of the Church *class*. Now we will treat the Sarah Covenant from the standpoint of developing an *individual*. As Christians, we come under the Sarah (or Grace) Covenant. Of course the Lord deals with us as individuals in Christ and also with the Church as a whole, but let us consider the individual.

On a practical level, we are nursed with the milk of the Word, and the Lord does not become impatient with us for our lack of opportunity of development. As an illustration, a month-old infant is not condemned for the wrong he does because he has not yet reached the period of development where he is responsible and has a sufficiency of knowledge to incur Second Death. Stated another way, the Sarah Covenant would not cease with regard to the child’s development until he has had a reasonable and proper length of time for development to be so judged. However, the Lord is not so patient that He will indefinitely deal with us, for there is a period of responsibility from the standpoint of both the high calling and the Great Company. Therefore, if the mother (the Sarah Covenant) and the child both died in the one day, it would mean that a judgment had come in which both perished, but that was not allowed.

Verses 27 and 28 are saying that the Lord gives an individual time to develop, but there is also a time for judgment. God is patient with us as new baby Christians, and we are given time to develop a sufficiency of knowledge. Those of the Great Company, as well as those of the Little Flock, must reach a minimum level of development for their respective destinies.

In studying the Law, we saw that a leper had a seven-day inspection period. At the end of that time, he went to the priest to be examined, and sometimes he was shut up a second time. The seven days were a period of time and opportunity for development, and then came an inspection of the individual. If the cure was not effected, the person was condemned as a leper and was unclean. However, if the individual passed the inspection, he was considered clean. When we now go to verse 27, which says that the young should be under the dam for seven days, and on the eighth day the young could be sacrificed unto the Lord as an acceptable offering, it would mean that if the seven-day period is acceptable and an individual enters into the eighth day, he has passed the test favorably. The principle is shown by Noah’s getting out of the Ark after the Flood, for he passed a test, as it were. The eighth day is a new beginning, a fresh start, in Scripture. Therefore, verse 27, which tells about one being accepted, gives the *favorable* aspect, and verse 28, which prohibited killing the mother animal and the young in the same day, shows the *unfavorable* aspect. However, even with the unfavorable judgment, a time period was permitted, for the young was not cut short abortively until a sufficient time had elapsed for that responsibility to be inflicted.

The Sarah Covenant will cease at the end of the seven-day Gospel Age, and the New Covenant will cease at the end of the seven-day Kingdom Age. Thus both will cease after they have served their purpose and the respective time period has elapsed. In the type, after Sarah died, Isaac married Rebekah, and they went into the mother's tent. With regard to the Gospel Age here in Leviticus, there are seven periods of time for the Church class, and we are living in Laodicea, the seventh (or last) day of the Gospel Age. We were not in existence in any of the previous days except as the mystical body of Christ is considered from Pentecost to now, but from a practical standpoint, we are in Laodicea. Depending on the nature of the falling away, the Lord allows a Christian the opportunity to repent and reform if he has fallen away, that is, if he slips or glides away through neglect or other causes but does not renounce the Lord. We are to make a distinction by pulling some out of the fire but not dealing with those who have been hardened in sin and have opposed the Lord (Jude 22 and 23). The latter class have committed a sin unto Second Death, and for those we do not pray (1 John 5:16). We are making a distinction when we do not pray for someone we know has taken an irretrievable step. But if, from a *scriptural* (not an emotional) standpoint, there is a possibility of retrieval, we are hopeful and can pray for the individual. Nevertheless, we are to stay clear, watching our garments lest they get defiled by the flesh. In other words, we are not to wade into wrong doctrines or to take time by fellowshiping with the one who has departed from the Lord. However, we can warn and call to him and hope for retrieval.

Thus there is opportunity in the "one day," but it is more limited than the seven days. For example, the covenant is in operation on day 1, but at the end of day 1 comes day 2, a new condition. The same covenant goes into the second day, but then it deals with another class entirely, for the first class decision has been made. In other words, God has already determined which Christians from the Ephesus period are of the very elect, which Christians are of the Great Company, and which individuals have gone into Second Death. The decision is made at the end of each of the seven periods, but who can read God's mind when He makes certain decisions and somebody deflects? We cannot judge the fate of other Christians, normally speaking, but if we see that one is thoroughly against God and is cursing Him or Christ, we know that his destiny is Second Death. Incidentally, we are aware of two consecrated individuals who cursed God. However, we are speaking here from a general standpoint or principle where the Lord is merciful in allowing time. When a time period ends and a person has not repented from his backsliding, his fate has been sealed. With each judgment, then, a period of time is allowed, and the termination is not made too abruptly.

We have talked a great deal on verses 27 and 28, but since there is not a lot of definitive detail, we have suggested three possibilities of interpretation: (1) with the Sarah Covenant, (2) as a class with each time period, (3) and from the standpoint of an individual. The Lord allows each of us a certain amount of time to make our calling and election sure, and if we are derelict, we will suffer the consequences.

Q: In the *type* for verse 28, it was said that it would not be humane to kill both the mother animal and the young on the same day following the seven days. However, if the young are killed, the mother is miserable and lonely, and if the mother is killed, the young do not have any place to nurse. Wouldn't it be more humane either to kill both or to kill neither?

A: If the killing takes place during the seven-day period, it is inhumane. However, we cannot nail down the killing after the seven days; we can only conjecture. In dividing the commentary into segments, we were trying to break it down from the whole age to one period of church history, and then down to the time the Lord allows an individual to make satisfactory progress. We can be sure that a decision is being rendered for one who does not make sufficient progress. But if the Lord foresees repentance and reformation, knowing that an individual

needs certain things to shock him into realizing what has happened, He will bring an experience for that purpose. If, however, the Lord knows a shock will not be successful, He looks for someone else; that is, a change is made.

Lev. 22:29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will.

A sacrifice of thanksgiving should be a freewill offering. For example, if a person is embarrassed into giving a donation, the donation has already lost its efficaciousness. This tactic is sometimes used, for people are very clever. A speaker may narrate something to emotionally move us, but if he has ulterior motives and pressures us to give, that type of sacrifice has lost its savor. Giving should be spontaneous, especially a thank offering.

In contrast, a sin or trespass offering is mandatory, but when one is moved to give a peace offering or a thank offering, it should be freewill. With such offerings, the Lord is pleased.

Lev. 22:30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the LORD.

The thank offering was to be wholly eaten on the same day. What is the lesson?

Comment: We are to give with all our heart right away. Sometimes we have an impulse to do something, but if we think the matter over, we may withhold part.

Reply: Yes, the spontaneity and the enthusiasm are lost if we delay. A number of principles can be woven in, one being, “Quench not the Spirit” (1 Thess. 5:19).

Lev. 22:31 Therefore shall ye keep my commandments, and do them: I am the LORD.

God’s “commandments” are *all* of His instructions, not just the Ten Commandments.

Lev. 22:32 Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I am the LORD which hallow you,

Lev. 22:33 That brought you out of the land of Egypt, to be your God: I am the LORD.

Q: Would we be profaning God’s holy name if we gave under duress and not from the heart?

A: The implication might be that God is forcing us to give, and this false impression would be a reflection on Him. It is rather sad that sometimes people speak out loud when something happens. They inadvertently blurt out their feelings and make statements that, if played back, would shock them. However, people tend to forget themselves momentarily under certain circumstances and reveal something untoward that is briefly in their heart. The Lord criticized the children of Israel for murmuring in the wilderness, but Christians may also murmur. To thoroughly please the Lord, we have to control our spirits, thinking, and emotions.

Comment: To give an insincere offering just for show would profane God’s holy name.

Reply: Some offerings may not be forced, but there are thank offerings where the party is only too happy to give, for it is like the wealthy throwing handfuls of silver into the Temple coffer to receive the praise of men. Jesus said of the poor widow who cast in her two mites that she had given more than all the rich, for she secretly “cast in all the living that she had,” perhaps giving up a meal to do so (Luke 21:1-4). Those who have some means may give of

their excess, and there is nothing wrong with doing that. In fact, giving of one's excess is commendable, for some people would keep all the money for themselves. However, when a person wants to show the Lord his appreciation, this is best done where sacrifice is involved. Another example is Mary, who poured her costly spikenard on Jesus' feet and dried them with her hair (John 12:3). For her to take this ointment, which was worth a year's salary, and willingly use it for the Lord was outstanding. Therefore, the motive in back of a thanksgiving offering, whether great or small, is very important.

Some brethren might give of their necessities but forget their mate. One's husband or wife, consecrated or unconsecrated, should be considered when an offering is given.

Comment: Another way of profaning God's holy name would be to make a vow and not keep it. To say, "If I had such and such, I would do so-and-so," and then not follow through if the Lord blesses us and miraculously provides would be wrong.

Reply: That would be withholding a thank offering.

Comment: When a prayer is answered, we should give a prayer of thanks as soon as possible. Also, we should give a testimony when we are moved to do so. To hold back would be quenching the Holy Spirit. The Lord appreciates sincere, freewill (unforced) offerings. We should not withhold on our vows and offerings.

Leviticus Chapter 23

Lev. 23:1 And the LORD spake unto Moses, saying,

Lev. 23:2 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.

Lev. 23:3 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.

Verses 2 and 3 refer to the regular weekly sabbath day. The seventh day, which is like the climax of the preceding six days, is a "feast," a day of rest, a day of holy convocation.

Lev. 23:4 These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

Lev. 23:5 In the fourteenth day of the first month at even is the LORD'S passover.

Lev. 23:6 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.

Lev. 23:7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

Lev. 23:8 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 Passover, first mentioned in Exodus 12:1-28, is repeated in Numbers 9:1-14 and also in Deuteronomy 16:1-8. "In the fourteenth day of the first month at even is the LORD'S passover. And on the fifteenth day of the same month is the feast of unleavened bread [the

Feast of Passover] unto the LORD.”

With the Jews, the day began in the evening. The lamb was slain “in the fourteenth day at even,” that is, at 3 p.m. Then it was flayed (the skin was taken off), the blood was drained into a vessel to be sprinkled on the door, and the vitals were removed in preparation for being eaten later in the evening (at the beginning of the fifteenth day). Therefore, the Feast of Passover on the fifteenth day included the eating of the lamb. (Incidentally, that is why we sometimes say a feast is eating, whereas a “feast” of the Lord is a more embracive term that may or may not involve eating.)

Comment: The lamb was slain at 3 p.m. on the fourteenth day, and the seven-day Feast of Passover began at 6 p.m. (three hours later) on the fifteenth day with the eating of the lamb.

Reply: Yes. Generally speaking, the slaying of the Passover lamb took place at 3 p.m., but there were other activities as well, including the lamb being roasted in fire. The lamb was eaten after 6 p.m. Not only did this fifteenth day prove to be the eating of the lamb, but also the Feast of Unleavened Bread was involved.

Note: We are not talking about our Lord’s Memorial Passover here. We are reading about how the Jews observed the Passover, and they put almost all the emphasis on the *fifteenth* day. When Jesus was crucified, the Pharisees and other religious leaders did not want to be guilty of his blood lest they pollute the feast, but they were thinking of the fifteenth day. Therefore, they wanted to get the Crucifixion over with as fast as possible so that they could get back in time to observe the requirements of the Law in a sanctimonious manner. What hypocrisy! That very day, the fourteenth, they were crucifying the Master, and then they partook of the feast from the fifteenth on, that is, from the technical standpoint of 6 p.m. That hour, 6 p.m., marked the beginning of the Feast of Passover from their standpoint.

This account is telling us that the *slaying* of the lamb is as much an integral part of the whole Passover ceremony as the fifteenth day (the eating of the lamb and the seven days). The importance of the slaying of the lamb and its blood is what the Jewish people overlooked. They attached significance to the eating of the lamb and the ceremony with different prayers and the family reunion, but the important part from the Christian standpoint is the fourteenth day. In other words, the Christian emphasizes the fourteenth day and the slaying of the lamb, and the Jew emphasizes the fifteenth day.

Comment: The Jews killed the lamb on the fourteenth and ate it the evening of the fifteenth before they left Egypt. Nothing of the lamb was to be left until the next day.

Reply: Yes, but not being left till the next day meant that the lamb had to be entirely eaten on the fifteenth day between 6 p.m. and midnight, a six-hour period. The death angel went through the land of Egypt at midnight to slay the firstborn of every household that did not have blood on the door. We should keep in mind that from midnight to the dawning of the next day and up until 6 p.m. was still the fifteenth day. A lot of things happened on the fifteenth day, but the eating was in the forepart of that day, which was between 6 p.m. and midnight.

Q: Did the Israelites leave Egypt on the fifteenth day?

A: Yes, that was still the fifteenth day. We are accustomed to thinking that when the sun comes up, it is the start of a new day, but when the sun comes up from the Hebrew standpoint, 12 hours of that “day” have already expired. When we say “tomorrow,” we mean a new calendar day, whereas the Jews meant the morning of the same day. Yes, the sun comes up and a person awakens out of sleep, but it is still the same calendar day. Thus the word “morrow” has

a completely different significance in the Hebrew than it does with us. The Hebrew “day” went from 6 p.m. to 6 p.m. Evening and morning were day 1, evening and morning were day 2, etc. The exactness of the hour 3 p.m. is very important in the Scriptures.

Comment: Part of the confusion may be that we celebrate the Memorial at the beginning of the fourteenth day of Nisan after 6 p.m.

Reply: We have to go back to *our* thirteenth day at 6 p.m. to correspond with the Hebrew arrangement. There is no question that Jesus died on the fourteenth.

Comment: Jesus did not eat the *Feast* of Passover, which began on the fifteenth.

Reply: He did not eat that feast because he died, but he did eat the Passover lamb and die on the fourteenth. Leviticus 23:5 states, “In the fourteenth day of the first month at even is the LORD’S passover.” The term “the LORD’S passover” on the fourteenth refers to the slaying of the lamb. The “passover” was on the fourteenth, and the “feast” was on the fifteenth. There were only three hours between 3 p.m. and 6 p.m., when a new day, the fifteenth, started from the Hebrew standpoint.

Therefore, when we try to simulate what Jesus did in instituting the Memorial, we have to go back a day prematurely, because we try to have our annual observance at the same time he did. Since he ate early, we have the Memorial early.

Jesus ate after 6 p.m., which was the beginning of the fourteenth day. He died at 3 p.m. in the afternoon, which was 21 hours later. With our calendar, there is a seeming discrepancy of one day because the Hebrew day started at 6 p.m. If Jesus ate after 6 p.m. according to our calendar, then after midnight would be a different day. Therefore, we have to change our thinking to adjust to the Jewish thinking. Paul wrote, “The Lord Jesus the *same night* in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me” (1 Cor. 11:23-25). In the same night (the fourteenth) in which Jesus was betrayed, he took bread and established the Memorial, and he also died on that same day.

To repeat, the Jews were told to keep “the LORD’S passover” in the fourteenth day of the first month at even, which was 3 p.m. (Lev. 23:5). Therefore, from 3 p.m. to 6 p.m. of the fourteenth day was called “passover.” The slaying and preparing of the lamb took place in that three-hour period. The eating took place on the fifteenth, that is, after 6 p.m.

With these holy convocations, “no servile work” was to be done. “In the first day [of the seven-day Feast of Passover] 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” (Lev. 23:7,8). What is the thought of the word “servile”?

Comment: Tabernacle or Temple services could be performed but not menial, unnecessary work.

Reply: That is right. The priests labored, but that was not “servile” work. They did sacrificial work in connection with the observance of the instructions of the Lord. Thus there were certain things they could do on a sabbath. The people could light a fire, but they could not gather sticks. When the Israelites went through the fields on a sabbath day, they could pluck ears and

eat the grain right away, but they could not accumulate or harvest grain for storage. The people could eat already prepared food, but they could not prepare food on the sabbath. Thus the preparation and the accumulation aspects were considered servile work, but to just light a fire to cook what was previously prepared and then to eat it was not servile work.

The Orthodox Jews have added to the Lord's instructions for the sabbath. For instance, the elevators in their hotels run automatically all day, stopping at every floor in the building, for they believe that pushing a button is servile work. Actually, if we reason out what they do during the day, this added instruction is like a form of hypocrisy, for certain things that have to be done require more labor than just pushing a button to operate an elevator.

Comment: I was in a rabbi's home on the sabbath, and when it was getting dark, a Gentile maid had to turn on the light. Also, Orthodox Jews will not exchange money on the sabbath, but they feel it is permissible for someone else to exchange the money and then give it to them.

Reply: There is a line of differentiation, but the *Bible* draws that line. The standard, the norm to be guided by, is in the Bible.

With regard to the seven-day Feast of Passover, a holy convocation occurred on both the first and the seventh days, when no servile work could be done. However, while the holy convocation was only on the first and seventh days, no servile work was permitted during the in-between days as well. This conclusion is reached by the wording of verse 6: "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." The purpose of having unleavened bread for seven days was to sustain the Israelites with food so that no food would have to be prepared during that time. In other words, the food, the unleavened bread, was prepared in advance, before the seven days began. That is why the day on which Jesus was crucified is called the "day of unleavened bread" (Luke 22:7). On that day, the unleavened bread was gathered so that it would be on hand when the seven-day feast began. However, this Scripture is confused, so it is difficult from a technical standpoint to figure out what is meant. We are not accustomed to the Hebrew way of living and talking and the instructions that were given. The first day of unleavened bread was the gathering of it, the putting away of leaven, and the preparation of that which was to be eaten during the seven-day Feast of Passover. In Egypt at the time of the Exodus, the Israelite women did not have time to bake the bread, so they took the mixed dough with them and ate unleavened bread in transit.

Comment: It seems that the first and the seventh days were set aside as being special.

Reply: Yes, that is true because the first and the seventh days honored the Lord. While there were certain restrictions on the days in between (days 2-6), the people could do other things. To our understanding, those in-between days were holidays. On the first and seventh days, the Jews left their homes and went to the Tabernacle or Temple precincts or some other place that served as a place to meet with others in a holy convocation.

Q: Did the Israelites have to offer "an offering made by fire unto the LORD [for each of the] seven days" (Lev. 23:8)?

A: Yes. As described in another chapter, those offerings took place at the Tabernacle or the Temple. A lot was done.

Comment: Passover was one of the three feasts that all Israelite males were required to attend annually, so they were not at home doing their regular work.

Reply: That's right. Actually, it was like a convention. In the first and the seventh days of holy convocation, the people were required to be in the Temple precincts to sing hymns or hear the Word of God expounded, but the days in between were their holiday, during which they met other families and rested and fellowshiped. The arrangement worked out well because the Jews were accustomed to an agrarian form of life where they worked all day raising crops and taking care of their flocks, so they had limited opportunities for fellowship. Therefore, going to the Temple three times a year served many purposes, one of which was meeting other people. The Lord was very generous with the feasts, for instead of being restrictions, they worked out for good. God's mercy was in these arrangements, for despite all the work, the people ate some of the sacrifices and had fellowship.

Comment: Depending on the occasion, the people had meat along with the unleavened bread.

Q: What were these offerings called?

A: Numbers 28:16-25 tells about the offerings for each of the seven days. Therefore, what is stated here in Leviticus 23 about the Feast of Passover has to be added to the information in the Book of Numbers, which tells about the animals that were offered. Again we see the principle of here a little and there a little, line upon line, and precept upon precept. Our degree of sincerity in studying proves whether we really love God's Word, for studying is fatiguing, repetitious, and hard to remember, but as we struggle along and endeavor to know, the understanding eventually coalesces, or comes together.

Q: Did only the males go to the three mandatory feasts (Passover, Pentecost, and Tabernacles)?

A: The males had to go, but their families could accompany them; that is, females could go, but their attendance was not required.

Comment: A tremendous number of animals must have been slain during every day of the feast.

Reply: Yes. There are descriptions along that line in the Talmud and other rabbinical writings, as well as in Josephus.

Comment: There was a lot of room in the Jerusalem area for the people to congregate.

Reply: Each family more or less knew which section was theirs for the occasion. For example, the Jews from Galilee were usually on a certain section of the Mount of Olives. Another tribe went to another portion of the mountain or on the other side. Sometimes the whole city was surrounded with 2 million people.

Comment: It may seem that a lot of animals were sacrificed, but if the Israelites were faithful, they were promised temporal blessings. Hence their flocks and herds would multiply abundantly, and the sacrifices would work no hardship. Also, the people either brought their own animals or could purchase animals when they arrived in Jerusalem.

Reply: Yes. Much depended on one's type of life. Most of the people had an agrarian lifestyle, but merchants, for example, would have purchased animals.

Review of Leviticus 23:4-8

We will now consider a subject that is well known and yet perhaps little known in certain areas. First, Leviticus 23:4-8 will be read again.

“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.

“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.”

Next, we will read some Scriptures that give a sufficient background for a discussion a little later.

“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. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.... In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.” (Exod. 12:15,16,18)

“And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.” (Num. 28:17)

“Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.” (Deut. 16:3)

These texts all mention that the Feast of Unleavened Bread was a feast of seven days’ duration. This feast commenced on the fifteenth day; therefore, the fifteenth was the first day of unleavened bread. The first day and the seventh day were holy convocations. Therefore, the first day of the feast corresponded with the fifteenth day of the month, and the seventh day of the feast corresponded with the twenty-first day of the month.

Israel came forth from the land of Egypt on the fifteenth day; that is, the Israelites left Rameses, the starting point, on that day. From there they struck out on their journey toward the Sinai.

“Thou shalt eat no leavened bread with it [the lamb].” The lamb had to be eaten on the first day between 6 p.m. and midnight, that is, before morning. In other words, the lamb was eaten the night before, the night of the fifteenth. (The Jewish day begins the night before. Thus the fifteenth day started on the preceding evening at 6 p.m., and the lamb was eaten sometime after that.) The household had to consume, or finish, the lamb before morning. At midnight the destroying angel went over the Israelites’ houses and spared their firstborn but slew the firstborn of Egypt. Pharaoh and his household were awakened at night with this tragedy, and Pharaoh hurriedly notified Moses to get going with the children of Israel (Exod. 12:30,31). Meanwhile, the Israelites were dressed and ready to travel at a moment’s notice, for when they ate the Passover lamb, they had to have their loins girded, their shoes on, and a staff in their

hands (Exod. 12:11). What a forceful picture the original partaking of the Passover lamb was!

The morrow was still the same day, the fifteenth. When the sun came up, the Israelites were in the vicinity of Rameses, either on the way or already there. From Rameses that same day, the Israelites departed with their flocks and herds.

Deuteronomy 16:8 reads, “Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God: thou shalt do no work therein.” This verse states that the Israelites ate unleavened bread for “six days,” so how do we harmonize it with the earlier Scriptures that said the eating was for “seven days”? This verse would be excluding the first day, the day with the lamb. As pointed out earlier, Deuteronomy 16:3 said of the first day, “Thou shalt eat no leavened bread with it [the lamb].” Hence unleavened bread was eaten for *seven* days, for after the first day, the Israelites derived their sustenance from the unleavened bread *alone*. When they were in flight, they did not have time to cook meals, so they quickly baked the dough at the end of a day’s march and ate the unleavened bread until they reached the holy convocation.

The first holy convocation could be considered the first Passover when, after 6 p.m. on the fifteenth day of the month, the members of each Israelite household privately partook of a lamb. However, in a more dramatic sense on the morrow, which was still the fifteenth day, the Israelites met at Rameses, and the fear of God was upon the Egyptians. In fact, many of the Egyptians gave gifts of silver, gold, raiment, etc., to the Israelites—materials that were later used for the construction of the Tabernacle, among other things (Exod. 12:35,36).

Therefore, the first holy convocation in the more recognizable sense, where the Israelites could see one another, was the gathering at Rameses. *Two million* Israelites gathered from all over the countryside on this most solemn occasion for the purpose of leaving Egypt. From their rallying point at Rameses, the journey commenced, and it was a very marked occasion, for in the natural mind, it was just as significant as the partaking of the lamb the previous evening. The Israelites started on their holy journey with rejoicing and enthusiasm because they were leaving the slavery and bondage in Egypt.

When did the seventh day, the second holy convocation, take place? For that holy convocation, the Israelites were on the other side of the Red Sea and three days into the wilderness. However, before that, when they reached the far (or eastern) shore of the Red Sea, they rejoiced and thanked God for their deliverance.

“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.” (Lev. 23:7,8)

“In the first day shall be an holy convocation; ye shall do no manner of servile work therein.... And on the seventh day ye shall have an holy convocation; ye shall do no servile work.” (Num. 28:18,25)

Notice the qualification. When the Israelites had a holy convocation, they could do “no servile [menial] work.” However, they could eat.

“In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.” (Exod. 12:18)

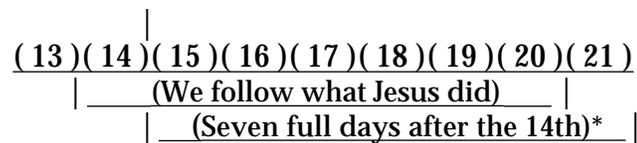
Here it is stated that the unleavened bread was eaten on the *fourteenth* day of the month “at even” until the *twenty-first* day of the month “at even.” Before analyzing this Scripture, we

need to ask the following question. When we compare the fourteenth day “at even” and the twenty-first day “at even,” would the time—whatever it is—be the same in both instances? The reasonable conclusion is yes, for otherwise, we would need some kind of modifying phrase or clause to clarify a difference.

Now we will try to ascertain the time. The Jewish day starts in the evening at 6 p.m., so normally speaking, the phrase “at even” would cause us to think of the evening that *commences* the fourteenth day and the evening that *commences* the twenty-first day. However, that is not the case here. Actually, each day has *two* evenings—the evening that opens the day and the evening that closes the day. In order to show that it is the *closing* evening, some Scriptures use a term like “at the going down of the sun.” (Although the reference is usually to 3 o’clock in the afternoon as the midpoint between 12 noon and sunset, one or two Scriptures suggest the close of a day.) Therefore, Exodus 12:18 is referring to the *close* of the fourteenth day, which is also the *beginning* of the fifteenth day. Stated another way, the *closing evening* of the fourteenth day is the *opening evening* of the fifteenth day.

Feast of Passover

The following simplified chart will illustrate a point we are trying to make regarding the Passover and show why there was a problem. Having the fulfillment of the Passover picture helps us to decide which of two variables is the proper one to consider.



*According to the type.

We will first present what we feel is the correct standpoint of the type. When we think of just the Old Testament, the fifteenth day of Nisan was the beginning of the Feast of Passover. The Passover lamb was slain in the latter part of the fourteenth day. The feast was also called the Feast of Unleavened Bread, and unleavened bread was eaten for seven days. On one of the days, the Passover lamb was eaten with unleavened bread. Therefore, when we think of the type, not the Memorial, we can see that the fifteenth day really started on the fourteenth day. In other words, “at even,” at the end of the fourteenth day, at 6 p.m., which was the beginning of the *fifteenth* day, the Feast of Passover started with the eating of the lamb by the Israelites.

The beginning of the fourteenth day was nighttime, 6 p.m., and that night Jesus ate the lamb. Two Scriptures indicate that unleavened bread was eaten on that occasion. Deuteronomy 16:3, “Thou shalt eat no leavened bread with it,” suggests that unleavened bread could be eaten with the lamb. During the six remaining days, only unleavened bread was eaten, for there was no supplementary food.

Evidently, the apostles were very learned on the Book of Exodus. When they read Exodus 12:18, which says that the Israelites were to eat unleavened bread “on the fourteenth day of the month at even, ... until the one and twentieth day of the month at even,” they thought of the evening in the other sense, namely, that it commenced the fourteenth day. For that reason, they did not object when Jesus ate the lamb in advance of when it really should be eaten. We know that the Jews had not yet eaten the Feast of Passover because the scribes and Pharisees did not want to be involved with the Crucifixion at that time lest they pollute that feast. Thus they had not yet eaten the Passover lamb, but Jesus both ate the Passover lamb and had the Memorial supper prior to his crucifixion. His eating of the Passover lamb with his disciples was

on the fourteenth of Nisan, but since the fourteenth really commenced the previous day, we, as Bible students, in observing the Memorial, look for the thirteenth of Nisan and consider that night as beginning the fourteenth day. Therefore, on the fourteenth day at even, we have our Memorial, which is when our Lord actually ate of the lamb in the type. Jesus died on the fourteenth day at 3 p.m.

However, *in the type*, the lamb was slain and prepared to be eaten on the *fourteenth* day, but it wasn't until after sundown, in the forepart of the *fifteenth* day, that the Israelites partook of the lamb. Likewise, at the time of the First Advent, the Jews also partook of the lamb on the fifteenth day, but by this time in AD 33, Jesus was already dead.

Comment: Then according to the chart, Christ partook of the Passover Lamb in the beginning of the fourteenth day and he was crucified toward the end of that same day, that is, before the fifteenth day began.

Reply: That is correct. The apostles thought that the seven days started from the *beginning* of the fourteenth day at even and extended to the beginning of the twenty-first day at even, so that is where there is a discrepancy of one day. The Jewish people have been in a quandary as to how to properly apply the Passover, but there is no problem when we consider the type, which explicitly says that the first day is the fifteenth day. Exodus 12:18 is the only Scripture that seems to contradict, but it can be harmonized if we realize that it is telling about the *latter* part of the fourteenth day at even, that is, the *beginning* of the fifteenth day. In other words, some Jews thought that the Feast of Passover started on the evening that began the *fourteenth* day, and other Jews thought that it started on the evening that began the *fifteenth* day. The latter view is correct in the type.

As Christians, we say it is more important that Jesus, as the *fulfillment of the type*, died when the Passover lamb was slain by the nation. In other words, with the one-day discrepancy, the *antitypical* Passover Lamb was crucified when the literal, or *typical*, Passover lamb was slain. That is the proper thought because of the type, and Jesus fulfilled the type in his actual death at 3 p.m. on the fourteenth day. Thus we can see the problem that existed at the time of the First Advent, and it even exists to the present day.

Numbers 28

Now let us consider another aspect of this subject. Numbers 28 starts with the daily offering of two lambs (verses 1-8), and then goes into the regular sabbath-day offerings (verses 9 and 10).

“And the LORD spake unto Moses, saying,

“Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.

“And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt offering.

“The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

“And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil.

“It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

“And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering.

“And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.

“And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof:

“This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.”

With the regular *daily offering*, a lamb was offered in the morning (at 9 a.m.), and another lamb was offered in the afternoon (at 3 p.m.). However, on a regular *sabbath day*, “two lambs of the first year without spot” were a burnt offering, *in addition to the offering every day of the year of one lamb in the morning and one lamb in the afternoon.*

Thus the Lord is starting to teach us with very simple terms. The daily sacrifice is not difficult to remember—that every day when the Temple opened, the *first* sacrifice was the offering of a lamb, and when the Temple closed for the day, the *last* sacrifice was a lamb (Exod. 29:38-42). Whatever else happened during the day was immaterial with regard to these two offerings, for the “continual burnt offering,” the continual daily sacrifice, was a statute forever.

But when the sabbath day came each week, it was a little more important than the other six regular workdays, for the sabbath was a day dedicated more to the Lord. To show this importance, the sacrifices were multiplied by two additional lambs for a total of two lambs in the morning (at 9 a.m.) and two lambs in the afternoon (at 3 p.m.).

The next problem came with the Feast of Passover, which is a somewhat more complicated subject. For this consideration, we will read Numbers 28:16-25. (The first few verses are essentially a repeat of Leviticus 23:5-7).

“And in the fourteenth day of the first month is the passover of the LORD.

“And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

“In the first day shall be an holy convocation; ye shall do no manner of servile work therein:

“But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

“And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

“A several [one] tenth deal shalt thou offer for every lamb, throughout the seven lambs:

“And one goat for a sin offering, to make an atonement for you.

“Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering.

“After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

“And on the seventh day ye shall have an holy convocation; ye shall do no servile work.”

Verse 23 needs some explanation. “Ye shall offer these beside [that is, in addition to, as well as alongside, the charred carcass of] the burnt offering in the morning, which is for a continual burnt offering.” The charred remnant of the carcass of the daily morning lamb burnt offering was a visual demonstration that it constituted the basis of the sacrifices of that day, whatever they might be. On those days when hundreds of animals were offered, the daily morning lamb was eventually obscured because of the numerous offerings on the relatively small platform of the Brazen Altar, and at the close of the day when the daily evening lamb was offered, it was again a reminder of that continual lamb sacrifice. Notice the number of animals that were offered on each of the seven days of the Feast of Passover: two bullocks, one ram, and seven lambs for a burnt offering and one goat for a sin offering.

Now we will go back and discuss another subject. When the Israelites originally left Egypt, they were fleeing in haste and did not have time for all of these offerings. Therefore, Numbers 28 is giving instructions as to how the Feast of Passover was to be observed in the future. In other words, these instructions were added to the original instructions in Exodus 12. Moreover, the Tabernacle was not constructed until later.

It is easier to understand the representation of the animals if a perpendicular line is used:

2 bullocks (Jesus and the Church) | 1 ram (Jesus) and 7 lambs (the Church)

In other words, the one ram and the seven lambs are a unit by themselves, and the bullocks are separate, with both units having the same representation.

The animals can also be set forth as follows to provide further clarification:

Bullock = 1 ram (Jesus)
Bullock = 7 lambs (the Church)

The detail that follows each bullock tells what it represents. But notice how verse 19 lists the animals: “two young bullocks, and one ram, and seven lambs of the first year.” The wording shows that the one ram is important in making the seven lambs acceptable as a sacrifice, and this principle is shown in the following chart.

	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Bullock								
Ram		Bullock and seven lambs						

Here the fourteenth day represents Jesus' ministry at the First Advent, which ended in crucifixion and resurrection. Therefore, the perpendicular line that separates the fourteenth day and the fifteenth day indicates Pentecost. The bullock and the seven lambs represent the Gospel Age, which began at Pentecost as far as the Church is concerned. The chart also helps us to see that although Jesus communed with the 12 apostles and other disciples during his First Advent, they were not recognized until Pentecost, for Jesus' ministry was the real focal point until then.

Notice that there were seven days of unleavened bread. Those seven days of unleavened bread represent the Gospel Age.

Comment: The seven days of unleavened bread extend from the beginning of the fifteenth day to the end of the twenty-first day.

The Apostle Paul said, "Christ our passover [Lamb] is sacrificed for us" (1 Cor. 5:7). The sacrificing of Christ is pictured by the fourteenth day, for in the type, the lamb was slain on that day. The Feast of the Passover, the eating of the lamb, occurred that night at 6 p.m., which was the beginning of the fifteenth day. Jesus died on the Cross at 3 p.m. before the Feast of the Passover. Thus many truths are confirmed in these pictures, and the understanding is made possible from the standpoint of the principles that are enunciated in *Tabernacle Shadows*. Although the Pastor did not write on these particular pictures as far as we know, we do not have to stay in one spot with our understanding because we have the Bible. In the final analysis, the Bible is *God's Word* and *His* textbook, but the guide, the instruction book, is another matter, for He arranged for that teaching.

Comment: Parts of 1 Corinthians 5:7,8 describe Jesus' ministry and the Church in the Gospel Age as shown on the chart. "Christ our passover [Lamb] is sacrificed for us [on the fourteenth day]: Therefore let us keep the feast [the seven days of unleavened bread from the fifteenth day to the twenty-first day, or the Gospel Age] ... with the unleavened bread of sincerity and truth." Verse 8 is misunderstood by brethren who apply it only to the Memorial and, therefore, limit the lesson of the chapter.

Reply: That is the proper thought—it is exactly what the Apostle Paul was referring to, but most people think he was referring to the meal with the lamb on the night before.

Comment: That misunderstanding has led some to think that disfellowshipping just means not being allowed to partake of the Memorial, whereas it has to do with being barred from all assemblage and fellowship until such time as there is repentance.

Goat for a Sin Offering

We continue to treat aspects of the Feast of Passover and some of the subsidiary sacrifices that also occurred when the Israelites entered the Promised Land. We have already covered the burnt offering in Numbers 28, but in connection with that offering, verse 22 tells of an accompanying sin offering: "And one goat for a sin offering, to make an atonement for you." The Feast of Passover was seven days long, during which the burnt offering of two young bullocks, one ram, and seven lambs and the sin offering of one goat persisted in each of those days. "Ye shall offer these [the goat for a sin offering and meal offerings] beside the burnt offering in the morning, which is for a continual burnt offering" (Num. 28:23).

The one goat was the only sin offering during the seven-day Feast of Passover. Right away we notice that something is missing: a bullock for a *sin offering*. Invariably a bullock sin offering representing Jesus was followed by a goat sin offering representing the Church. We do not

know of any occasion in Scripture where a goat represents The Christ or Jesus personally. Because of its leanness, its temperament, and other features, a goat beautifully prefigures the incomplete condition of the Church, whereas a bullock, a prime large, fat steer, represents the prime manhood of Christ. In this case, therefore, the goat sin offering represents the Church.

Ostensibly it might seem that we are giving more credit to the Church as the sin offering than is proper, but all the other services that we have studied thus far have time and again, in different ways, manifested the primacy, the importance, the precedence, and the necessity for Christ's personal sacrifice *before* any sin atonement can be made. Thus there is no undue emphasis here because the sacrifices of Leviticus 8, 9, and 16 distinctly show the primacy of Christ in connection with the Gospel Age.

As stated previously, the offering of a goat for a sin offering was performed on each of the seven days of the Feast of Passover, and this feast, which started on the fifteenth day of Nisan, followed the killing of the Passover lamb on the preceding (fourteenth) day. Therefore, the Feast of Passover is a picture of the Gospel Age subsequent to Pentecost. The Church was not legally recognized until Christ ascended on high and presented the merit of his own personal sacrifice to the Father. Although Jesus was sacrificed not only on our behalf but also on behalf of the sins of the world, he originally ascended to heaven to justify, or make acceptable, the consecrated of the Gospel Age. Thus the very setting of the Feast of Passover picture is like a snapshot of Pentecost *onward*, so the bullock is not seen as regards the sin offering. However, Jesus was represented in the burnt offering in two different ways.

Now we are prepared to see that the goat sin offering represents the Church for two reasons. The first reason is the time factor, and the second reason, as Bro. Anton Frey said, is that when Jesus died, the merit of his sacrifice was infused into the Church; that is, the merit was like a blood transfusion into the Church. The transfer of Jesus' blood to the goat class makes that class a very meaningful offering—an offering that can actually cancel the sin of the world. Therefore, when the Church is complete, it will be called the sin offering for the people. Leviticus 16:6 talks about the bullock of the sin offering for the *Church*: "And Aaron shall offer his bullock of the sin offering, which is *for himself*, and make an atonement for himself, and for his house." Leviticus 16:15 talks about the goat of the sin offering for the *world*: "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." The goat for the sin offering is *of the people* in the sense that it comprises people out of different nationalities and tongues; therefore, the sacrifice is not for the Church itself but for *others*, for the *world*. In this picture, then, the goat sin offering represents the Church.

Comment: That explanation also helps to clarify the statement in *Tabernacle Shadows* about the Church being the world's "ransom."

Reply: Yes. When Bro. Russell wrote that book, the thought of the Church's share in the sin offering was a shocking new subject because Bible scholars had all the animals picturing Christ. They could see the Church suffering and dying with Christ, but they could not see any efficaciousness of a sin-offering aspect. Therefore, the Pastor was introducing a completely new subject. The chapter entitled "Sacrifices Subsequent to the 'Day of Atonement'" shows that he had a great deal of knowledge of which he merely gave hints. However, those hints are very searching, and if they are followed and explored, they marvelously open up the other chapters of Leviticus. The Pastor did not write further on that subject because he felt that Leviticus 8, 9, and 16, pertaining to the work of the Church in the present age, were more important. Not only are the subsequent sacrifices of the next age, the work for the world in the Kingdom, of less importance now, but also he was introducing a new subject.

The brethren have had *Tabernacle Shadows* before them in book form for decades, so they certainly should know, at least in a summary manner, what is being said. It is a helping hand for the priesthood, and by following the Pastor's suggestions, we get into these other areas. If we are faithful to the guidelines, and if our respect for the Harvest message remains strong and healthy, there is no danger in exploring further.

Incidentally, this same principle with regard to the goat and the Church's share in the sin offering is shown in Ezekiel 43:18-27, as follows.

“And he said unto me, Son of man, thus saith the Lord GOD; These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

“And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.

“And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

“Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.

“And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

“When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

“And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD.

“Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

“Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

“And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD.”

The “altar” of verse 18 has not yet been built, for this verse pertains to the dedication of the altar of the Third Temple, to be built in Jerusalem after the Kingdom starts. The priests who officiate at that time will be of the seed of Zadok, as well as of the seed of Aaron. The “young bullock for a *sin* offering,” offered on the *first* day, represents Jesus. (The term “without the sanctuary” is like saying “without the camp” in Leviticus 16:27.) On the *second* day, a “kid of the goats” was offered for a *sin* offering, in addition to a young bullock. Therefore, on the second day, the goat is the primary offering, and Jesus is shown in a subsidiary sense by the young bullock as a *burnt* offering.

Verse 25 states that *every day for seven days* after the offering of a young bullock for a sin offering, a goat is offered for a sin offering and a young bullock for a burnt offering. In other words, when the altar of Ezekiel's Temple is dedicated, a young bullock will be offered for a sin offering on the *first* day, and there is no mention of a goat for a sin offering. However, when the goat is introduced the next day, the *second* day, it will be for a sin offering, and there is no mention of a bullock for a sin offering. The goat that is offered for a sin offering will be repeated for seven days, but the offering of a bullock for a sin offering will occur only once, that is, on the first day. Thus there is justification for assuming that the goat, in harmony with prior interpretations, represents the Church. When we now go back to Numbers 28:22 and see that a goat was offered for a sin offering, we should not be startled, for this was during the Feast of Passover, which was *after* the prior killing of the lamb.

We are inclined to think that in connection with the dedication of the altar in Ezekiel's Temple, the bullock for a sin offering on the first day will be offered in the late afternoon. When the Temple is built and the services are going to begin, the dedication ceremony will be very similar to the offering of the Passover lamb, but instead of a lamb at that time, a bullock will be offered. The goat for a sin offering that is offered on the second day will actually be done on the first of the seven days that follow the offering of a bullock for a sin offering. However, by mentioning the offering of a goat for a sin offering on the second day, the account shows that the seven days of the goat are separate from the first day, when the altar is originally dedicated. Thus the *primacy* of Christ as the sin offering is kept in mind.

Q: Do the seven days point backward to the Gospel Age?

A: Yes. Many brethren think that a type can never point backward, but several pictures do. One picture is the Passover itself, which points back to Christ's dying as the antitypical Lamb. As Christians, we memorialize and look back to Jesus' death. Other services do the same thing.

Comment: With the seven days of unleavened bread in the Feast of Passover, the day before was the day of preparation. Therefore, eight days were really involved.

Reply: There were seven days plus a fractional part of an eighth day. The day of preparation included the finishing of the putting away of leaven, the gathering of the unleavened bread to have on hand, and the killing of the lamb. Therefore, sometimes the day that preceded the feast was called not only the "day of the preparation" (Matt. 27:62) but also the "day of unleavened bread" (Mark 14:12; Luke 22:7)—not because the bread was eaten then but because the unleavened bread was gathered to have on hand. The unleavened bread was not eaten until after 6 p.m. with the lamb, which was the beginning of the *Feast* of Passover on the fifteenth of Nisan. The Israelites continued to eat unleavened bread in succeeding days.

Lev. 23:9 And the LORD spake unto Moses, saying,

Lev. 23:10 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:

Lev. 23:11 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.

"When ye be come into the land which I give unto you, and shall reap the harvest thereof." This service was performed when the Israelites entered the Land of Promise and reaped the first early harvest, which in this instance was the *barley* harvest. Thus the "sheaf of the firstfruits" was to be gathered from their first harvest, but what was a "sheaf"? In the old days,

it was a large bundle that a farmer tied and threw on a wagon with a pitchfork. Therefore, the suggestion is that this sheaf offering was the actual harvest, but of that harvest, before anything else was done, a *sample* was taken out. In other words, nothing could be done with the rest of the harvest until this *one sheaf* was taken as a special token offering and dedicated to Jehovah. Of course it had a spiritual or symbolic significance.

Q: Was the sheaf a large or a small quantity?

A: A sheaf was a relatively small quantity because it was emblematic. In other cases, such as a memorial unto the Lord, the sample was a handful or a scoopful of flour or some other commodity that was burnt on the altar, and the rest was given to the priest.

But here the sample sheaf offering of the firstfruits of the harvest was given unto the priest to wave “before the LORD, to be accepted.” Then the account states that it was waved “on the morrow after the sabbath,” but the question would be, On the day after what sabbath? For the first Passover, the lamb was selected on the tenth day of Nisan, and it was slain on the fourteenth day. Therefore, the lamb was eaten in the forepart of the fifteenth day. That fifteenth day was a sabbath, but in the type, we believe it was two kinds of sabbath—a regular sabbath and a high holy-day sabbath, both being coincidental. When we come to the Gospel Age and the particular Passover on which Jesus died, the high holy-day sabbath and the regular sabbath were synonymous; that is, they occurred on the same day. Therefore, we feel that both the original type and the fulfillment of that type occurred on the same day of the calendar year.

If the regular sabbath was the fifteenth of Nisan and this sheaf of the firstfruits was to be offered on the day following the sabbath, that would be the sixteenth of Nisan. Stated another way, the sixteenth of Nisan was the day in which the sheaf wave offering was to be offered. Thus, in the beginning in the type, as well as in our Lord’s day, the lamb was slain on the fourteenth day, the lamb was eaten in the forepart of the fifteenth day, and the sheaf wave offering took place on the next day, the sixteenth.

What is this sheaf in the antitype? In this case, the sheaf represents Jesus. He likened the death of an individual to a seed of grain dying in the ground and sprouting into *many* seeds (John 12:24). He was saying that one grain by itself, if it does not die and if it is not buried, does not produce more grain. However, one seed can produce a single sheaf, on which there are *many* seeds. Therefore, the sheaf is emblematic of the fruitfulness of Christ’s personal offering. Even though he was only one seed, from that one seed comes everything else in the final analysis.

Of the firstfruits of the harvest back there in the type, the sheaf of barley that was selected as a sacrifice unto the Lord was taken to the house of the Lord and given to the priest, where it was accepted as a special offering. Then that Israelite could go ahead and harvest the rest of the barley crop, and it could be eaten.

To our understanding, Leviticus 23:10 is the only place in Scripture where “a sheaf of the firstfruits” is mentioned in this particular manner. “Firstfruits” are different, for they can be a number of things and are referred to many times in Scripture. In the antitype, Jesus was the first of the firstfruits, and the priest to whom the “sheaf of the firstfruits” was given represents God. In other words, the Church is a firstfruits *class*, but Jesus is *the first* of the firstfruits.

Comment: These instructions were given to the Israelites in Sinai, but they could not practice the instructions until they got into the Promised Land.

Lev. 23:12 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.

Lev. 23:13 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.

Lev. 23:14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

Verses 12 and 13 tell of subsidiary actions that were taken. Notice that the Israelites could not eat of this new harvest, this grain, in any form until, first, an offering was made (verse 14). To help us understand that this sheaf of the firstfruits does not represent the Church, an unblemished “he [male] lamb” of the first year was introduced—as though to say, “This animal represents Jesus, the Lamb of God who took away the sin of the world, and his *resurrection*.” A seed is put in the ground, dies, and then comes forth and bears fruit. The coming forth and the bearing of fruit have to do with Jesus’ resurrection and its subsequent benefits that will accrue to mankind—to the Church primarily and then to the world.

The sheaf offering was accompanied by a male lamb for a burnt offering, a meal offering, and a drink offering. The meal offering was “two tenth deals of fine flour” mixed with oil. The usual meal offering was one-tenth of a deal of flour for a lamb, but in this case, it was two-tenths of a deal of flour for a ram, a more mature “he lamb,” because it represented Jesus. Here the meal offering was wholly burnt by fire. In almost every other instance, the balance of a meal offering was given to the priest (Aaron and his sons) with only a handful being put on the fire.

The drink offering was “the fourth part of an hin” of wine, which was poured out. Depending on certain circumstances, a drink offering was poured out either on the altar or at the side of the altar, somewhat like the blood. The point is that the drink offering was *not* imbibed; it was expended, sacrificed, poured out. This offering was *wine*, not fruit juice.

We should keep in mind that the “sheaf of the firstfruits” referred to the barley (grain) harvest. Therefore, the “fruit” was the grain, the barley. Stated another way, the kernels of grain were the “fruit.” “Parched corn,” which was grain dried out by fire, was symbolic of the Lord’s trial by fire.

Lev. 23:15 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:

Lev. 23:16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

Lev. 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.

Verse 15 introduces a mathematical computation of when to observe Pentecost.

Q: Was the barley harvest always ripe in time to have this mathematical reckoning?

A: Yes, but that is another subject. Basically speaking, the Hebrew calendar was based on the agricultural year, and the agricultural year aligned with the solar year because the crops depended upon the sun. Since the Israelites observed lunar years for the most part, there was a

shifting of the calendar. The calendar was not an exact 365 1/4 days, so if it was a little short and the Israelites saw that they would not have a firstfruits harvest at the right time, they inserted an intercalary month, which filled in up until the sheaf offering could be offered on the sixteenth day. They needed to have a barley harvest by the sixteenth of Nisan, so those who came from a family that had lived an agrarian lifestyle for generations could look at things in nature and make astute observations on the timing of crops.

Comment: The calendar year had to conform to a full moon for Passover.

Reply: The insertion of an additional month maintained that requirement.

Comment: From a practical standpoint, the males had to go to Jerusalem for the Feast of Passover, and they had to bring a ripe sheaf of barley with them for an offering, even if they were coming from a foreign land. When they returned home, they could eat of the barley harvest.

In verses 15 and 16, a counting started. Seven complete sabbaths were numbered, meaning that seven *seven-day periods* were counted, not just seven regular sabbaths, or Saturdays, for the day of the week on which these “sabbaths” started varied from year to year. With the seven seven-day periods, Pentecost always fell on the fiftieth day because it was “the morrow after the seventh sabbath” ($7 \times 7 + 1 = 50$). In other words, the day after the seven seven-day periods was the fiftieth, or Pentecost. Incidentally, a “sabbath” can mean (1) seven; (2) a holy day, which could be any day of the week; or (3) the regular weekly sabbath, that is, Saturday. Thus there are three kinds of sabbath.

Comment: The Israelites started to count from the day after the sabbath (“from the morrow after the sabbath”).

Reply: The fifteenth was the first of the seven feast days, and the starting period was always the morrow after the holy-day sabbath. That holy-day sabbath could occur on any day of the week, and the counting of 49 days (seven seven-day periods) started the next day. Then the Feast of Pentecost was on the fiftieth day, when there was “a new meat [meal] offering unto the LORD.” In other words, this firstfruit had to be carefully separated from the “*sheaf of the firstfruits*” at the *beginning* of the 50 days. Thus there were two firstfruits: the sheaf of the firstfruits of the barley harvest (verse 10) and this new meal offering (verse 16).

The fact that Jesus was considered a *sinner* when he was cursed on the tree is one reason for the barley aspect. The peculiar circumstances of his birth were another reason, for he was regarded by some as an illegitimate child. They scoffed at the thought of a virgin birth and a miraculous conception from heaven. Since all they knew was a human conception, they concluded that he had a blemished background. Therefore, we believe that this barley aspect was associated with Jesus’ experience.

We are bringing in a lot of other little subsidiary details that are pertinent in a verse-by-verse study because they would probably not be discussed on other occasions. Now we will include another point.

Many chronologists have confused the Jubilees by thinking they occur every 49 years instead of every 50 years, but Pentecost was *after* the completion of the 49 days and hence was on the fiftieth day. Then the question is asked, What about the rest of the year? However, the rest of the year was scrubbed because Pentecost occurred only in the first 50 days of a calendar year. Therefore, when the *next* Pentecost came, it was counted out from the *beginning* of the next year. Clearly, then, Pentecost was the fiftieth *day*, and a Jubilee, the fiftieth *year*, was calculated

by the same principle. In each case, the counting *started all over* and did not backtrack. In other words, one did not go back to the forty-ninth year and then start counting from that year for the next Jubilee year. Rather, the counting started with the next year, the year following the fiftieth year, namely, the fifty-first year. The JWs made this mistake in setting the date 1925. Others, too, have not understood some of these finer details. Many of them are brilliant people, but sometimes the mind races too fast and makes mistakes. The Jubilee calculation has to be carefully and methodically thought out, step by step, and then someday, hopefully, it gets a little easier through hard experience.

Verse 17 speaks of “two wave loaves” of bread baked with *leaven*—how startling! “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 two loaves of leavened bread represent the Church and the Great Company, that is, the consecrated, the priesthood class, the church of the firstborn, which is composed of wise and foolish virgins, the Elijah and Elisha classes, Eleazar and Ithamar, etc. They are “of the earth, earthy”; that is, they are of the contaminated human race (1 Cor. 15:47).

Comment: The Church and the Great Company are the “firstfruits unto the LORD.”

Reply: Jesus is the first of the firstfruits (1 Cor. 15:23). The second firstfruits are the Church, the Little Flock. The third firstfruits are the Great Company. Here in Leviticus the distinction between the Church and the Great Company is noted, and yet it is equalized in some respects with the term “two wave loaves.” They were “baked” in that they were put in an oven, in the furnace of affliction. In connection with their development, they are cooked—roasted, as it were, with trials and persecution—and they are made of “fine [pulverized] flour,” signifying character development through hard experiences.

Lev. 23:18 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.

“And ye shall offer with the [two loaves of leavened] bread seven lambs without blemish of the first year, and one young bullock, and two rams ... for a burnt offering unto the LORD.” Notice that the sequence is *backwards*. The “seven lambs” picture the Church, the “one young bullock” is Jesus, and the “two rams” represent The Christ. In other words, one ram pictures Jesus, and the other ram is the Church.

Someday we will try to have a study where we make all the comparisons rather than to do that now. I am purposely avoiding several things where there are differences in certain accounts that can be explained, for we first need to get a feel for what we are studying.

The two loaves of leavened bread and the various animals were offered “with their meat [meal] offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD.” These subjects are vast in their implication, so we will take a moment now to treat them. Meal and drink offerings sometimes accompanied either a burnt offering or a peace offering. In such cases, while part of the offerings was usually introduced to the altar, the balance went to the priesthood. In addition to spiritual lessons, a practical lesson of fellowship was being taught. The bread, flesh, and drink were like a fellowship meal; that is, it was like a meat dinner with bread and wine. A token was offered to Jehovah as the Host, the unseen Guest. (Of course Jesus was also a guest depending on the circumstance.) Thus generally when offerings were given, it was as if God was a participant of the feast—and especially with peace offerings, although there were also vows, thanks offerings, etc. With the meat, the bread, and

the wine going to the priesthood as a gift, there was a practical, emotional impact, a *fellowship* impact.

As for spiritual lessons, the flesh represented the humanity sacrifice given on behalf of the world for its satisfaction benefit, the unleavened bread of life pictured truth, and the wine symbolized the exhilaration that comes from drinking God's Word. Altogether, the higher signification was a spiritual feast with thanksgiving unto the Lord. However, the lower application, the physical and the emotional aspect, was very blessed too because these feasts were a time when Israelite families were together for fellowship, as well as for truth. As Christians, we do that too, for when we go to a Bible convention, not only do we hear talks, but we have an opportunity to fellowship with others of like precious faith whom we might not see under other circumstances. We exchange experiences and have a joyous time, but before all that, a token recognition has to be given to Jehovah. The same principle is shown when grace is said before a meal.

Lev. 23:19 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.

Here we have to be a little careful and read more slowly because a sin offering and peace offerings are mentioned in the same verse. In other words, the verse can be divided into two parts, as follows.

1. "Then ye shall sacrifice one kid of the goats for a sin offering." The "kid of the goats for a sin offering" represents the Church. A "kid" is a male, and it is also young.
2. Next, there were "two lambs of the first year for a sacrifice of peace offerings." Who are the two lambs? They picture the Church and the Great Company, for they correspond with the wave offering of two loaves of leavened bread in verse 17. It is important to recognize that the two lambs were for *peace* offerings, not sin offerings, because the Great Company does not participate in the sin offering in the normal sense. Also, the peace offerings consisted of two *lambs*, not two rams. When seven lambs were offered, they pictured the Church during the Gospel Age, and now these two lambs represent two different classes during the same time period.

With regard to the kid of the goats being a sin offering, the emphasis or the occasion is still Pentecost. Previously we studied about the Feast of Unleavened Bread, and for each of the seven days of the feast, a goat was offered for a sin offering. However, a bullock preceded the goat in one picture and the Passover lamb preceded in another picture depending on what book of the Bible we are studying. Here in Leviticus 23:19, we are considering only *one* day: Pentecost. Therefore, Pentecost is different from the Feast of Unleavened Bread (or Passover) at the beginning of the year and the Feast of Harvest (or Ingathering) pertaining to the vine or the tree at the end of the year because these two feasts each consisted of *seven* days.

Lev. 23:20 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.

If these sacrifices were understood in the way they were written—that is, in the sequence in which they are found in the Bible—then by the time we get to verse 20, we would clearly see the differentiation that is noted. However, because of the way the information is compacted here, we can be misled. As was suggested, verse 19 really consists of two separate parts: a goat for a sin offering and two lambs for a peace offering. With verse 20 beginning, "And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD," what is

the antecedent for the pronoun “them”? It refers to the two lambs with the “two wave loaves” of leavened bread (verse 17); that is, it does *not* refer to the sin offering. The law of the sin offering had to do with the innards being burnt on the altar, the flesh being burnt without the camp, and the blood in some instances being brought into the Most Holy. In contrast, a peace offering usually had a wave offering. Therefore, when verse 20 says, “And the priest shall wave them,” the reference, to our understanding, is particularly to the two lambs with the bread.

Q: Was the peace offering always waved?

A: Very frequently it was waved.

“They shall be holy to the LORD for the priest.” This statement was especially true with regard to the peace offering.

Lev. 23:21 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.

Notice that a proclamation was made on the Day of Pentecost. And what happened in the antitype as recorded in the Book of Acts? The Holy Spirit was poured on the disciples, and they spoke to the multitudes—to *thousands!* Imagine Peter, who was a nobody in the ecclesiastical world, having the presumption and boldness to get up and preach! The scribes and Pharisees were present, and lo and behold, an unlettered man got up and addressed the great multitude of people. As a result, 3,000 Jews consecrated. On that Day of Pentecost, a GREAT proclamation was made, and John assisted Peter; that is, Peter is accredited with more of the pronouncement.

Comment: This “holy convocation” was a high holy day.

Reply: It was a high holy day in which the Jews were gathered for instruction or a message of comfort, and who stepped up? Peter. The Holy Spirit must have kept the others in their seats, holding them down, while Peter boldly spoke. On that occasion, we think he spoke with a megaphonic voice, for a voice normally spreads out in the open air and does not carry well.

Comment: Peter was crushed after he denied the Lord, and now he was strengthened and blessed with this extraordinary experience.

Lev. 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 gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.

Whenever there was a harvest after the Israelites entered the Promised Land, the corners of a field were not to be reaped so that the stranger and the poor could glean there.

Q: Did this requirement include fruit trees?

A: In principle, fruit trees were included, although they are specifically mentioned in another portion of the Law. When the fruitage was harvested, the trees were not to be entirely denuded because some gleaning was to remain for the stranger and the poor. The usual procedure was to leave fruit on the highest branches. Therefore, the harvesting was done at a reasonable level, and what was higher on the tree was left for the poor of the land and the stranger, who climbed the tree to glean.

Q: Were there two harvests in Israel, one harvest in the spring and the other in the fall?

A: Yes, basically speaking. The barley and wheat harvests both occurred in the spring, with the barley harvest being a little earlier. The harvest of vines and fruit trees took place in the fall near the Day of Atonement. The barley harvest occurred after Passover, and the wheat harvest was nearer Pentecost. Technically, therefore, there were three harvests, but basically—and from the religious standpoint—there were only two: the harvest of the ground, or earth, and the harvest of trees, or vines.

This arrangement was beneficial for all. Sparing the corners of a field and not harvesting them benefited the poor and the “stranger” who was journeying through the land. Travelers could not carry much with them, particularly if they were going by foot. As they went through the land, they had the liberty of trespassing on a person’s property and gleaning the corners. This method was reciprocally beneficial in that the stranger did not steal but could obtain food.

What would be a spiritual application of this commandment? All those in an ecclesia should be fed, the more mature as well as the babes (the “poor”). Christians are to work out their own salvation with fear and trembling, but they should also assist others to work out their salvation. Those who are capable of handling more and who have the thirst and the desire get a more plentiful “crop” of spiritual food, but in addition, consideration must be given to the Lord’s poor, who are not capable of gathering as much spiritual food.

Also, since this was a *material* law in Old Testament times, some consideration is to be given to legitimately poor brethren. For example, when Paul spoke about providing for widows, he gave certain guidelines that were to be met, thereby stopping two evils: (1) younger widows did not receive a “pension,” and (2) sponging and busybodying were discouraged. Some brothers traveled around as ministers of the gospel and took advantage of hospitality by staying in homes for long periods of time without working either temporally or spiritually. Discouraging such hospitality might seem cruel, but it was in the highest interest of the brethren, for otherwise, bad habits were created both ways. In other words, if a person who extended hospitality was so weak that he or she tolerated a sponging brother, neither was helped spiritually. The hospitable individual was angry and frustrated, and the sponger was inconsiderate, among other things. Some spongers were good talkers and even quoted Scripture, saying that others should share what they have because all are brethren. Meanwhile, they lived a life of relative indolence. However, a brother who diligently served the Lord was another matter. Even though Paul did not avail himself of that privilege, he said there was nothing wrong with laborers in the Word receiving support. Just as the ox who treads out the corn can eat as it goes along, so spiritual laborers are worthy of their “reward,” or hire (1 Tim. 5:18). The problem was with those who took the prerogative of a worker but did nothing. The bottom line is that consideration should be given to the Lord’s “poor.”

Lev. 23:23 And the LORD spake unto Moses, saying,

Lev. 23:24 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.

Lev. 23:25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

The first day of the seventh month was to be considered a “sabbath,” in which no servile work was to be done. Necessary work was allowed but no unnecessary, menial work. For example, a match could be struck to light a fire to cook an already prepared meal, but gathering sticks for the fire and preparing a meal were prohibited. Thus a meal already prepared could be cooked, and of course the meal could be eaten. Also, a priest could make offerings because that

was religious, not servile, work.

Q: Does verse 24 refer to the trumpet blowing at the beginning of each month, or was this the Feast of Trumpets?

A: At the beginning of each of the first six months, there was a trumpet blowing. Then, at the beginning of the seventh month, the blowing of the trumpet was considered the Feast of Trumpets. It was a feast in that on each of the first days of the prior six months, a horn was blown, but on this occasion, the trumpet was blown several times to indicate that this first day of the month was different. Being called “a memorial of blowing of trumpets, an holy convocation,” indicates it was a religious holiday. In addition, there was “an offering made by fire unto the LORD.”

Numbers 29:1-6 tells us what comprised that “offering made by fire.”

“And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

“And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish:

“And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram,

“And one tenth deal for one lamb, throughout the seven lambs:

“And one kid of the goats for a sin offering, to make an atonement for you:

“Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.”

Having already given some consideration to the multiplicity of offerings, we can proceed without analyzing certain details at this time. Therefore, we will concentrate on the details that are not usually considered.

Notice that the account says it is “a day of blowing the trumpets [plural].” The account does not state whether this was just a blowing of the two silver trumpets or how many times the trumpets were blown. However, we think the trumpets were blown seven times to indicate the *seventh* month. Similarly, a grandfather clock strikes a certain number of times to indicate the hour. The word “feast” is frequently associated with the number 7; a feast is either a single day (as here) or a sabbath week, that is, a feast of seven days not necessarily corresponding to the regular weekly sabbath.

The burnt offering “for a sweet savour unto the LORD” consisted of “one young bullock, one ram, and seven lambs of the first year without blemish.” The two parts of the burnt offering are seen more easily if a semicolon is used— “[1] one young bullock; [2] one ram, and seven lambs.” The ram and the seven lambs explain what the bullock represents, as shown below.

1. The bullock pictures The Christ.
2. The ram is Jesus, the Head of the Church, whose sacrifice extended from Jordan to Calvary. The seven lambs are the Church, the body members, throughout the seven stages of the Gospel Age, that is, from Pentecost until “x” date still future.

The amount of the meal offering corresponded with the size of the animal. The bullock, the largest animal, required three-tenths of a deal of flour. A ram, not as large, needed two-tenths of a deal of flour, and a lamb, the smallest animal, had one-tenth of a deal of flour.

The “one kid of the goats for a sin offering, to make an atonement” represents the Church. Notice that there was no sin offering for Jesus in this case, but why not? Some pictures are complete in themselves. For example, Passover, as a service, was an unusual, emphatic point of time. In fact, that is why there were three special feasts each year. In the beginning of the year, Jesus’ sacrifice as the Passover Lamb is emphasized. The rest of the year does not especially pertain to him, for the next feast, Pentecost, the fiftieth day, pertains to the Church. The two wave loaves on Pentecost represent the Church and the Great Company.

When we consider the seven months of the religious year this way, we are looking at a large picture, and now we are getting down near the end of that picture. The beginning of the picture, which dealt with Passover, treated Jesus, who was the basis, the start. Abib, or Nisan, was the “beginning of months,” the beginning of the Jewish religious calendar (Exod. 12:2). From God’s standpoint, the religious year, as a picture, is only seven months long. There are no special feasts during the last five months, for that part of the year is just silent in Scripture. Of course the Feast of Purim and other Jewish feasts are observed, but they were not ordained of God, whereas the feasts of the first seven months were all ordinances of Jehovah. As laid down in the Law, the religious calendar stops after the seventh month. Thus the first month is the beginning of the calendar, and the seventh month is the end.

Q: Then how does the Jewish calendar correspond with our year?

A: The Jewish calendar varied each year according to the discrepancy between the lunar calendar, which they observed and had as an agricultural basis, and the solar calendar. The latter, which is according to the sun, is the accurate calendar, and the sun makes the crops grow. After the Jews observed the shorter lunar calendar for a couple of years, the number of days lost interfered with the raising of crops. Therefore, as stated earlier, when the Jews saw that they could not raise the crop that was expected for the sheaf of the wave offering on the sixteenth day of Nisan, they inserted an extra intercalary month to justify and reconcile their calendar with the solar calendar (verse 15).

In summary, then, the first day of the first month fluctuated from year to year depending on when the spring equinox occurred and how the variations happened between the solar and the lunar years. Then, from the first day of the first month, whenever it was, the rest of the Hebrew calendar fell into place automatically.

In ancient times, the Jews lived almost a bedouin life, that is, until they entered the Promised Land and became an agricultural people. The priesthood determined the calendar and whether an intercalary month was added. Smoke signals were used from two mountains that could be seen the length of Israel to indicate when the new year would begin each year. That way the people were given advance notice and could act accordingly with their crops and feasts. And here, with regard to verses 24 and 25, the first day of the seventh month depended on when the first day of the first month was for a particular year.

To repeat, Jesus was not represented by the sin offering on the first day of the seventh month because he was shown by the lamb at the beginning of the year in the Passover picture. The lamb was selected on the tenth day of Nisan, slain on the fourteenth day, and eaten at the beginning of the fifteenth day, and then on the sixteenth day of Nisan, the wave offering took place. This complete service, which was associated with the Exodus, emphasizes Jesus’ role in

connection with salvation, first with the passing over of the destroying angel pertaining to the church of the firstborn and then with the passing over of the Red Sea pertaining to the world of mankind in the Kingdom. Thus two salvations are woven into the Feast of Passover picture, in which Jesus had the primacy. Now in coming to the “kid of the goats for a sin offering,” we see that it pertains to the Church because a goat is a lean, stubborn, ornery animal, whereas an innocent lamb is suggestive of holiness and purity. Of course a lamb can also represent the Church, but the representation depends on the setting. When there is only *one* lamb, as in “Behold the Lamb of God, which taketh away the sin of the world,” it unquestionably refers to Jesus (John 1:29). When there are *seven* lambs, the picture changes to the Church, who are lambs following Jesus, the Shepherd. These animals have certain fixed characteristics, but sometimes they apply to Jesus, and at other times, they apply to the Church.

Thus far we are discussing only the first day of the seventh month. The calendar is not finished for that month, for other things happened, as we will see. Here the Church is shown as part of the sin offering. The Pastor went to great lengths to teach that doctrine. It took many books and lessons, plus Leviticus 8, 9, and 16 and Scriptures in the New Testament, but once we come to lessons like this, having already learned those keys, the *goat* strikingly shows the Church’s share in the sin offering. However, we would not know what the goat represents if we had not first been taught the principles regarding the meaning of the symbols of the sacrifices.

The service that we have been considering in Numbers 29:1-5 was the particular service on the first day of the seventh month. Verse 6 remains to be explained: “*Beside the burnt offering of the month, and his meat [meal] offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.*” In other words, *in addition to* (1) the bullock, the ram, and the seven lambs for a burnt offering; (2) a goat for a sin offering; and (3) a lot of flour on the first day of the seventh month, the “burnt offering of the month” had to be sacrificed. What was that burnt offering? It was the burnt offering of the *first day of the month*. The point is that *every* month had an offering, but the *seventh* month had a *double* offering. The seventh month had not only the offering of the first day of the month but also the offering of the first day of the *seventh* month. Thus the seventh month loomed up as being very significant in the Hebrew sacred calendar, for in addition to the other offerings that had already been taught—on top of all those animals—a bullock, a ram, seven lambs, and a goat were also offered.

Q: What did the drink offerings signify?

A: Although there were many, many drink offerings, their importance was not spelled out because the main lessons were in the primary sacrifices. However, the very motion of a drink offering showed a life being poured out.

Q: What was the reason for the blowing of trumpets on the first day of the seventh month?

A: Since the seven months picture the seven stages of the Gospel Age, the seventh month corresponds to Laodicea, the seventh period of the Church. Therefore, the blowing of trumpets at that time corresponds to the blowing of the seventh trumpet. More specifically, the day we are living in began with the blowing of trumpets, but what trumpets? In the type, two silver trumpets were blown on the Feast of Trumpets (Num. 10:2). Thus the first day of the seventh month began with the blowing of the two silver trumpets, not the shofar, the long ram’s horn trumpet of the tenth day of the seventh month. (Note: See the updated thought under the subhead “Trumpets in Leviticus 25” on pages 206 and 207.)

The two silver trumpets, picturing the Old and New Testaments, were used for occasions such as ordering the march of the Israelites or sounding an alarm in the camp. The blowing of these

two trumpets, which announced the first day of the seventh month, corresponds with the beginning of the Millennium, or 1874. From God's Word, an announcement was made through the Harvest message that mankind had chronologically entered the seventh thousand-year day, the beginning of the Millennial Age. That age starts with darkness, which is comparable to midnight. Jesus, the Sun of righteousness, still has not arisen; the world is not yet apprised that Christ is here (Mal. 4:2). His presence and reign will be made manifest when the sun comes over the horizon.

In contradistinction to the two silver trumpets on the first day of the seventh month, the blowing of the shofar on the tenth day of that month is the antitypical Jubilee trumpet, which will pronounce liberty throughout all the land and announce to all then living that the Kingdom has been set up. By divine power, every living creature will know that Jesus is reigning and that the laws of the Kingdom are mandatory.

In the antitype, the days that elapse between the first day of the seventh month and the Day of Atonement on the tenth day represent the years between 1874 and the date when the Kingdom will be inaugurated in Israel. When that tenth day comes, everyone will know. What has happened in Israel with the miraculous defeat of Gog will be noised throughout the earth. Only the consecrated are aware of the early blowing of the trumpets, whereas all will know of the later shofar blowing, which will not be man's puny horn, a message of the Church in the flesh. The shofar will be heard by all, for God's horn will be a blast of POWER.

Q: Could we also say that the trumpets on the first and the tenth days of the seventh month illustrate the difference between the times of restitution beginning in 1874 and actual restitution when the Ancient Worthies are resurrected?

A: Yes. The latter blowing will be restitution in the practical sense—in the sense that will bring awareness to the world. The resurrection of the Ancient Worthies and the comparable Great Company class of prior ages will be a strong and startling revelation. The secondary class will come forth at that time too because they will be servants of the Kingdom.

Q: When the trumpets were blown on the first day of the seventh month, were they blown throughout the day or just at the beginning?

A: That information is not given, but for several reasons, we think it was done repetitively. One reason is that, unlike the later tenth day, it was not mandatory for the males to be at the Temple on the first day of the month. Therefore, we would understand that the announcement of the Feast of Trumpets was done by blowing the trumpets from mountains. That way the sound of the trumpet blasts carried throughout the land. Also, this method was a convenient and practical way of telling the people that there were ten days until the Day of Atonement. The people were dealt with in a humble fashion. Not only does the Law have beautiful symbolisms, but there is a practical aspect that was very wise. For example, the provision of not reaping the corners of a field helped the naturally poor back there.

Q: Did the people eat of the offerings on the Feast of Trumpets?

A: No. The animals offered on that day were a *collective* offering of the people; that is, each individual did not bring one bullock, one ram, seven lambs, and one goat. Collectively speaking, these animals were a lesson to the nation. Moreover, a burnt offering was not eaten. The words "feast" and "sabbath" are frequently associated with the number 7. When the feasts were long, the people usually partook of meals. From another standpoint, the people did not go to the Temple for the Feast of Trumpets, so food was not needed. Of course the Day of Atonement was a day of fasting, so food was not a consideration, but the Feast of Tabernacles

on the fifteenth day of the seventh month involved a seven-day feast with much eating.

Comment: If the antitypical blowing of the two silver trumpets on the first day of the seventh month signals the beginning of the Millennium, or 1874, the start of the seventh thousand-year period, then the first six months would represent the 6,000 years from Adam. Stated another way, each month pictures 1,000 years.

Lev. 23:26 And the LORD spake unto Moses, saying,

Lev. 23:27 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.

Lev. 23:28 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.

Lev. 23:29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

Lev. 23:30 And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

Lev. 23:31 Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.

Lev. 23:32 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.

The Day of Atonement was the tenth day of the seventh month. We do not have to review the Day of Atonement sacrifices because they are covered in Leviticus 16, and the Pastor furnished the clues for interpretation in *Tabernacle Shadows*. As we build up a spiritual vocabulary, the understanding becomes a little easier.

What stands out in the narrative of verses 26-32? For anyone who did not afflict his soul or who did any work on the Day of Atonement, the penalty was death. Therefore, a more severe admonition was given in connection with this particular service. But how did the people afflict their souls? They mourned and they fasted. Moreover, they could not do any work at all. On other occasions, they were just prohibited from doing servile work, so the requirements on this day were more stringent. On other holy days and holy convocations, the Israelites could eat meals but not on the Day of Atonement. Fasting meant that they had to forgo all food. Thus the Day of Atonement was a *most solemn* assembly.

The antitype is the inauguration of the Kingdom. Zechariah 12:10-14 reads as follows:

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

“In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

“And the land shall mourn, every family apart; the family of the house of David apart,

and their wives apart; the family of the house of Nathan apart, and their wives apart;

“The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

“All the families that remain, every family apart, and their wives apart.”

When the Kingdom is officially inaugurated from a *public* (and not necessarily a technical) standpoint—with a *public* display and reaction—it will be a very solemn occasion. The Jews will mourn for what has been done, and they will fast, as pictured in the type. In order to preserve the type and keep the picture pure and accurate, a death penalty was imposed, but the antitype will come about as a natural reaction and response through many evidences and contributing factors. The Jewish nation will have just previously been purged so that the handpicked remnant who live through Jacob’s Trouble will be an unusual class, which we call the Holy Remnant. (The Jews who are purged will come forth in the general resurrection; they will be awakened from the tomb and be treated like Gentiles in some respects.) In connection with their miraculous deliverance from the forces of Gog, the Holy Remnant will greatly humble themselves, for they will realize that this indeed is the Messiah Age and that Jesus, a Jew, truly is their Messiah.

Q: Will the Holy Remnant mourn until the Third Temple is built and the services are instituted?

A: When an ordinance is first given, it is most impressive. For instance, the first Passover was the most impressive one in history because that was when the destroying angel went through the land and the Israelites left Egypt with their cattle and goods. Subsequent Passovers are just a memorial of what happened back there. Therefore, the inauguration of the Kingdom will be most impressive. Later on, the people will memorialize, or recognize, that event and keep it in constant remembrance.

Verse 32 states that the Day of Atonement is to be “a sabbath of rest,” and that the Jews shall afflict their souls and celebrate “in the *ninth* day of the month at even, from even unto even.” However, verse 27 says that the Day of Atonement is the *tenth* day of the seventh month, so how do we harmonize these two verses? The tenth day begins at the *end* of the ninth day “at even[ing],” at 6 p.m., and extends until 6 p.m. the next day. The wording in verse 32 is different than is customarily done in Scripture, but now we have the second precedent. The first precedent was in connection with the Passover in Exodus 12:18, “In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.” The little difference in wording in calculating the day corresponds in principle with the wording here in verse 32 regarding the “ninth day.” In other words, instead of saying the “tenth day,” meaning 6 p.m. as the beginning of that day, it brings in the “ninth day,” and this is sometimes done in the Hebrew reckoning. Our calendar is different, for the new year, January 1, always begins at midnight; that is, midnight is not considered December 31.

Therefore, the “ninth day ... at even” is not speaking of the beginning of the ninth day. There are two 6 p.m.’s in each day of the Hebrew calendar. From one standpoint, the ninth day begins at 6 p.m. at the end of the eighth day, and from another standpoint, the ninth day ends at 6 p.m. at the beginning of the tenth day. In verse 32, 6 p.m. is the latter, namely, the end of the ninth day and the *beginning of the tenth day*. Although this point is minor here, it is very important on certain other occasions.

The Day of Atonement applies to the world’s mourning, affliction, and recognition that The Christ class has finished its course. The people will be made aware of what has happened

during the Gospel Age. The Church will not be mourning at that time, for this will be their day of glory. When the Kingdom is inaugurated, Christ shall appear in glory and the saints will be admired, but the initial revelation of the antitypical Day of Atonement will produce a profound effect upon the people in that they will recognize what has been going on in the world. Seeing that a change has taken place and realizing that they have a lot to learn in a short period of time, they will be quite bewildered initially. In humility and repentance, they will prostrate themselves before the Lord in recognition of a new authority taking over.

Lev. 23:33 And the LORD spake unto Moses, saying,

Lev. 23:34 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.

Lev. 23:35 On the first day shall be an holy convocation: ye shall do no servile work therein.

Lev. 23:36 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.

Lev. 23:37 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:

Lev. 23:38 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.

Verses 33-38 introduce the Feast of Tabernacles, also called the Feast of Booths and the Feast of Ingathering, which began on the fifteenth day of the seventh month and lasted for seven days. Verse 36 states that there would be seven days of continuous offerings, but it does not specify the nature of those offerings—the animals, etc.

Lev. 23:39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

Lev. 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.

Lev. 23:41 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.

Lev. 23:42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

Lev. 23:43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

Lev. 23:44 And Moses declared unto the children of Israel the feasts of the LORD.

Chapter 23 is a summation of the feasts of the year—the ones that were mentioned in the Book of Moses before there was a history of Israel to any extent and a few other feasts were

introduced in the Word. Of course the Talmud and the Mishnah have added feasts that are not authorized by the Lord in any particular fashion. The three major feasts each year, when the males were required to go up to Jerusalem, were Passover, Pentecost, and Tabernacles. Verses 33-44 describe the Feast of Tabernacles, the third (or last) feast. The Feast of Passover was also known as the Feast of Unleavened Bread, and the Feast of Pentecost was sometimes called the Feast of Weeks or the Feast of Harvest.

Numbers 29:12-34

Numbers 29:12-34 describes in detail the sacrifices for each of the seven days of the Feast of Tabernacles, as follows.

“And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

“And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish:

“And their meat offering shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

“And a several tenth deal to each lamb of the fourteen lambs:

“And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

“And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot:

“And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

“And one kid of the goats for a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

“And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;

“And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

“And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

“And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish:

“Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

“And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

“And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot:

“And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

“And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

“And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish:

“And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

“And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

“And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish:

“And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

“And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.”

Certain developments are apparent as we go through the seven feast days. The fifteenth day of the seventh month, which was the first day of the Feast of Tabernacles, was a sabbath and a holy convocation. That first day had its own peculiar sacrifice, or burnt offering, of 13 young bullocks, 2 rams, and 14 lambs of the first year without blemish. In each of the succeeding days, the number of bullocks decreased by one, but the number of rams and lambs remained constant. How startling and unusual! The bullocks were the first part of this type of offering, or sacrifice, for each of the seven days.

Next, we notice that a sin offering of one goat was the same for each day, and the daily continual burnt offering always had to be done. The various cereal offerings that accompanied the bullocks, the rams, and the lambs were *proportionately* the same, but if we multiply them out, we will find that each day the cereal offering for the bullocks decreased by three-tenths of a deal of flour because there was one less bullock. Therefore, the *whole* amount of the cereal offerings was reduced by that amount on each of the seven days. Stated another way, the meal offering diminished as the number of bullocks diminished, but the ratio of ingredients was constant for each animal throughout the entire seven days.

If the Lord had simplified the number of animals in a chart, as we would do today, the account would not be so wordy, but His method served the wonderful purpose of hiding the meaning of this service for 2,000 years. As written, these verses can almost put us to sleep because of the repetition and the large number of animals. On the one hand, we tend to lose our focus of concentration, yet on the other hand, the repetition shows us our ignorance. The very fact that the numbers are specific and repeated again and again indicates their importance. If a diagram had been made, removing all the detail, the result would be fascinating, whereas the verbose descriptions are not. What a clever way to hide the significance of the symbolism until the due

time for understanding! As a result, the Book of Leviticus is not usually studied in any depth. The book *Tabernacle Shadows*, written more than a hundred years ago, began to awaken Christians to the significance of these sacrifices by explaining the representation of the various animals. In other words, Leviticus 8, 9, and 16 open up a subject that is peculiar to the end of the Gospel Age. Now, having studied *Tabernacle Shadows*, we have a basis or background for looking at these other services.

With the fifteenth day of the seventh month being the *first* day of the seven-day feast, we can set forth some of the information in Numbers 29:12-34 as follows.

Burnt Offering on Days 15–21 of Seven-Day Feast of Tabernacles

1st day burnt offering:	13 bullocks	2 rams	14 lambs
2nd day burnt offering:	12 bullocks	2 rams	14 lambs
3rd day burnt offering:	11 bullocks	2 rams	14 lambs
4th day burnt offering:	10 bullocks	2 rams	14 lambs
5th day burnt offering:	9 bullocks	2 rams	14 lambs
6th day burnt offering:	8 bullocks	2 rams	14 lambs
7th day burnt offering:	7 bullocks	2 rams	14 lambs

The Feast of Tabernacles was different from other feasts in that the seven days *preceded* the “eighth day” (Num. 29:35). For instance, in the Feast of Passover, the lamb was slain on the fourteenth day of Nisan, and then at even the seven-day feast began. In other words, the slaying of the lamb preceded the feast, for it represents Jesus’ ministry and death. Then, *afterwards*, the seven-day feast pictures the time period from Pentecost to the end of the Gospel Age. Here, with the Feast of Tabernacles, the seven-day feast *precedes* the eighth day.

With the 13 bullocks that were offered on the first day of the seven-day Feast of Tabernacles, what is the representation? The number 13 is a symbol of Jesus and the 12 apostles. Thus the 13 bullocks represent The Christ, that is, Jesus and the Church. Just as there were 13 at the Memorial Supper—Jesus and the 12 apostles—so the 13 bullocks are a picture of our Lord’s last week. In fact, “13” is often thought of as an unlucky number, and Jesus was the unlucky one from the world’s standpoint because he was eating his last supper and was crucified the next day. Actually, from the Biblical standpoint, it was Jesus’ *privilege* to die on behalf of the world, and he will be abundantly rewarded for his faithfulness in redeeming the human race.

Notice that as we go down through the days, the bullock offerings diminish in number, and isn’t that what happened? Jesus died first; the apostles died later, one by one; and gradually those of the Church went off the earthly scene, one by one. Therefore, when we consider the diminishing of the sacrifices from an overall standpoint, we are being taught a lesson of the *slow consumption* of The Christ, of the sin offering, down through the Gospel Age. Although it is called a burnt offering here, the burnt, sin, and peace offerings are really all the *same* offering viewed from *different* perspectives with a certain emphasis.

In contradistinction, the ram and lamb offerings stay *constant* in number. What is the lesson? The *value*, the *intrinsic merit*, of the offering of The Christ remains the *same*, for *both* kinds of animals remain constant. Two rams and 14 lambs are offered every day. The lesson is readily apparent if we realize that the second part of the sacrifices (the rams and the lambs) is a picture of the first part (the bullocks), and the second part is *doubled* in number to help us know what the first part represents. Both the 2 (rams) and the 14 (lambs) can be divided by 2.

$$2/2 = 1$$

$$14/2 = 7$$

Thus the proportion is 1/7, and doubled, it is 2/14. Doubling the amounts served the purpose of *hiding the truth* and making it harder to see until the end of the Gospel Age. The one ram represents Jesus, and the seven lambs picture the Church; that is, they represent The Christ.

The 13 bullocks also represent The Christ (Jesus, the thirteenth, and the Church). Moreover, *when doubled*, the rams and the lambs represent The Christ again, the principle being that a thing is established by the mouth of two or three witnesses. The second two animals (rams and lambs) are a witness as to the significance and meaning of the first animal (the bullocks).

1 ram (Jesus) and 7 lambs (the Church) = The Christ

13 bullocks (Jesus and the Church) = The Christ

2 rams (Jesus) and 14 lambs (the Church) = The Christ

We have already learned the flour proportions for the meal offerings with the various animals.

3/10 deal for each bullock

2/10 deal for each ram

1/10 deal for each lamb

For each of the seven days, a goat was offered for a sin offering. Consider the end of Jesus' ministry. At the Memorial, he took bread the same night in which he was betrayed, and he was crucified the next afternoon. Parts of three days later, Jesus was resurrected. From our standpoint, relatively speaking, his resurrection was almost instantaneous. (Of course for Jesus the agony on the Cross and the attendant confusion must have seemed like a nightmare of time.) The point is that he was raised from gloom to joy in a very short period of time. He stayed here for 40 days and then ascended on high. Ten days later the Holy Spirit came down at Pentecost. Actually, that 50-day period was extremely short—a small fraction of one year of a 2,000-year period. Therefore, when the Feast of Tabernacles started with the 13 bullocks, it was taking the end of our Lord's ministry, just before his slaying, and there was a diminishing in succeeding days.

In that time frame of 50 days, Jesus was present for 40 days and absent for only 10 days, during which the disciples waited for some manifestation that everything was all right and that the Holy Spirit, which had been promised, would come down on the Church. The time period was very brief.

Jesus' sacrifice, as well as his relationship with his Church, was already covered in the burnt-offering aspect with the bullocks, rams, and lambs. Therefore, the goat of the sin offering represented the Church's sin offering.

Q: Was servile work prohibited only on the first and the eighth days?

A: Yes, because those days were holy convocations and a solemn assembly. The implication is that relatively minor chores could be done on the in-between days.

Leviticus 23:39

“Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath” (Lev. 23:39). The fifteenth day of the seventh month was the end of the year for the Israelites' fruit crops. Because it was the time for gathering in, the feast was called the Feast of Ingathering.

Deuteronomy 16:13 reads, “Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine.” In the spring of the year, the first crop was a barley harvest, then came a wheat harvest, and later, at the end of the agricultural year, there was a harvest of vines and trees with grapes, figs, etc. In other words, the harvests in the earlier part of the year pertained to the ground and grain, and the harvests in the later part of the year were from shrubs and trees, which were slower in producing. Why, then, does

Deuteronomy say of the Feast of Tabernacles, “after ... thou hast gathered in thy corn and thy wine”? “Wine” was primarily related to grapes, but what was the “corn”? The word “corn” is an abbreviation for “kernel,” hence kernels of grain, or seed. Why was “corn” mentioned in the *seventh* month?

There are two explanations. (1) Since the seventh month was the end of the agricultural year and it was the Feast of Ingathering, the Israelites had previously gathered in the barley and the wheat, and now they gathered in the remainder of the crops so that they had their supply for the ensuing year, that is, from the seventh month until the next spring on the sixteenth day of Nisan, when they had a sheaf wave offering. During the long, dry period of no produce, the Israelites partook of their harvested supply. Thus when they came to this last feast, the Feast of Ingathering, they had previously taken in the barley and the wheat, and now they were taking in the fruit, so their bins were full. (2) There is a faint possibility that in certain areas, there was a double crop of barley and wheat, hence early and late “corn.” The late corn would then be harvested as part of the ingathering.

Exodus 23:16 speaks of the end of the agricultural year, which was literally the “turn” of the year. “And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the *end* of the year, when thou hast gathered in thy labours out of the field.” The Feast of Ingathering was at the “end of the year.” This text is helpful because many mistakenly think the Jewish year in Old Testament times started with Rosh Hashanah, but there is no Biblical support for that conclusion. The Feast of Ingathering began on the fifteenth day of the seventh month. Therefore, the ecclesiastical year started in the spring and ended in the seventh month.

All three major feasts—Passover, Pentecost, and Tabernacles—occurred in the first seven months of the year. Thus the first seven months were like a year within the year; they are the *picture* part of the Word. The types are included in the first seven months, and there is a paucity of information on the last five months. Even to know the names of those months requires a little detective work. As the Bible teaches, “seven” signifies sacred completion.

Many nations used the expression “turn of the year.” The earth goes around the sun once each year in an elliptical orbit. Drawings often exaggerate the elliptical aspect, but nevertheless, it is there. It takes six months for the earth to complete half of the orbit, that is, for the earth to reach the curve, or “turn,” where it begins to return back to its starting point and the completion of the orbit. Stated another way, in the second six months, the earth returns and completes its orbit.

Thus there are two aspects to the “end of the year.” (1) The feasts are all comprehended in the first seven months. (2) The “end of the year” has already been accomplished, and the earth is starting to turn back for the next spring, the beginning of the year.

Comment: Exodus 34:22 reads, “And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year’s end.” For “year’s end,” the King James margin gives the Hebrew: “*revolution of the year.*”

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” (Lev. 23:40). In connection with the Feast of Tabernacles, boughs and branches were taken from goodly trees, palm trees, thick trees, and willows of the brook. Even though this was a solemn feast, some work was done, as opposed to the Day of Atonement, in

which *no work* was done. Thus there were different degrees of cessation of labor. Not only was the Day of Atonement a solemn occasion, but the soul was afflicted. It was a day of sobriety, whereas the first day of the Feast of Tabernacles was a solemn but happy day with rejoicing. In the type, the people appreciated what the Lord had done for the nation of Israel. In the antitype, the world of mankind will appreciate what The Christ did on their behalf in carrying out God's plan. Thus the Feast of Tabernacles is the world's appreciation for what has happened in the past. They will rejoice and be glad for their opportunity of life and salvation, namely, the awakening from death, the restoration to health, and the opportunity of a completely new start and a new, unending life.

With regard to the Passover at the beginning of the year, while the Israelites partook of the feast, they had to be clothed with a staff in hand and sandals on, ready to leave as soon as they had eaten the meal. When they left Egypt, they fled in haste before Pharaoh could change his mind. They put as much distance as possible between them and Pharaoh's headquarters so that the linkage with Egypt would be broken. Thus there was some apprehension, even though the Feast of Passover was liberation and the Israelites started out with joy because of the miracles they had seen. With the Feast of Tabernacles at the end of the year, a way of salvation had been opened up without the fear aspect.

For the Feast of Tabernacles, boughs and branches were cut down to construct booths as a reminder of the shelter the Lord provided at Succoth at the end of the first day of the Exodus in the heat of the sun in the desert. In fact, Succoth means "booths," and the Israelites used the bushes to make temporary shelters for shade. Thus the first day was favorably impressed in their memories. Also, the cloud that covered them for 40 years in the wilderness first appeared at Succoth. On subsequent days, the Israelites distanced themselves more and more from Egypt, and with the fatigue, heat, and lack of certain foods, some asked Moses, "Have you taken us out in the desert to die?" However, the exhilaration of the initial day of the Exodus was like the prison house of Egypt being opened for them, and it left an indelible imprint.

From another standpoint, the *entire* 40 years during which the Israelites wandered in the wilderness was a tabernacling, temporary condition. They subsisted on the availability of things at hand with manna, water, quail, etc., being miraculously supplied. Therefore, the first day was a symbol of the whole 40 years' experience. Not only did the booths at the Feast of Tabernacles reflect back to this prior condition, but that feast points forward to an opportunity of an even bigger escape in the future Kingdom. At that time, instead of being called out of Egypt, the Israelites will be called out of their graves. They will be like prisoners coming forth from the tomb, but they will have to make their calling and election sure in order to get life at the end of the Millennial Age. Thus even the Kingdom Age will be a *temporary* condition. Yes, the people will have shelter, food, and freedom from the grave, but to have these things *permanently*, they will have to be faithful and pass the test in the Little Season. Nevertheless, there will be joy in the Kingdom because of the completely changed conditions and the hope of everlasting life. Mankind will come out of the prison house of death and learn of the opportunity of life based on *obedience*. It will be a fresh start like the first day of the escape from Egypt so many years ago. In other words, when people first come out of the tomb, they will have a sense of exhilaration, but as time goes on, one's attitude will depend on the mettle of his character and his heart condition. Some will continue to have this exhilaration, and for others, it will fade. The discontents will be weeded out, and those in the proper heart condition will dwell not in booths but in secure circumstances. Then every man "shall sit [or dwell] ... under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it" (Mic. 4:4).

Eventually the time will come when there will be a restoration of the conditions that existed in the Garden of Eden, where Adam would have lived forever if he had continued to eat of the

fruit of a particular tree. That diet will not be available to mankind until after the Kingdom Age. It will then be a food supplement for those who are worthy of life. Stated another way, after Adam and Eve sinned, God placed cherubim and a flaming sword “at the east of the garden ... to keep the way of the tree of life” (Gen. 3:24). Thus God prevented this condemned pair from getting back into the garden and eating of that tree and living forever. In other words, even though the death penalty was incurred, that diet would have sustained life. Therefore, not until after the Little Season will access to the tree of life again be available to the human race. In short, the Kingdom Age is a time of reclamation and restoration. The age beyond will be a more permanent situation.

“Ye shall dwell in booths seven days; ... [so] That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of ... Egypt: I am the LORD your God” (Lev. 23:42,43). In the Kingdom, the world will see that what happened in Israel’s *past history* is a picture of what will happen in the *future*. The Israelites’ rescue from Egypt is a picture of *national* salvation, so even today the Jews look back to the Exodus as a declaration of independence. The Exodus is a happy memory of how God dealt with them in the past, but when they see that it is a picture of something far better, they will draw the proper lesson. Similarly, we draw lessons for the Christian from certain types in the Old Testament. Types that are vague to others are very thrilling to us.

Q: If the Feast of Tabernacles pictures the 40 years in the wilderness, will there be a similar type of life in the Kingdom Age?

A: The lesson is somewhat along that order. Actually, the booths refer to the first day of the Exodus, but it is a picture of that whole 40-year period before the Israelites entered the land of Canaan. For the world in the antitype, the entering of Canaan pictures getting life and going beyond the Kingdom Age into the eighth day.

Comment: Because of disobedience, a lot will die in the “wilderness” of the Kingdom Age, as well as in the Little Season.

Reply: The Apostle Paul told us to look back at what happened to natural Israel, for many sinned in spite of all that God did for them (1 Cor. 10:1-11). He said in effect, “Brethren, that is a lesson for you.” The same lessons will apply to the world in the Kingdom.

In other words, a person develops a character in the present life. Those who habitually practice evil are sowing a character where every step they take will have to be retraced if they are to get life. The more steps they take in sin and self-will, the more difficult it will be for them to retrace their steps. There comes a point of no return. Paul wrote, “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap” (Gal. 6:7). “The wages of sin is death” is a principle that applies to anyone in character building, not just to Christians in the present age (Rom. 6:23).

Q: Nehemiah mentions different kinds of branches to be used for the Feast of Tabernacles. “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” (Neh. 8:14,15). Why were those particular trees singled out?

A: The type of trees that were available depended on where the Israelites were living. Leviticus 23:40 said they were to take branches and boughs of “goodly trees,” and the new kinds of trees

mentioned in Nehemiah were part of the “goodly trees.” The Israelites were to take healthy branches, not withered ones. Similarly, a lamb without blemish was to be offered on the altar. The principle was that anything dedicated to the Lord should be “perfect” and not done in a halfhearted manner.

Comment: All of the older generation of Israelites who came out of Egypt died except for Joshua and Caleb. Only their descendants entered the Promised Land.

Reply: The two (Joshua and Caleb) versus the 2 million Israelites may indicate the proportion of Little Flock to those who are nominal Christians; that is, only one out of a million nominal spiritual Israelites will make his calling and election sure to be part of the 144,000.

The Feast of Tabernacles will be observed in the Kingdom Age, as stated in Zechariah 14:16-19. In fact, its being *mandatory* at that time proves that the Feast of Tabernacles applies primarily to the world of mankind, even though Jesus and the Church are shown in the sacrifices. The world will have to appreciate what The Christ did previously. The nation that does not go up representatively to the Feast of Tabernacles will receive no rain as a punishment.

“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

“And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

“And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

“This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.”

Leviticus Chapter 24

Lev. 24:1 And the LORD spake unto Moses, saying,

Lev. 24:2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

Lev. 24:3 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.

Lev. 24:4 He shall order the lamps upon the pure candlestick before the LORD continually.

A parallel text is Exodus 27:20,21, “And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. In the tabernacle of the congregation without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.”

The olive oil had to be “pure ... [and] beaten for the light, to cause the lamps to burn continually.” “Pure” olive oil meant that the finest grade was used. The oil was obtained

through threshing, treading, and using pressure on the olives, but why was it “beaten”? What is the spiritual lesson?

Comment: Those who receive the “oil,” the Holy Spirit, are developed through difficult trials.

Reply: Olives come from the olive tree, which pictures the Old and New Testaments, the Word of God. In the antitype, the original source of the oil is God, and our understanding of the Word comes to us through Jesus, the Head of the Church. Therefore, the oil being “beaten” shows that to be filled with the Holy Spirit, we need to exert effort. The oil, the understanding, does not just flow out. Those who want to know God’s Word must devote much time and effort to study, particularly with regard to the deep things of the Word. In addition to putting forth effort, we have to be conditioned through various experiences to receive and absorb the oil, the Holy Spirit.

The olive oil was extracted through beating, and it was pure “to cause the lamps to burn continually.” In other words, the oil burned evenly and did not flicker. Being pure and having been beaten thoroughly, the oil came out in a smooth application so that the resulting light was even, steady, and continuous.

The lamps burned “without the veil of the testimony, in the tabernacle of the congregation.” This second veil was “*the veil*” between the Holy and the Most Holy.

Notice the difference between Exodus 27:21, “In the tabernacle of the congregation without the veil, which is before the testimony,” and Leviticus 24:3, “Without the veil of the testimony, in the tabernacle of the congregation.” The words are essentially the same, but the phrasing arrangement could give two distinctly different thoughts. There is some basis for the wording that would seem to make Leviticus 24:3 wrong and Exodus 27:21 right. However, the term “tabernacle of the congregation” is used in various ways to refer to the tent as a whole, to only the Holy, or to the tent plus the Court. Leviticus 24:3 suggests that “without the veil of the testimony” is in the Holy compartment. In the Book of Hebrews, Paul copied the Leviticus text and thus made a distinction between the Most Holy and the Holy that is different from what we are accustomed to in our usual studies.

Leviticus 24:3 continues: “... shall Aaron order it [the lamp stand] from the evening unto the morning before the LORD [before the Most Holy] continually: it shall be a statute for ever in your generations.” How did Aaron order the lamp stand from evening until morning? What was involved? He trimmed the wicks of the seven lamps, filled their bowls with olive oil, and made sure that the lamps were burning properly and had no dross. Thus he attended to the dressing and filling of the lamps to make sure they would not go out during the night. In other words, the lamps on the lamp stand burned around the clock, night and day. They had to burn 24 hours a day because they were the only supply of light in the Holy. Of course the exception was when the Tabernacle was in transit, but wherever the structure was erected for service, the lamps burned continually, for without that light, the Holy would be in complete darkness.

Q: It was only six hours from 9 a.m. until 3 p.m., whereas from 3 p.m. until 9 a.m. the next day was 18 hours. Was the trimming sufficient to keep the lamps burning for 18 hours?

A: Yes. On this seven-branched lamp stand, the lamps were larger than what we are used to, and the wicks, being of a different composition, were much more substantial. In fact, they were almost like the old-fashioned kerosene type of wick.

Comment: It would be helpful to have a description of the lamp stand.

Reply: The lamp stand was solid, not hollow, and six branches were beaten (or hammered) out from a main branch, for a total of seven. The top of each branch was flat like a little table. A vessel was put on each of the seven miniature tables. Thus seven individual lamps were separate from the lamp stand itself.

Being made of a talent of solid gold, the lamp stand weighed about 100 pounds. In addition, it was filigreed, and the branches were beautiful and delicate with multiple knobs (knobs), bowls, and flowers (Exod. 25:31-40). Numbers 4:9,10 describes how the lamp stand and its utensils were covered and carried when the Israelites had to move to another location.

The lamp stand, which was on the floor in the Holy, was probably a minimum of three feet high to be harmonious with the other furniture in that room and also to give sufficient light. Although the dimensions of the candlestick are not known, dimensions were given for the incense or prayer altar and the table of shewbread, so we think that the candlestick would have been slightly higher.

In ordering the seven lamps, Aaron not only filled the vessels with olive oil and made sure that the wicks had no undue residue of carbon but also positioned the lamps correctly. The snout of the lamps, the end from which the wick protruded, had to point toward the main stem. Thus the lamps on the three branches on each side were directed inward toward the main stem, which was a little higher and represented Jesus. The lamp on the main branch pointed forward.

The high priest “shall order the lamps upon the pure candlestick before the LORD continually.” When this ordering took place, especially at 3 p.m., it was called the “hour of prayer.” Both Daniel and Cornelius prayed at this time (Dan. 6:10; Acts 10:3).

Lev. 24:5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

Lev. 24:6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

Lev. 24:7 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.

Lev. 24:8 Every sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant.

Lev. 24:9 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.

Twelve cakes baked with “fine flour” were set in two rows on the table of shewbread. Each cake contained two-tenths of a deal of flour. These “cakes” resembled pancakes or pita bread, with six cakes in each vertical row, or pile. Then frankincense was put in a covered bowl and placed on the top of each of the two piles. Thus the frankincense with its bowl and cover looked somewhat like the head of a column. The cover could be removed to allow the fragrance to permeate the Holy, but in transit the cover was kept on the bowl.

With six cakes in each pile, the cakes formed two perpendicular columns. When the table was being transported, the 12 cakes were left on it. Since dimensions are given for the table of shewbread, we know there was room on top for the utensils (dishes, spoons, bowls, and covers), as well as the two columns of cakes. While in transit, the table and the utensils were covered with cloths (Num. 4:7,8).

The following questions come to mind with regard to type and antitype:

1. Why were there 12 cakes? There was one cake for each tribe of Israel. In the antitype, the food is adapted to the special needs of each spiritual tribe.
2. Why did each cake contain two-tenths deal of flour? The symbolism is as follows: 12 (cakes) x 2 (tenth deals) = 24 (elders), the Bible, the Word of God, which is the food for the Church. From another standpoint, 12^2 (12 squared) = 144, which is related to 144,000, the Church.
3. Why was frankincense put on the top of each row of pita bread? The 12 cakes were called shewbread, bread of presence, or “bread of face(s),” but whose face? The reference is to God’s face, and like the “bread of face(s),” His name is either plural or singular depending on context. The representation with the bread of presence is that God’s communion with His people is frequently done through the Word; that is, He conveys His thoughts to us, as new creatures, through His Word. There are times when meditating on that Word is particularly stimulating and revealing to us, and we feel a special closeness to Him.

The priests did not eat from the table of shewbread except on the weekly sabbath when a new supply of bread was brought into the Holy and placed on the table. Thus the old bread became the food of the priests every seven days when it was removed or changed. However, we are considering the bread, or cakes, with the frankincense on it.

Frankincense, which has the thought of open and honest praise, was free-flowing incense that was aromatic and fragrant. Accordingly, the table becomes a table of *meditation* for us. We do not literally eat the Bible, but thoughts are conveyed to us as we read it. When we study and mentally feed on the Word, it proves to be spiritual food for us. Jeremiah expressed the principle: “Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart” (Jer. 15:16). Thoughts emanate from the Word, but the Word stays constant; it is not diminished. Normally if we eat something, it is consumed as we partake, but God’s Word is ever fresh and present for the needs of the consecrated.

In reading the Word, we mentally praise God. As a helpful thought, needed instruction, or new truth comes to us, we mentally lift our hearts to the Lord in prayer, praise, and thanksgiving and experience a sense of exhilaration and joy.

The 12 cakes are called “bread for a *memorial*,” but in what way is the bread a “memorial”? Apparently, the Word of God is so designed that in reading it, especially if our heart attitude is correct, we feel it is *personally* slanted to us. We feel that it is a token of God’s interest in and affection and concern for us as *individuals*, rather than just for a class or group. As we think of the Bible in that light, we know in our heart that it is meant for us personally, as well as for others. Jesus’ statement in John 16:27 comes to mind: “The Father himself loveth you.” Such Scriptures are fresh evidences of His love on a daily basis. We sometimes think of providences as evidences of God’s direction in our life—and certainly that is true—but our understanding and appreciation of the Word and its significance are a constant reminder of His interest in us.

The thought of “memory” is used with regard to the Holy Spirit, which is the Spirit of “remembrance” (John 14:26). Jesus said the Father would send the Comforter, the Holy Spirit, to bring all things to our remembrance that he has told us. It is one thing to read the Word, but if the thoughts just go in and out of our minds right away, there is not much benefit. To remember and retain the content of the Word is a blessing in itself. We praise God that we can understand the harmony of the Word.

“Frankincense [was put] upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD.” What is the thought of the “fire”? As the dry incense burned, it gave off smoke with an aroma; that is, smoke emanated from the frankincense on the bread. Thus the priest had to order the frankincense and change it from time to time.

On “every sabbath he [the priest] shall set it [the bread] in order before the LORD continually, being taken from the children of Israel by an everlasting covenant. And it [the bread] shall be Aaron’s and his sons’; and they shall eat it in the holy place [on the sides of the Tabernacle underneath the tent flaps].” (Presumably the “holy place” was a convenient place that was in close proximity to the Holy and flanked that compartment.) Of course the priesthood increased in later years, but originally it comprised just Aaron and his four sons, who were subsequently whittled down to two sons when Nadab and Abihu died for offering “strange fire before the LORD” (Lev. 10:1,2). Since the Tabernacle existed for over 500 years, the priesthood multiplied and grew large in number as time went on. The priests who were serving set the bread in order before Jehovah.

Q: Did only the high priest and his sons eat the shewbread?

A: Yes. Their families got the benefit of many other things but not the bread. This food was for the priesthood in both type and antitype. In the Gospel Age, the bread is for the consecrated, for those who are called to be kings and priests in the next age. However, even those in the world have been greatly blessed by the Word of God, for wherever it has gone, countries have benefited from its instructions and lessons, and the people are far more civilized.

The bread was for Aaron and his sons, “for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.” This offering sounds much like offerings that were enumerated in earlier chapters of Leviticus, where certain portions of sacrifices were called “most holy” (Lev. 2:3,10; 6:17,25; 7:1,6). However, there is a limitation here as to who could partake of the bread.

Q: Verse 8 uses the term “everlasting covenant.” Is the thought “age-lasting”?

A: Yes, the covenant is to be in effect until the intended termination of the old Law Covenant and a change comes.

Lev. 24:10 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;

Lev. 24:11 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:)

Lev. 24:12 And they put him in ward, that the mind of the LORD might be shown them.

Lev. 24:13 And the LORD spake unto Moses, saying,

Lev. 24:14 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.

Lev. 24:15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

Lev. 24:16 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.

Verses 10-16 pertain to the son of a mixed marriage of an Israelite mother and an Egyptian father. Their son cursed God. The question is, Why was he put “in ward”? The son was imprisoned, or confined, until the Israelites could ask Moses what to do. They were a little perplexed as to whether the Law applied to one who was the product of a mixed marriage. The Law was clear that an Israelite should be stoned right away, but they had some doubt as to its application in this case. The Lord assured them, through Moses, that the law pertaining to blasphemy applied equally to both the stranger and an Israelite born in the land.

How would the stoning have been carried out? The blasphemer was taken outside the camp, and all who had heard the cursing laid their hands upon his head. In other words, the witnesses of the wrong conduct put their hands on the son’s head. It was their responsibility that he be brought to trial and that he be dealt with according to Word of the Lord. Then the witnesses withdrew their hands and stepped back for the stoning.

Probably this type of punishment was not done too frequently with the Israelites, but these verses show that when the Law was first instituted, it was strictly carried out for a few years. Another example is the man who was put to death for gathering sticks on the sabbath, for menial work was prohibited (Num. 15:32-36). Therefore, it becomes important for us, as Christians, to know the Lord’s Word and what part is applicable to us in principle in our responsibilities. We have to study these laws and the principles to make sure that spiritually speaking, we do not pursue a course that is contrary to the Lord’s thinking and will.

Lev. 24:17 And he that killeth any man shall surely be put to death.

Verse 17 is tied in with the previous account, but how would we understand it? On certain rare occasions, the Israelites were commanded to kill every man, woman, child, and beast, and they were obliged to carry out the instruction. Verse 17 did not pertain to such situations or to circumstances of war. Therefore, the thought is that if a person was killed *without a cause or without an order from the Lord*, the slayer was to be put to death. The word “murders” can be used instead of “killeth.” “And he that *murders* any man shall surely be put to death”; that is, he who murders another should be put to death himself. Verse 17 is a strong statement that legitimizes capital punishment.

Lev. 24:18 And he that killeth a beast shall make it good; beast for beast.

If a person killed an animal that belonged to someone else, he had to replace the animal, beast for beast. There was to be *equal* compensation. However, other pertinent Scriptures have to be studied to get a rounded-out picture as to the proper application of these laws. Exodus, Leviticus, Numbers, and Deuteronomy all have to be carefully studied, for the Law is very complex and little known.

Lev. 24:19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

Lev. 24:20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.

Lev. 24:21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

Lev. 24:22 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.

Lev. 24:23 And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

In connection with the case set forth in verses 10-16—and before punishment was visited upon the son who had blasphemed—Moses revealed the decision of the Lord and used the occasion to give a little sermon on capital punishment. He also gave examples of wounding and doing injury to others either personally or to their property or goods. Then the victim was brought forth for stoning. Very often today in a nonjury case, a judge will render a verdict and then give an explanation as to how he came to his conclusion.

With *intentional* injury, the Law was an eye for an eye, a life for a life, etc. However, if the injury was *unintentional*, restitution was made along the lines of money or replacing the goods or animal.

Notice that the mother and her son were from the tribe of Dan (Lev. 24:11). Probably there is a spiritual lesson here, for Dan can picture the Second Death class. In this case, an Israelite man struggled with the son of a mixed marriage. The son was enlightened, so he was obligated to live under the terms of the Law.

Q: Verse 16 states, “He that blasphemeth the name of the LORD ... shall surely be put to death.” Does that law point forward to the Kingdom Age?

A: Yes. In the *Second Volume*, the Pastor showed that blasphemy has a much larger connotation than just cursing God and taking His name in vain verbally. Blasphemy also means to assume prerogatives and honor that are due only to God or Christ. That type of homage to man, as with the popes, will carry a severe penalty, but only the Lord can judge the degree of responsibility and culpability. Kissing the pope’s toe is certainly blasphemous. The Apostle Peter, who is supposedly the first pope, shunned that type of reverence entirely (Acts 10:26).

Numbers 28 and 29

Recently an excellent question was asked about the sacrifices that were offered on the tenth day of the seventh month, that is, the Day of Atonement. The sacrifices enumerated in detail in Numbers 29:7-11 are not the same as those in Leviticus 16, which we are familiar with through *Tabernacle Shadows*. Only if we read the Bible will we discern what appears to be a difference, and we would like to treat the difference at this time, rather than simply answer the question in too brief a manner. After having studied much of the Law and various sacrifices, we are in a position to branch out in some detail. Some points will be helpful in understanding certain doctrines that we already know but that are even more strongly verified by other pictures.

Continual Burnt Offering (Num. 28:3-8)

We will begin by pretending to be in Israel during the spring, the beginning of the sacred year. The first service that was observed was the daily sacrifice, which consisted of two lambs, one offered at 9 a.m. and the other at 3 p.m. Whenever a year began on whatever day of the week the first of Nisan occurred, the first sacrifice was the morning daily offering, the continual daily burnt offering. Numbers 28:1-4 reads, “And the LORD spake unto Moses, saying, Command the children of Israel, and say unto them, ... This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt

offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even." At this time, we will forget finer details about the meal offering, the quantity of oil, etc., for it is hard enough to remember the main offerings, the animals.

Sabbath-Day Offering (Num. 28:9,10)

Notice how orderly the Bible pursues the instruction given to the Israelites. In Numbers 28, which is like the ABC's of the religious calendar, the next offering was "two lambs of the first year without spot" (Num. 28:9). Then verse 10 adds, "This is the burnt offering of every sabbath, beside [in addition to] the continual burnt offering." Therefore, if the first of Nisan was a sabbath day, four lambs were offered: the morning lamb sacrifice, the two lambs for a sabbath, and one lamb at the close of the day. These were *mandatory* offerings. (If anyone came into the Court as an individual with an offering to the priest, that sacrifice was not mandatory.) Obligatory offerings were statutory, specific, fixed ordinances at particular times that were tied in with the calendar, whereas other offerings depended on circumstances such as sinning and being unclean.

Beginning-of-Month Offerings (Num. 28:11-15)

Numbers 28:11,15 tells of the next offering: "And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot.... And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering." Thus two bullocks, one ram, and seven lambs were offered as a burnt offering and one goat was a sin offering. What, then, were the offerings so far on the first day of the month when it coincided with a sabbath day? We have to include the daily offering of two lambs, the sabbath-day offering of two lambs, and the first-day-of-the-month offering of two bullocks, one ram, and seven lambs, plus one goat for a sin offering. Stated another way, the offerings were 11 lambs, 2 bullocks, 1 ram, and 1 goat.

We will consider verse 11 again, the burnt offering on the first of the month, which, to our knowledge, has never been explained in history. The easy way to discern the meaning is to work from the known to the unknown.

<u>First-of-Month</u>	<u>Animal(s)</u>	<u>Representation</u>
Burnt Offering	2 bullocks	(1) Jesus' personal sacrifice and (2) The Christ
	1 ram	Jesus
	7 lambs	Seven stages of the Church
Sin Offering	1 goat	Church

By removing the bullock that represents Jesus, we are in a better position to think about the picture and not jump to certain conclusions. What does the remaining bullock represent? The Church viewed by itself could never be a bullock because it is deficient. Therefore, the first bullock represents Jesus *personally*, and the second bullock represents Jesus and the Church.

To support this reasoning, we ask, "Is the Church alone ever represented by a man?" The answer is no. Only when Jesus and the Church are considered together is the representation a man. The man of God is The Christ, and the man of sin is the Antichrist (2 Thess. 2:3). Thus the second bullock represents The Christ.

In looking at Numbers 28, we see these same animals being offered on several other occasions. What differentiates this offering is that it was a burnt offering. We are now branching out into another area that, if grasped, will help us understand many other things in the Bible.

A burnt offering is God's acceptance. Stated a little differently, a burnt offering is a pleasing

sacrifice to the Lord; it represents *His* perspective. Now we can understand the next offering on the same occasion: a goat for a sin offering (verse 15). Being a deficient animal, a goat can represent either the Church (the body members) or the Great Company depending on the picture. Two goats were taken on the Day of Atonement, but only one was acceptable as a sin offering. Incidentally, Jesus is sometimes represented by a ram, that is, a mature male sheep.

After many animals comprised the burnt offering on the first day of the month, just one animal, a goat, was used to represent the Church as a sin offering. Jesus was not shown in the sin offering because of his representation in the burnt offering. In other words, the sacrifice of the goat was acceptable because Jesus' sacrifice was already completed. It is remarkable that the Lord opened the understanding of the Church's share in the sin offering to the Pastor.

On the Day of Atonement, there was a bullock for a sin offering, and there followed a goat, which was also for a sin offering. The only difference on that day is that the bullock previously used for a sin offering is implied. Therefore, the concentration now becomes the Church's share in the sin offering.

Feast of Passover (Num. 28:16-25)

When we continue on and read Numbers 28:16-25, the next offering that took place was the Passover on the fourteenth day of the first month. Nothing is said here about the blood of a lamb being sprinkled on the doorposts, for that was described back in Exodus 12:6,7. Therefore, the account in Numbers 28 was a later development. Exodus 12 shows us the importance of Christ's sacrifice, for he is the antitypical Passover Lamb.

Notice what Numbers 28:16 says about the fourteenth day of Nisan: "And in the fourteenth day of the first month is the passover of the LORD." Why is the account so brief for the fourteenth day? The assumption is that we already know what happened based on the earlier account in Exodus. Numbers 28 is treating the subject of the sacrifices in a sequential arrangement, the order being the daily offering, the sabbath offering, the first-of-the-month offering, and now the Passover. By the fourteenth day of Nisan, there had to be 14 daily offerings, at least one weekly sabbath, and an offering at the beginning of the month.

Yes, the simple statement about the fourteenth day assumes that we already know about the Passover lamb, which was killed on the fourteenth day and represented Jesus. The next day, the fifteenth, pertains to the Gospel Age. "Christ our passover is sacrificed for us: Therefore let us keep the feast [of Passover]" (1 Cor. 5:7,8). On the fifteenth day, which was the first day of the seven-day feast, "two young bullocks, and one ram, and seven lambs of the first year ... without blemish" were offered, plus "one goat for a sin offering" (Num. 28:19,22). Notice that these are the same animals that were offered at the beginning of the month.

<u>Feast of Passover</u>	<u>Animal(s)</u>	<u>Representation</u>
Burnt Offering	2 bullocks 1 ram 7 lambs	(1) Jesus' personal sacrifice and (2) The Christ Jesus Seven stages of the Church
Sin Offering	1 goat	Church

Again the goat is emphasized as a sin offering. It was not necessary to understand the unusual doctrine of the Church's share in the sin offering down through the Gospel Age. Christians throughout the age had to know about the fellowship of Christ's sufferings in order to live a consecrated, dedicated life. The principle is, "If we suffer [with Christ], we shall also reign with him" (2 Tim. 2:12; Rom. 8:17). The doctrine of the Church's share in the sin offering is peculiar to the beginning and the end (the Harvest) of the Gospel Age.

Numbers 28:24 reads, “After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.” In other words, all of the animals had to be offered on all seven days, that is, from day 15 through day 21. It is as if God is drumming the sacrifices into our heads through much repetition: 2 bullocks, 1 ram, 7 lambs; 2, 1, 7; 2, 1, 7; 2, 1, 7; 2, 1, 7; 2, 1, 7; 2, 1, 7.

Pentecost (Num. 28:26-31)

Numbers 28:26 tells of the next offering, which was “in the day of the firstfruits.” Here the “firstfruits” pertained to Pentecost. Notice, however, that the sheaf or wave offering, which was offered on the sixteenth of Nisan and pictured Jesus’ resurrection, is not mentioned. The sheaf was really the first of the firstfruits, but the “day of the firstfruits” was the day after their “weeks” of seven times seven (or 49) days ran out. Thus these are the *Pentecost* firstfruits, that is, the firstfruits of the Church. From the time of the wave offering on the sixteenth of Nisan, seven weeks were numbered, and Pentecost was on the next day, the *fiftieth* day. The term “Pentecost” is related to 50 depending on how it is broken down.

Now we can see some mistakes that were made in the past. Many erroneously calculated the Jubilee cycles as being the forty-ninth year; that is, they said that the forty-ninth year is the Jubilee year. We are being taught certain principles which, when we learn them, help us to refute arguments that try to change the Jubilee cycle to a different chronological period.

Numbers 28:27 reads, “But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year.” Again the same animals were offered for a burnt offering, so the hard part is just remembering the original “2, 1, 7.” Then, as before, Numbers 28:30 mentions a goat for a sin offering: “And one kid of the goats, to make an atonement for you.”

The continual daily burnt offering was also to be offered on Pentecost (verse 31). Moreover, if Pentecost happened to be the first of the month and a sabbath, all of these sacrifices took place: the daily sacrifice, the sabbath-day sacrifice, the beginning-of-the-month sacrifice, and the Pentecost sacrifice. If we learn these sacrifices as separate units and see what they represent, it is just a matter of doing a little homework and trying to remember the cardinal days throughout the year so that we can insert the sacrifices.

Thus far in Numbers 28 we have been indoctrinated continually with this burnt offering of multiple animals. Also, as mentioned in *Tabernacle Shadows* but not included here, two leavened cakes were offered on the Day of Pentecost (Lev. 23:15,17). The “two wave loaves of ... fine flour ... baked with leaven” represent the Church and the Great Company because by themselves they are not acceptable. However, they are acceptable in the sense that they comprise the “church of the firstborn” (Heb. 12:23). From a certain standpoint, the two goats had an equal standing, but we know from the sacrifices on the Day of Atonement that only one goat was considered a sin offering. The other goat was taken out in the wilderness to die. Both goats represent virgin classes, as shown in the Parable of the Wise and Foolish Virgins, and they are both sisters in the Song of Solomon, with one sister having no breasts (Song 8:8).

Numbers 28 and 29 are like arithmetic. From simple, basic functions, one can go on to the most complex math. The offerings in Numbers 28 and 29 are progressive, and we are now coming to a higher level.

Feast of Trumpets (Num. 29:1-6)

Numbers 29:1 pertains to the seventh (or last) month of the religious year and the ordained

ordinances under the Law. “And in the seventh month, on the first day of the month, ye shall have an holy convocation; ... it is a day of blowing the trumpets unto you.” Numbers 29:2 describes the burnt offering: “And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish.” By now we are very familiar with these offerings except that here only *one* bullock was offered. It is assumed that we have already learned the “2, 1, 7” sequence of offerings, but here the sequence is “1, 1, 7,” or one bullock, one ram, and seven lambs. In addition, we are accustomed to seeing “one kid of the goats for a sin offering” (Num. 29:5).

<u>Feast of Trumpets</u>	<u>Animal(s)</u>	<u>Representation</u>
Burnt Offering	1 bullock 1 ram 7 lambs	Jesus’ personal sacrifice Jesus Seven stages of the Church
Sin Offering	1 goat	Church

If the sin offering was a goat, a representation of Jesus had to precede it, but what is missing? Numbers 29:6 starts with the clause “Beside the burnt offering of the month.” In other words, the burnt offering of *one* bullock, one ram, and seven lambs (1, 1, 7) was offered *in addition to* the regular burnt offering at the beginning of each month, which consisted of *two* bullocks, one ram, and seven lambs (2, 1, 7).

Day of Atonement (Num. 29:7-11)

“And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein” (Num. 29:7). On the Day of Atonement, the burnt offering consisted of the following animals: one young bullock, one ram, and seven lambs (Num. 29:8). The offerings and sequence (1, 1, 7) were the same as on the first day of the seventh month.

<u>Day of Atonement</u>	<u>Animal(s)</u>	<u>Representation</u>
Burnt Offering	1 bullock 1 ram 7 lambs	Jesus’ personal sacrifice Jesus Seven stages of the Church
Sin Offering	1 goat	Church

Now we are ready to address the original question about the sacrifices that were offered on the tenth day of the seventh month. It was observed that the Day of Atonement sacrifices as enumerated in Numbers 29:7-11 are not the same as those in Leviticus 16, which we are familiar with through *Tabernacle Shadows*. In other words, how can the sequence be “1, 1, 7” when the animals of Leviticus 16:3,5 are “a young bullock for a sin offering, and a ram for a burnt offering” and “two kids of the goats for a sin offering, and one ram for a burnt offering”?

What were the offerings on the Day of Atonement? When the sun came up, the first order of the day was the continual burnt offering. The next service was the regular Day of Atonement offerings as stated in Leviticus 16. The fact these offerings are not mentioned in Numbers 29 tells us that the Lord expects us to remember the instructions given earlier. And that is what Numbers 29:11 is saying; namely, the offerings of verse 8 and the goat for a sin offering were done “beside [in addition to] the sin offering of atonement [Lev. 16:3,5].” Therefore, the offerings were whatever was necessary depending on the circumstances of the particular calendar day on which the Day of Atonement fell—offerings that we have already learned.

Feast of Tabernacles (Num. 29:12-38)

The Feast of Tabernacles was a seven-day feast. On the fifteenth day of the seventh month, the first day of the feast, the burnt offering consisted of 13 bullocks, 2 rams, and 14 lambs. On the next six days, the number of rams and lambs remained constant, but the number of bullocks decreased by one each day, so that on the seventh day, only seven bullocks were offered (see chart on page 174). The 13 bullocks on the first day represent Jesus and the 12 apostles at the beginning of the Gospel Age when the first Memorial was observed. Jesus died the following afternoon at 3 p.m., which was the same calendar day according to Hebrew reckoning, leaving just the 12 apostles. As time went on, there was a diminishing of the apostles, who represent the Church, until on the seventh day, only seven bullocks were offered. With the number of animals offered on that day being 7 bullocks, 2 rams, and 14 lambs, or “7, 2, 14,” the two rams and the 14 lambs remained the same throughout the seven days.

Numbers 29:35,36 tells about the eighth day: “On the eighth day ... ye shall offer a burnt offering ... unto the LORD: one bullock, one ram, [and] seven lambs of the first year without blemish.” Notice that this sequence of “1, 1, 7” occurred three times in the *seventh* month: on the first day, the tenth day, and the twenty-second day (Num. 29:1,2,7,8,12,35,36).

Now that we have been indoctrinated as to the significance of these numbers in the animals and what they represent from various perspectives, we cannot just fix *arbitrary* definitions when we study the Word of God. Rather, we have to see how the Bible as a whole uses what we are examining. That way we will not assign an arbitrary meaning when the Lord views the subject from another perspective and tells us about the perspective. In addition, we need to study the context where a symbol is found, for context determines the meaning in the final analysis. However, context would not be the determining factor if we did not know the history of the symbols that are involved.

Q: When the number of bullocks diminishes from 13 to 7, do the seven bullocks represent the Church?

A: Yes, seven, a perfect number, pictures the Church.

The number 8, for the eighth day, represents a new beginning. Here it would be the beginning of the Kingdom arrangement because when mankind come forth from the tomb, they will get a simple lesson of the meaning of these symbols. There will be a different thrust, or emphasis, on the nature of the truth as it is expounded to the world in the Kingdom, whereas the emphasis of truth we are concerned about is that which applies to the Church. When the Kingdom Age starts, the world will be made aware of Jesus’ personal sacrifice and the sacrifice of The Christ. They will be informed that a class had to be selected, developed, and approved in death, in conjunction with their Lord, before the Kingdom arrangement could be properly inaugurated. The reason for the delay will be known; namely, the sacrifice of The Christ, Head and body members, was not yet complete. Following the completion, the people will be made aware of the significance of the “1, 1, 7,” which is a rather simple lesson. The more complex features are primarily of interest to the Church.

Q: Does the “eighth day” in Numbers 29:35 represent the Kingdom?

A: Yes. The world will be apprised of what these sacrifices mean in a simplified picture. For instance, they will know that the seven lambs represent the seven stages of the Church down through the Gospel Age. They will understand that the purpose for the long delay between Jesus’ death and resurrection almost 2,000 years ago and the establishment of the Kingdom was to allow time for the completion of the Church class.

Comment: The one bullock on the eighth day would have to be Jesus alone because the Church's share in the sin offering is shown by the goat.

Reply: Yes. The Church's share in the sin offering is shown from three or four different perspectives in Numbers 28 and 29. There could be absolutely no understanding of this subject without the explanation of Leviticus 8, 9, and 16 in *Tabernacle Shadows*. Pastor Russell is not to be equated with an apostle, but he furnished keys of understanding. Indeed the truth that he was privileged to see is a "helping hand" for the royal priesthood.

Leviticus Chapter 25

Lev. 25:1 And the LORD spake unto Moses in mount Sinai, saying,

Lev. 25:2 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.

Verses 1-7 were God's commands, through Moses, regarding the sabbath *year*. We are familiar with the sabbath day, but now the Lord was giving instructions about the sabbath year. The count for both is very similar: six days (or years) preceded the sabbath, the seventh day (or year). Verse 1 tells that the commands for the sabbath year were originally given while the Israelites were still at Mount Sinai. The Tabernacle was being constructed, and they had not yet commenced their wilderness journey from the mount.

In verse 2, God told Moses to repeat to the children of Israel the declaration that when they entered the land He would give them, they were to start counting sabbath years. The counting was different for the sabbath-day ordinance in that even though it is stated in the Law, sabbath days *preceded* the Law. In other words, the sabbath day was reckoned earlier, but it was made mandatory under the Law when penalties were attached for any disregard of former practices or for disobedience to the new instructions given at Mount Sinai.

The sabbath *day* was probably practiced almost from Eden, and from the time that counting began, it was continuous—without a gap—from then through the wilderness wanderings and on into the Promised Land. In contrast, the sabbath *year* was a new arrangement that did not start to count until the Israelites entered the land, which was approximately 40 years after this instruction was given.

Lev. 25:3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

For six years, the Israelites could sow seed in their fields, prune their vineyards, and harvest fruit.

Lev. 25:4 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.

Since the seventh year was "a sabbath of rest unto the land," the Israelites could not sow their fields, prune their vineyards, or harvest fruit during that year.

Of course the land can be depleted of nutrients if crops are grown continuously and the sabbatical arrangement is ignored. The land becomes fatigued and is depleted of minerals. Today many farmers compromise by switching the crops from one field to another. For example, they may grow corn in a field for six years and then plant alfalfa there in the seventh year, for the latter supplies nitrogen to the soil. Observing this practice results in a practical

benefit to the farmers, for the land needs rest one way or another.

Notice that there are two “sabbaths”—a sabbath of rest for the *land* and “a sabbath for the *LORD*.” Therefore, one of the primary motives of the sabbath was spiritual, for that interim of time was to be used by the Israelites for study and meditation on the Scriptures. In addition, the Law was to be read to the nation at certain times. Hence the sabbath year was somewhat analogous to a yearlong convention in which these activities dovetailed nicely. Being prohibited from laboring in the usual fashion, the Israelites had considerably more time to do other things, and the Lord was saying, “During this time, I want you to especially concentrate on religious matters.” Thus the sabbath served a *double* purpose of helping the land and also helping the people, spiritually speaking. It is one thing to have rote familiarity with some of the Lord’s instructions, but it is better, if possible, to find the motive in back of them.

Lev. 25:5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

Lev. 25:6 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,

Lev. 25:7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

Why was this detail mentioned? From a natural standpoint, if a person did not sow a field or prune a vineyard, only a minimal amount of crops would grow—that is, less than usual—but there would be some crops. In the sowing of seed, the furrows were made deep, and extra seed was sown to make sure that all empty space was filled as much as possible to bring forth a good crop. However, when the field was not sown in the seventh year, some crops grew anyway but certainly not in the same abundance. Then the Israelites might have thought that they could harvest the minimal crops from both fields and vineyards and store them, even though it was the sabbath year. Therefore, it was stipulated that the Israelites could not sow, prune, or reap. What grew of itself in the seventh year could not be harvested (laid up or reaped), for going into the field or vineyard and collecting more than was needed for that very day was considered reaping. Taking only what was needed for each day, with none left over, was not regarded as reaping, or harvesting.

In Jesus’ day, the disciples walked through the field and plucked grain, rubbed it with their hands, and ate the kernels of wheat (Matt. 12:1-8). The Pharisees found fault, accusing the disciples of doing that which was unlawful—of working—on the sabbath day. But eating as they went along and not storing up anything extra was not prohibited in the Law. Verses 1-7 here in Leviticus are one of the simplest commandments, yet it was not properly understood. It is strange that sometimes the simplest instruction, the most specifically stated information, can be, and is, misunderstood because of various factors such as distracting thoughts or prejudice. The Law did not forbid partaking of the crops, but to gather them, to harvest them, was not allowed. How can we prove in this context that it was permissible to partake? We could reason falsely without verses 6 and 7: “And the sabbath of the land shall be meat [food] for you.”

What was the effect of these requirements? By being prohibited from sowing, pruning, and reaping in the seventh year, a property owner was brought down to the level of everyone else. Although he owned land, he could take only what he was able to consume on that particular day. To exceed that amount and have crops or fruit left over was considered reaping. Servants of all kinds—male, female, hired, and those who permanently belonged to a household—could go out and likewise partake, as well as the stranger who was sojourning in the land and residing on the property owner’s land.

Comment: For the Israelites to obey required faith, for they had to trust that the Lord would provide a sufficiency of food.

Reply: There were several effects, two of which were bringing all people down to the same common level and exercising faith not only for themselves but also for their herds and flocks. Both domesticated animals (“cattle”) and wild animals (beasts) were allowed to partake of the fields. In other words, for the property owners, it was hands-off with regard to whoever or whatever chose to partake of his crops and vineyards during the seventh year. Thus the sabbath was truly a rest and a wonderful blessing to all.

Q: Were the property owners allowed to keep animals out of the fields and vineyards during the preceding six years?

A: Yes, although another provision was that the ox treading out the corn could grab a stalk and eat it (Deut. 25:4). Working animals were not to be deprived of that benefit. Only in the sabbath year were the animals unshackled and allowed to go *freely* through the field. Of course during the six years, the domesticated animals could eat of the field but in a *controlled* sense. Otherwise, without the Law, all kinds of selfishness could creep in—and probably did through disobedience. Thus the Law was an exercise of *faith* and *strict obedience*.

Q: Does this freedom to eat mean that animals did not attack the Israelites in a sabbath year? For instance, an ox that showed a tendency to gore was restricted, but was it loosed in the seventh year? Similarly, wild animals were apt to attack man under certain circumstances.

A: These laws laid down principles. Just as a judge in a courtroom weighs all of the ordinances bearing on the subject and then tries to make a practical application that would be in harmony with the spirit of those injunctions, so the Israelites were to be similarly exercised. In connection with an animal that had a habit of goring, it would make sense to fetter him in an area where he could eat his fill yet not harm anyone. There are incidents in all of our lives that are not specifically covered in the Bible, yet examples, laws, principles, etc., provide instruction. Thus we would take the cases in Scripture that most closely parallel the situation for which we need instruction and try to reason on them. In addition, we would observe what Jesus, the apostles, and the prophets did during their lives. If we then try to exercise sound judgment, the Lord will appreciate our effort, probably even if we make a mistake. At least we would be looking at and trying to understand His requirements, and that spirit of obedience is highly commendable.

In the seventh year, the Israelites were not to gather the grapes of their vines “undressed”; that is, they were not to harvest the grapes of an *unpruned* vine but were to take only what they could eat each day. The word “dressed” is sometimes confusing. For instance, the priest “dressed” the lamps in the Holy, and part of that dressing was to cut dross off the wicks (Exod. 30:7).

Lev. 25:8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

Verses 8-55 pertain to the Jubilee cycle. What was the Jubilee in one sense?

Comment: It was based on cycles of 50.

Reply: In the final analysis, the Jubilee proved to be cycles of 50, but we first have to do some reasoning. The sabbath year was calculated by counting six years, and then the seventh year was a year of rest. The Jubilee year was a little different, but it was pointed out by a sabbath of

sabbaths, or seven times seven. Stated another way, the Jubilee was like a week of week-years (7×7 years = 49 years). However, the Jubilee did not start until the completion of the 49 years. In other words, the year of Jubilee began at the *end* of the 49 years. Some have mistakenly concluded that the year of Jubilee was the forty-ninth year, but that reckoning causes problems with Bible chronology. We believe the Pastor's way of calculating the Jubilee was correct, but for now we will just consider the Jubilee from a simplistic standpoint.

Q: Is the correct thought that after the *completion* of the fiftieth year, the sabbath cycles began to count again?

A: That's right. The Jubilee was *pointed out* by numbering "seven sabbaths of years ... and the space of the seven sabbaths of years shall be ... forty and nine years." The next year, the fiftieth, was the year of Jubilee. At the *end* of the fiftieth year, the next Jubilee cycle started to count.

Lev. 25:9 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.

"Then shalt thou cause the trumpet of the jubilee to sound" but—notice—*not on the first day of that year*. Rather, the Jubilee trumpet sounded on the *tenth day* of the *seventh month*. Therefore, the Jubilee year did not begin with the blowing of the Jubilee trumpet. The Jubilee year started on the *first day* of that year (the *first day* of the *first month*), but the Jubilee trumpet did not sound until well into the Jubilee year.

The same principle is followed in the United States. The year 1976, which began January 1, was the bicentennial, or 200th anniversary of this nation, but the celebration of the Declaration of Independence did not take place until the seventh month on July 4. Thus Israel's Jubilee (or fiftieth) year started at the beginning of the year according to the ordinary calendar, but the trumpet did not sound until the tenth day of the seventh month.

Q: Was the forty-ninth year also treated as a sabbath?

A: Yes. The forty-ninth and fiftieth years were *both* sabbath years, but only the fiftieth year was a Jubilee year.

Comment: Since every seventh year was a sabbath year, then years 7, 14, 21, 28, 35, 42, and 49 were all sabbath years, and years 49 and 50 were back-to-back sabbath years.

Reply: We saw this principle with the Day of Pentecost. Seven weeks ($7 \times 7 = 49$) led up to the fiftieth day, or Pentecost, and *both* the forty-ninth and the fiftieth days were sabbath days.

The years are very important in chronology, for there are other symbolic meanings. Not only is there a 1,000-year day, but there is also a 7,000-year day. The years are reckoned a little differently, but the same principles are in operation.

"In the day of atonement [the tenth day of the seventh month] shall ye make the trumpet [of Jubilee] sound throughout all your land." Has the antitypical Jubilee trumpet sounded yet? No! In the *Volumes*, the Pastor equated the Day of Atonement shofar blowing with the Feast of Trumpets, but actually, they are not the same. On the first day of each month, two silver trumpets were blown. On the first day of the seventh month, called the Feast of Trumpets, the two silver trumpets were blown seven times. That trumpet sounding marked the ten days leading to the Day of Atonement, when the shofar, the ram's horn, was blown. This distinction in trumpets harmonizes with Harvest truth because technically speaking, we are living in the

Millennial Age, but the Jubilee trumpet has not yet blown. Thus the first nine days of the seventh month are like the Lord's secret presence in the seventh-day reckoning, starting in 1874. When the *mighty* Jubilee trumpet sounds on the tenth day, a lot of things will happen, and *all* the inhabitants of the land will hear it (verse 10). To repeat: when the Jubilee trumpet is blown, *all* will know it.

Q: How do we harmonize the Jubilee trumpet with the fact that 1874 was the beginning of the times of restitution?

A: The Jubilee trumpet, still future, is different from the Feast of Trumpets. The Feast of Trumpets harmonizes with 1874, the beginning of the Second Presence. In other words, the Feast of Trumpets comprised seven soundings of the two silver trumpets (the Word of God), and we are in the seventh trumpet sounding. Who knows about that sounding? Only those who have their ears attuned to the Word understand it. The world, the inhabitants of the land, are unaware, but they will hear the Jubilee trumpet when it sounds. The natural man will appreciate that day because of the authority with which it will be announced.

Comment: Since we are in the seventh trumpet sounding of the Feast of Trumpets, but the trumpet on the tenth day of the seventh month is still future, the type shows that the times of restitution have begun but not restitution itself. The Jubilee trumpet, restitution, the reign over the world, and the inauguration of the Kingdom are still future.

Reply: Brethren may think of restitution from different standpoints. Its technical beginning was 1874, but not until the Kingdom is established will the curse be lifted and the sin of the world be forgiven.

Lev. 25:10 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.

In what way is the Jubilee year different from a sabbath year? The sabbath year was related to the land and to the property owner, his servants, and his flocks and herds having rest. The Jubilee year was related to the return of people to their families. In that return, a hired servant went back to his family, whereas previously he stayed or sojourned where the property was and had the liberty of partaking of the crops and fruit of the land on a common level. But in the year of Jubilee, hired servants were released from bondage to return to their families.

In other words, the Jubilee was a *higher* law than the regular sabbath year. As a higher law, it superimposed and rescinded certain judgments of earlier laws. Just as gravity always exists but is superseded by a higher law when an airplane goes up in the air, so the usual laws still existed, but the higher law of the Jubilee year superseded certain laws. As soon as the Jubilee year was over, the regular laws were again in effect.

There are a lot of interesting principles in the propriety of obedience to the Lord with the higher law superseding the lower law. As Jesus said, "The sabbath was made for man, and not man for the sabbath" (Mark 2:27). He was talking about a higher law superseding a lower law under a very unusual circumstance, but when that circumstance abated, the usual law was again in effect. The death penalty was attached to disobeying the requirements of the sabbath to make sure that the type was strictly enforced in its early days and, thus, that the sabbath was perpetuated in memory. As a result, when we read about the sabbath, we see the type in its clarity. If we went according to custom instead of the Lord's Word, there would be great confusion, and that is the problem with the world. With the emphasis on precedence over and over again, the original law has become so warped and distorted that it can hardly be

recognized. Today people tend to take the exception as the general rule, and they take the general rule as the exception—exactly the opposite. That can be our problem too in trying to understand the Bible, unless God helps us.

Lev. 25:11 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.

Lev. 25:12 For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

Just as in the yearly sabbath, there was to be no sowing or reaping in the Jubilee year. Instead the Israelites were to “eat the increase thereof out of the field.” Thus they could eat, but they could not sow seed or harvest.

Lev. 25:13 In the year of this jubilee ye shall return every man unto his possession.

Lev. 25:14 And if thou sell aught unto thy neighbour, or buyest aught of thy neighbour's hand, ye shall not oppress one another:

Lev. 25:15 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:

Lev. 25:16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.

Lev. 25:17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.

“According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish [decrease] the price of it.” Prices were adjusted according to the number of years that remained until the next Jubilee year. Suppose that a stranger came on the scene and wanted to buy property for the interim period until the next Jubilee. If he found that 25 years yet remained, then half of the time period had expired. Therefore, whatever the owner asked for his property for 25 years' use would have to be half of the value for a 50-year period. Thus the price of land increased or decreased depending on the number of years until the Jubilee. For example, if 20 years remained, the land was more valuable than if only ten years were left.

The fruit or crop that was grown on the land and sold to the public had a market-value price, but verses 13-17 pertained to the purchase of *land*. How near or far the next Jubilee was had a bearing on the financial value of property. Thus the clause “according unto the number of years of the fruits he shall sell unto thee” referred to the expected annual yield each year.

“Ye shall not therefore oppress one another; but thou shalt fear thy God.” In other words, no unfair price was to be charged lest the Israelites be guilty of oppression and greed. If a person had business acumen, he realized what the property was worth based on the nearness of the Jubilee and was not to take advantage of anyone. Some people just think from year to year, whereas others have long-range vision, and a short-sighted person was not to be dealt with deceitfully by a greedy landowner.

Q: What was the antitypical significance of the silver trumpets being blown on the first day of each of the first seven months?

A: The seven trumpet soundings each month represent the seven stages of the Gospel Age. The literal sabbatical arrangement was for *natural* Israel in the type, but it has a higher spiritual lesson for the Church, the *spiritual* Israel of God. The following summation may help.

A Jubilee day was Pentecost.

A sabbatical year was the seventh year.

A Jubilee year was the fiftieth year.

The Jubilee of Jubilees was the 2,500th year (50 x 50), ending in 1874-1875.

Lev. 25:18 Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

Lev. 25:19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

Lev. 25:20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

Lev. 25:21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

Lev. 25:22 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.

God anticipated the Israelites' question: "What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase." Right away we are impressed with His answer: "Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit *for three years*." In most cases, the Israelites did not live until the next Jubilee, but they were thinking ahead and saying, "When you institute this arrangement, there will be a three-year period. What will we do at such times?" God assured them that the crop just before the Jubilee would be so plentiful that when they harvested it, the food supply would be three times the normal harvest. Of course the Israelites needed *faith* to trust God, for three years was a long time to have sowing and reaping restrictions.

Moreover, if the Israelites were obedient and exercised faith, God promised that they would dwell in safety. Therefore, they would have no problem with enemies. Thus the Jubilee would bring multiple benefits, in addition to food, if the people trusted God.

Comment: If the Israelites were rightly exercised, the provision of daily manna for the 40 years in the wilderness developed faith for the subsequent Jubilee arrangement.

Reply: Yes, God gave a two-day supply of manna on the sixth day to carry them through the sabbath.

"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." The "old fruit" was what lasted from the sixth year to the ninth year.

Lev. 25:23 The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me.

The land was not to be *permanently* sold, for it had to return to the family and tribe at the fiftieth year. Hence the land was really leased if it was "sold" between Jubilees.

Why were the inhabitants of the land, the Jews themselves, called “strangers and sojourners”? This statement was true from the standpoint that the land was the *Lord's*.

Lev. 25:24 And in all the land of your possession ye shall grant a redemption for the land.

A “redemption” for the land had to be granted; that is, at the fiftieth year, no one could hold on to land that was not rightly his, for it had to return to the proper family and tribe. The Jews were to make sure that this communal obligation was carried out. If this requirement was violated, the others had a responsibility to expose the guilty party, bring him to “court,” and settle the matter according to the Law.

Lev. 25:25 If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

Lev. 25:26 And if the man have none to redeem it, and himself be able to redeem it;

Lev. 25:27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

Lev. 25:28 But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.

The Revised Standard is a little clearer. “If your brother becomes poor, and sells part of his property, then his next of kin shall come and redeem what his brother has sold. If a man has no one to redeem it, and then himself becomes prosperous and finds sufficient means to redeem it, let him reckon the years since he sold it and pay back the overpayment to the man to whom he sold it; and he shall return to his property. But if he has not sufficient means to get it back for himself, then what he sold shall remain in the hand of him who bought it until the year of jubilee; in the jubilee it shall be released, and he shall return to his property.”

In a Jubilee year, the land had to return to its original family and tribe, so what is the distinction here? Verses 25-28 are talking about the redemption of property in a case of *poverty*, and not about a normal lease, as earlier. If a man was forced to sell his land because of poverty but had a relative of means who could help him, the person to whom the land was sold got reimbursed. In this situation, the poor man who had to sell his land could buy it back *before* the Jubilee, but when he did this, the buyer was reimbursed for the full price plus any surplus that had accrued in the interim. Thus the buy-back price—say, three years later—was more than the original cost. Therefore, if the man himself became prosperous in the meantime, he could buy back his own property by paying the original price plus any overage. Otherwise, the property remained with the buyer until the Jubilee, and then it automatically reverted back to the family with the original property rights without any repayment being involved.

This redemption arrangement for an impoverished person prevented shenanigans, for otherwise, a man could sell his property and use the money for other things. Then when the buyer improved the property, the man would redeem it for the same price, thus defrauding the buyer.

What is the spiritual lesson? The blowing of the Jubilee trumpet is still future with regard to all the inhabitants of the land. Meanwhile, an arrangement has been made for the poor in spirit, the consecrated, during the Gospel Age. As a kin, Christ redeems their life rights. In other words, in consecrating, Christians sacrifice the earthly life rights that would have been theirs

had they remained on earth and waited for restitution. The exception in the spiritual picture is that Christians cannot renege on their consecration. Stated another way, Christians get restitution life rights in advance of the world—that is, before the Jubilee release of the future—and then lay them down in sacrifice at the time of consecration.

Lev. 25:29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it.

Lev. 25:30 And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee.

Lev. 25:31 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.

Lev. 25:32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.

Lev. 25:33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubilee: for the houses of the cities of the Levites are their possession among the children of Israel.

Lev. 25:34 But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

Three conditions applied to the sale of a house somewhere in between Jubilees, that is, during a 50-year period of time.

1. A house within a walled city could be redeemed, or purchased back, within a full year after it was sold. Otherwise, if the year lapsed, the house permanently belonged to the purchaser.
2. A house outside of a walled village—that is, out in the open—was “counted as the fields of the country” and could be redeemed anytime up to the Jubilee. Redemption was the seller’s option up to the time of the Jubilee. If the house had not been purchased back when the Jubilee occurred, it returned to the seller without the payment of a price. Stated another way, when the lease ended at the year of Jubilee, the house went back to the original owner.
3. A house owned by a Levite could be redeemed at any time up to the Jubilee. If the house was not redeemed, then it automatically reverted back to him at the Jubilee. Thus a Levite who sold his house had the option of redeeming his house at any time in the interim period or waiting for the Jubilee, at which time the house went back to him.

Under the Law, 48 cities were appointed to the Levites, and of that number six cities (three on each side of the Jordan River) were set aside as cities of refuge (Num. 35:6,7,14). The Levites lived in these cities when they were not performing Temple service in Jerusalem. Not only did the Levites have houses in these walled cities, but “suburbs” were allotted to them, that is, a certain amount of land surrounding each city, or town. The Levites could not sell any of this property under any circumstance, for the suburbs were *communal* property for their support. Whatever was grown in that area was parceled out to the Levites according to their need.

A Levite might feel that because he worked a part of the suburbs or had someone else take care of it, he had the liberty of permanently selling the outside property, and no doubt this

practice was tried at one time. However, the injunction of verse 34 forbade permanently selling the property or house at any time: “But the field of the suburbs of their [the Levites’] cities may not be sold; for it is their perpetual possession.” Nor could a Levite permanently sell his house, as stated in verse 33: “And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubilee: for the houses of the cities of the Levites are their possession among the children of Israel.”

Q: Were all of the Levites’ houses in the Levitical cities, and were the suburbs strictly for agricultural purposes?

A: Yes. The dimensions of the suburbs are given in Numbers 35:4. The thought is not that every city was mathematically the same acreage but that surrounding a Levitical city, a specific peripheral area was designated as the suburbs. Outside of the suburbs was the open field, which anyone within a particular tribe could purchase if it was not being used.

Q: Is there a spiritual lesson?

A: We will have to think about that question. Certainly the Levites pertain to the Christian call of the Gospel Age, but where to draw the line between natural and spiritual is the difficulty.

The intricacy of detail that is given in connection with the year of Jubilee is interesting. There are sample demonstrations of all kinds of contingencies that might arise and how they would be handled.

“Redeeming” meant getting back something that was sold before the Jubilee. However, the return of a house in the year of Jubilee was not a matter of redeeming because in such cases, it automatically reverted back to the original owner.

Lev. 25:35 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.

Lev. 25:36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

Lev. 25:37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

Lev. 25:38 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.

Verses 35-38 pertain to simple matters of proper judgment with regard to loaning money to a fellow Jew who was in want, or need. Someone could give a loan to another person, but he could not exact any interest, called “usury,” on that loan. The requirement was “if thy brother be waxen poor, and fallen in decay with thee.” Thus a person in need was to receive relief, or welfare. If he was completely out of funds, it would be difficult for him to repay the loan. Perhaps his poverty was due to illness, for example, so he had no source of income. In such cases, neighbors were to make some arrangement for him to receive minimum shelter, food, and clothing so that he would not perish.

Q: Is the assumption that the person had already sold his house and property? If he was still down-and-out after that, he was to be helped.

A: Yes. However, if and when such a person began to get on his feet again and was able, he

was expected to take less and less relief until he was self-supporting. Also, no interest was to be charged on whatever he wanted to repay. “Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.”

There were circumstances, however, where both parties, the lender and the borrower, were wealthy. The one individual wanted a loan from the person with more abundance in order to negotiate a business deal. Since the borrower was a man of means with plenty of income, he could not just ask for the loan and expect to get it. In this case, an “increase” was proper; that is, the borrower should expect to pay interest. Usury under that circumstance was permissible.

Thus there were three categories: the person who was poor, the average person with average means, and the affluent person. In the giving of loans, there was a different judgment with each of the three categories. The poor received welfare, and no usury was exacted. The average person was expected to pay back a loan, but interest could not be charged. The wealthy person was expected to pay back the loan with interest.

Comment: Verse 35 in the RSV reads, “And if your brother becomes poor, and cannot maintain himself with you, you shall maintain him; as a stranger and a sojourner he shall live with you.”

Reply: Yes, the one with more means was compelled to take in the poor man. If there was a problem and someone else was in a better position to take the poor man into his home, the judges could make that decision. Or perhaps there was a collective responsibility to help the indigent man. For example, someone who had a large piece of property could let the poor man work the relatively unused portion, someone else could give part of a dwelling, still another person could donate food, and a fourth individual could provide clothing. In any event, the impoverished man was to receive relief, yet the donations were left to a person’s own judgment because no penalty was attached for failing to help. The Law simply required the Israelites to watch out for those who were in need and to give on a freewill basis. Similarly, the Christian obeys Christ in proportion as he knows God’s will, and there are varying degrees of doing that will. The Scriptures teach the right way to do things, and the Christian has to make a judgment as to how to apply it and then act accordingly.

Comment: In verse 38, God said to the Israelites, “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.” He was saying in effect, “I freely gave you this land with all of its blessings but with few conditions.”

Reply: Yes. When the Israelites entered the land and the tribes were given parcels by lot, it was not spelled out as to what each individual would do. A family was given property, and those who worked the land industriously, utilizing it well, staked out individual claims. These claims were settled within the family. When that practice was followed for a number of years, a particular portion became the property of a certain individual—as if it was deeded. But when the Israelites originally entered the land, the Law did not specify where every person of a certain tribe would stake out his little piece of property. God freely gave the Israelites their land, so they were to treat it as good stewards.

Since the Levites had no inheritance in the land, they were not landowners like the other tribes. Instead the Levites were given cities with “gardens” outside in a very limited peripheral area called “suburbs.” As the Levites increased in number, these gardens could not sustain them, so they really depended on the tithes of the people for food, clothing, etc.

Q: What were some reasons a person might lease a Levite house in a city of refuge?

A: Since the Levites judged people in moral issues, a person might have a friend there or might

want to be near someone who had fled there for refuge. Perhaps, too, someone wanted to have a second house near some property he owned or as a convenience along another line. Of course the Levite could redeem the house at any time, so living there was temporary at best.

Comment: Since an innocent person who was granted immunity in a city of refuge had to stay there until the high priest died, a family member might want a home in that same city to be near him.

The judges were familiar with the Law because it was read to the nation every seven years. When a problem was brought to them, they were supposed to render a decision based on a stipulation in the Law that was as close as possible to the current circumstance. Thus test cases were used to answer any unique situations that arose. In other words, the Law did not answer every question, but it had a broad application of instances from which one could choose and try to determine the Lord's will in a particular situation.

Lev. 25:39 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:

Lev. 25:40 But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee:

Lev. 25:41 And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

Lev. 25:42 For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

Lev. 25:43 Thou shalt not rule over him with rigour; but shalt fear thy God.

Verses 39-43 pertain to fellow Israelites who became poor and could sell themselves as a "hired servant" until the year of Jubilee. At that time, a hired servant could leave with his wife and children. In contradistinction, a "bondservant" who acquired a wife (or a wife and children) while under servitude could leave after seven years, but his wife and children could not go with him. If the bond servant wanted to stay with his wife, the master bored his ear through with an awl, and the bond servant remained with his master permanently (Exod. 21:4-6). Thus there were three classes of servant: the hired servant, the bond servant, and the servant who had his ear bored through because he loved his master and did not want to be released.

In reading this chapter of Leviticus, we can see that when the Jubilee came, it was a year of *much* activity. Many different and complex situations that had arisen in the previous 49-year period now had to be resolved within a year.

Lev. 25:44 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.

Lev. 25:45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.

Lev. 25:46 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.

Verses 44-46 pertain to the heathen and strangers who became bond servants, which were a lower category than fellow Jews who became hired servants.

If we speak in broad terms about the inheritance of the future, those who make their calling and election sure and become members of the Little Flock will be not only individuals in a position of great prestige with immortality but also kings who eventually exercise prerogatives over a vast, vast domain. They will be of a higher status than others. Thus not all rankings will be equal, for God will give various positions of honor as it pleases Him, making one vessel of more honor than another (Rom. 9:21; 2 Tim. 2:20). It is not a matter of justice and equality that everyone gets the same honor. Whatever a person earns and obtains in the future, he will be satisfied for several reasons. For one thing, those of lesser honor will see that they did not merit the higher status. Moreover, those who do not attain the Little Flock but were of equal ability—whether in the Gospel Age or earlier—will be abundantly rewarded in other areas.

There will be different degrees of honor in the Kingdom, not only between the Little Flock and another class, such as the Great Company, but also within the Little Flock itself. Thus way into the future, there will be both individual and collective preferences *according to God's will*. All will be satisfied, and there is also the possibility of promotions. The Bible is silent on the far-distant future, but there is nothing to preclude an individual from advancing from one status to another a million years from now. In areas where individuals are very talented, they will grow and enlarge, and their happiness will increase. All will be thoroughly content with their particular role—whether it is in music, writing, science, or something else.

Certain rigid laws will be laid down in the Kingdom Age but not in the ages to come. Beyond the Millennium, there can be all sorts of enlargements of which we have no concept now. The only thing the Scriptures seem to indicate is that no one else will attain to the status of those who make the highest grade in the Little Flock. However, others will be close to that status.

During the Kingdom Age, the apostles will be the 12 foundations, but beyond the Kingdom is another matter. It is necessary to have that fixed arrangement as a start, but throughout eternity God will select those for the highest positions and honors. To get things done, He will have certain laws for the Kingdom, but some of those laws may be of a temporary nature. Some moral laws are eternal, but other circumstances, contingencies, and arrangements will be expedient for the Kingdom and can change.

Q: Is there clarification for the thought of the 12 apostles not always having the preeminence?

A: The description in Revelation 21:2,14 about the New Jerusalem coming down from above pertains only to the Kingdom Age. Some may earn higher qualifications and advancement in the illimitable future. The point is that we must not shorten God's hand as to what He can and cannot do. The Scriptures tell us that He cannot lie and that He cannot violate the principles of justice and love. There will be perpetual harmony, but within these attributes, gradations of action can be taken that are, and always will be, His prerogatives as Emperor of the universe.

Q: At the present time, consecrated women are bound to certain restrictions and limitations, but after the Kingdom Age, couldn't some sisters in the Little Flock have higher positions than brothers?

A: Yes. The 144,000 who attain the Little Flock will include both men and women of the Gospel Age. For example, since sisters cannot be elders, some qualities they may possess have not yet been exercised. As far as we know, the number 144,000 will remain constant based on the closing of the east gate in the Third Temple.

Comment: The Ancient Worthies were restricted by not having the high calling open to them. Other than their attaining spirit nature at the end of the Kingdom, we do not know what high honors and glory may be in store for them in the future.

Reply: Yes, in their spirit resurrection, degrees of advancement may await them. For example, Moses has qualities that are just unbelievable, and how far he will advance in the millions of years that lie ahead, we have no idea at present. Infinity will never be boring or stagnant. There are people who will blossom more and more to their full capacity in areas they never even dreamed of. Some are unaware of the great talents they possess because of their position in the present life. For instance, today almost everyone is a misfit in the area of employment, which is merely a means of earning a livelihood and supporting a family. A person is limited by the locale and opportunities that are available. Eternity will not be boring.

The Little Flock have the honor and privilege of bringing a sick human race up to perfection and of exercising mercy and patience with people of like temperament. Their role in the Kingdom will be very gratifying to them. Beyond the Kingdom, when everyone who gets life has been brought to perfection, there will be other works for the Church to do. The Bible is concerned with the sick world now—either with us, who are in need of cleansing and development, or with the world later. But beyond the Kingdom, there will be other completely new avenues of development.

Lev. 25:47 And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

Lev. 25:48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

Lev. 25:49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

Lev. 25:50 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.

Actually, these laws are so deep that to plumb them in each situation would take considerable time. Here a Jew became so indebted that the only way to repay what he owed was to sell himself as a bond servant (or bond maid), and the sale was to a stranger or a sojourner, not to another Jew. In other words, the situation could develop where a stranger or a sojourner became rich and could purchase an indebted Israelite as a bond servant. Subsequently, if opportunity or prosperity came, either the bond servant could redeem himself or a kinsman could purchase him. The number of years until the Jubilee was a factor in determining the price.

There are legal cases involving a person who is injured and becomes incapacitated for work. The judge makes a determination on the injured party based on whether the incapacitation was caused by someone else's negligence. It is reasoned that an able-bodied man, had he not been injured, could have earned "x" amount of money for the rest of his life. That estimated sum of money is fixed as the penalty against the one who was responsible for the injury. Of course the age of the injured party is also a factor, and the money is calculated to his age of retirement. Thus, although the terminology is different, the principles of the Law of Moses enter into civil law in the United States and Britain.

Lev. 25:51 If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for.

Lev. 25:52 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.

Lev. 25:53 And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.

Lev. 25:54 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.

Lev. 25:55 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.

On the one hand, the Lord favored His people and thus dealt with them differently than with the heathen or strangers; that is, there was a different code of action for the Israelites. On the other hand, the Israelites were under a more *stringent* law of penalties for disobedience. Therefore, if an average Jew and an average Gentile resident in Israel came before a common law of justice in which the Jew was given more favorable prerogatives, he also was judged more severely when he did something wrong in certain situations.

Comment: The principle is the same with the Christian now versus the world later. In the present age, the promises for faithfulness are greater, but much must be sacrificed that is not necessarily sinful.

Reply: By faith the one who accepts Christ has to swim against the current in the Gospel Age. The world, the flesh, and the devil are against the Christian in a more pronounced way than will happen with the world in the Kingdom Age, for at that time there will be no lion or ravenous beast (Isa. 35:9). Yes, the highway will be uphill, but many obstacles will be removed. The Gospel Age is an age of suffering and self-denial, but faithfulness brings a greater reward. As Jesus said (paraphrased), "Everyone who has faithfully used much will be given more than the individual who has faithfully used little" (Matt. 25:29; Luke 19:26). Those who have more of this world's goods, a higher intellect, etc., have more trials and responsibilities and hence are judged more critically. Therefore, if they are faithful, they will get a greater reward, for it is harder for them to make their calling and election sure. The Scriptures seem to hint that not many teachers will make the Little Flock, proportionately speaking (Matt. 5:19; James 3:1). Thus if one is faithful in that position of responsibility, who could find fault?

Comment: Verses 38, 42, and 55 emphasize that the Israelites and the land are the Lord's. "For ... the children of Israel ... are my servants whom I brought forth out of the land of Egypt: I am the LORD your God."

When the Jubilee year came, all kinds of questions arose, and there was a lot of motion and movement. For that reason, the Lord gave numerous instructions in this twenty-fifth chapter.

Comment: If the Lord gave so many instructions for the Jubilee back there, then certainly the Little Flock are being schooled now so that when the Kingdom goes into operation, they will immediately know what to do, what the chain of command is, how to handle the logistics, and when the resurrection will occur, among other things.

Reply: Yes, we have suggested that the interim since the resurrection of the sleeping saints has been a schooling time in earth's atmosphere for those who attain the Little Flock. The saints are

being apprised of their responsibilities, and they are studying the lives of those individuals over whom they will have a charge.

Q: When will the feet members get their schooling and orientation?

A: No doubt God has taken that situation into consideration. Not only can others instruct them quickly, but they will be given assignments according to capability under that circumstance.

Review of Leviticus 25

This review will deal somewhat with the mathematics of the Jubilee cycles but will not bring them down to our day or discuss them from the standpoint that is presented in the *Second Volume*, which shows when the antitypical Jubilee began and when it will end. Rather, our study now will treat expressions used in certain portions of Leviticus 25 that need clarification.

The chapter starts by laying down instructions with regard to the sabbath year. When a sabbath year occurred, there was to be neither sowing nor reaping. God made provision so that in spite of the loss of a year's crops, there was more abundant fruitage from the land. This discussion will come up in verses 18-22 under the subhead "Sowing and Reaping" on page 208.

Trumpets in Leviticus 25

Just recently a little detail clarified in our own mind, and we know of no other writings on this point. We will begin by considering the trumpets. Under the Law, a trumpet sounded at the start of each month, that is, at the new moon. Then, at the beginning of the seventh month, there was the Feast of Trumpets. On the tenth day of that seventh month, the month that commenced with the Feast of Trumpets, there was a sounding of the trump of Jubilee on the Day of Atonement.

First, we will discuss the kind of trumpet, the horn itself, that was blown at the beginning of each month, at the beginning of the seventh month, and on the Day of Atonement. Verse 9 mentions the word "trumpet" twice and the word "jubilee" once: "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." Of course the year of Jubilee was the fiftieth year, which followed seven sabbaths of years ($7 \times 7 = 49$), but to what does the word "jubilee," mentioned more than a dozen times in chapter 25, refer?

Comment: Young's *Analytical Concordance* says that the Hebrew *yobel*, rendered "jubilee," is usually associated with a "time of shouting."

Reply: The ram's horn was used, and when this Jubilee trumpet was blown, its sound signified *jubilation*, a noise of *joy*. During that year, man was returned to his first estate; that is, for Israelites who had lost or sold their property, the land came back to the original family.

In one case, the word rendered "jubilee" is the Hebrew *teruah* instead of *yobel*. Let us read verse 9 again: "Then shalt thou cause the trumpet of the jubilee [*teruah*] 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." All of the other instances in Scripture where "jubilee" is used are the Hebrew *yobel*, so the question would be, What is the distinction in verse 9? The word *teruah* describes the nature of the horn itself; namely, it is a *ram's horn*. While *yobel*, the other word for "jubilee," certainly implies the sounding of the ram's horn, it signifies the *sound* of the Jubilee.

Next, we will consider the word "trumpet" in verse 9. "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.” The King James margin has “loud of sound” rather than “of the jubilee to sound.” “Then shalt thou cause the *trumpet loud of sound* on the tenth day of the seventh month, in the day of atonement shall ye make the *trumpet* sound throughout all your land.” In both cases, the word “trumpet” is the Hebrew *shophar*. That Hebrew word is used many times in the Bible, but here in Leviticus 25, the Jubilee chapter, it is only in verse 9. The ram’s horn, the shofar, is usually thought of as giving a *long* sound. In other words, the shofar blowing on the Day of Atonement was different in that the horn sounded long.

Until very recently I was under the false impression that silver trumpets were blown at the beginning of each month. However, while silver trumpets were blown on many occasions, that was not true on the first day of the month, for a *ram’s horn* was blown to announce the new moon. The first day of the seventh month was called the Feast of Trumpets, and almost surreptitiously the word “feast” infers the number 7. Thus, on the first day of the month, the ram’s horn was blown once, and on the first day of the seventh month, the Feast of Trumpets, there were seven blasts. What was the difference in the sounding of that same horn on the tenth day of the seventh month? On the Day of Atonement, the trumpet sounded *long*, whereas the other blowings of the trumpet were *short* blasts lasting for perhaps only a second. On the first day of months 1-6 and 8-12, there was *one short* blast, and on the Feast of Trumpets, the first day of the seventh month, there were *seven short* blasts. In this manner, the seventh month was marked as being very unusual and different from the other new-moon months, for it contained the Day of Atonement.

Incidentally, today Jews identify the first day of the seventh month with Rosh Hashanah, for they consider the seventh month to be the first month of their civil year. However, that change, or thought, is not sanctioned anywhere in the Old Testament. Abib was the “beginning of months” (Exod. 12:2; 13:4).

The point is that the same horn, the shofar, was used both at the beginning of a month and on the tenth day of the seventh month. The difference was in the way the horn was blown. One short blast signified a new moon. Seven short blasts indicated the seventh month, the month in which the Day of Atonement would occur. When that day came on the tenth of the month, there was a long blast, somewhat like a siren.

Joshua 6

The Hebrew word *shophar* is mentioned a number of times in this chapter (verses 4-6, 8, 9, 13, 16, and 20), and the Hebrew word *yobel*, rendered “ram’s [horn],” is mentioned in verse 5. The difference is that as the priests were marching around Jericho, they blew short blasts on these horns. The account does not state how long the intervals were between these short blasts. The point is that as the priests circled the city, they kept tooting their horns. No doubt the inhabitants of Jericho thought the marching of the Israelites was foolish, but the horns kept sounding. When the people were to shout at the end of the seventh circling on the seventh day so that the walls of Jericho would fall flat, the priests used the same horns, but this time they blew with a *long* blast. This long blast was not identified with any of the prior short blowings. In other words, even for the seven circuits around Jericho on the seventh day, the blasts were repetitive and short—until Joshua gave the signal. Then there was one long sounding through the ram’s horn, the people shouted, the city walls fell down flat, and the people marched straight forward. “And it shall come to pass, that when they make a *long blast* with the *ram’s horn* [Hebrew *yobel*], and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him” (verse 5).

I have not read or heard anything about this distinction in the trumpet soundings, but in

looking up something else, I was struck by that factor. Then the question arose, How can the ram's horn always be blown yet be so different on the Day of Atonement? The clue is here; namely, the signal to make the *long* blast is recorded in verse 5. We have had previous studies to show that the blowing of the trumpet at the beginning of the seventh month for the Feast of Trumpets was not the same as the blowing on the tenth day of the seventh month. The instrument was the same, but a different type of note was blown. In other words, the Jubilee trumpet *has not yet been blown*. Even though we are in the seventh month, the month of the Feast of Trumpets, antitypically speaking, and even though there has been a trumpet and a messenger blowing that trumpet in each of the seven stages of the Church, a careful distinction should be made between that and the Jubilee trumpet. When the Jubilee trumpet sounds, *all* will hear it. Leviticus 25:9 reads, “*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.*” When the Day of Atonement came and the Jubilee trumpet blew, *everyone in the nation* was aware that it had sounded. *In the antitype*, the distinction in the sound, the *message*, will make the difference. Faithful priests of God blew all seven trumpets, but the blast that the people heard was the long blast of the Jubilee trumpet. Yes, the people may have heard the previous short trumpet blasts, but those messages did not mean much to them. To the contrary, when the walls of Jericho fell down, the “message” was meaningful.

Sowing and Reaping in Leviticus 25

Leviticus 25:18-22 tells about sowing and reaping with regard to the seventh (sabbath) year, as follows.

“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.”

When the Law stipulated that there was to be no sowing or reaping in the seventh year, the Israelites were concerned as to what they would eat during that year. Verses 18-22 reaffirm as to when the Jewish year began. From the standpoint of the calendar and the solar year, when was the sowing done?

After the rains came, the land was plowed, and the seed was sown. In other words, depending on the particular crop, sowing occurred from late fall through winter to just prior to spring, that is, from October to March, for spring began the year. Thus the sowing took place in the *last half*, or end part, of the year; that is, the reaping occurred before the sowing in the calendar year because the sowing took place in the winter months of the prior year. When the new year began in the spring, the Israelites took the wave sheaf offering, the firstfruits of the land, representing the resurrection, and 50 days later was Pentecost and a reaping. Then later, up until the Day of Atonement and beyond, there was the Feast of Ingathering, which was also a reaping. Hence the reaping started in Abib and continued into the seventh month, and the laying down of seed was done earlier, in the prior year. To repeat: Reaping was done from March to October (in the *first half* of the year), from Abib into the seventh month—through all

three major feasts (Pentecost, Passover, and Tabernacles, or Ingathering).

A clue here in Leviticus 25 confirms this thought. Notice again what the people said: “What shall we eat the seventh year?” Then they explained, “Behold, we shall not sow [the seventh year], nor gather in our increase.” They did not sow in the end of the seventh year, and they were not allowed to gather in the increase earlier in the year. Now the question is, How were three years involved?

Verse 21 starts with the sixth year: “Then I [God] will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.” When the Israelites were in the sixth year, they knew that the next year would be the seventh and thus a sabbath year. Therefore, the first thing they did in the sixth year was to reap, and that reaping was to be *so fruitful* that it would last *three years*. In other words, the reaping that occurred in the first half of the sixth year had to last for three years. What happened in the fall of the sixth year, for which no injunction was laid down? The Israelites did not sow because they knew they could not do any reaping in the seventh year. Why should they sow and have a wasted crop, since they could not reap from March to October in the seventh year? Moreover, they could not even gather in the “increase,” meaning that which grew of itself. In a sabbath year, the Israelites could not take any more than they could eat on the spot; that is, they could not take any excess home with them for a future meal, for that would be reaping.

The prohibitions were clear: “What shall we eat the seventh year? behold, we shall *not sow, nor gather in our increase.*” With these prohibitions, it was only natural for the Israelites to wonder right away about the next (or eighth) year. If they did not sow in the last half of the seventh year, how would they eat in the eighth year? Thus they asked, “How can we reap what we have not sown?” From their standpoint, the whole eighth year was wasted. They were thinking ahead: “We have a problem, for when it comes to the eighth year, the year after the sabbath, we cannot reap what we have not sown.” Note: If the year began the other way around—that is, if the year began in the fall—the Israelites would have been able to both sow and reap in the eighth year. Therefore, these verses prove that the reaping preceded the sowing in the Jewish calendar year.

Next, God said in effect, “I will command my blessing upon you in the sixth year. Your harvest will be so bountiful in the beginning of that year that it will last three years: the sixth, the seventh, and the eighth years.” The Israelites were allowed to sow in the eighth year, but they could not reap. Thus there was nothing to reap until the ninth year. “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” (verse 22). The sowing took place in the *last half* of the eighth year, making reaping possible in the *first half* of the ninth year. Here is a proof that the Jewish year began in the spring in the month of Abib, or Nisan.

In speaking on this subject, many brethren have stated that the year began in the fall with the civil year, but that is not the case. The year began in the spring with the ecclesiastical year, which started with the first month and continued through the seventh month. What happens in the Kingdom is another matter, but the Old Testament is clear with regard to the past. In fact, *all* months in the Old Testament are based on the ecclesiastical year, which began in the spring.

Q: Is there an antitypical significance for the three years?

A: I do not know. The three years were definitely a test of faith, for the Israelites had to trust that God would provide enough food. Certain portions of the Law are strictly humanitarian, but the preponderant part is typical. Thus, in treating the Law as a whole, we can say that it is spiritual in its symbolism, but that does not mean every verse and picture are to be taken in a

spiritual sense. And sometimes there is a moral lesson.

Jubilee Year in Leviticus 25

When the fiftieth year came, a lot of activity occurred. The Jubilee year began in the spring. Since it was the beginning of a new year, the calendar did not change. However, the trumpet of Jubilee was not blown until the tenth day of the seventh month.

In this year of Jubilee, slaves were released, people returned to their property and got their homes back, etc. But when in this fiftieth year did the return of goods and property take place? The return probably happened on the *same calendar day* that the sale (or lease) of the land had occurred in an earlier year. From a practical standpoint, this arrangement would have kept all transactions from happening on the same day, in which case, there would have been great confusion. Thus there was a whole year for millions of releases to occur. Since the Scriptures do not specify, it is reasonable to suppose that the contracts were spread out in this manner.

When a person put his property up for sale, the price was predicated on the date of the next Jubilee. In effect this reckoning prevented greed, for the value of the land increased or decreased according to the closeness of the next Jubilee, when the property would go back to the original owner. Therefore, the “purchase” of a piece of property was actually a lease, for it was not a permanent sale. Generally speaking, the lease was in effect until the year of the Jubilee release. The value of the land depreciated as the Jubilee year got nearer.

The antitypical Jubilee began in October 1874, but the trumpet of Jubilee will be blown when the Kingdom is inaugurated. Thus the beginning of the year from a *technical* standpoint is one thing, and the *practical* beginning is another. As an illustration, midnight is the beginning of any solar day, but how much business is conducted between midnight and sunrise? When sunrise comes, people go to work, and there is much activity. Accordingly, sunrise can be likened to the resurrection morn and the establishment of the Kingdom when everyone will know that God and Jesus are reigning. In summary, the antitypical year of Jubilee began in October 1874, but the blowing of the trumpet apprising the nations is still future and will occur when the Kingdom is established.

Now let us think of the year of Jubilee as being the 1,000-year Millennial Day, which starts with darkness. When will the dead come forth from the tomb? People will start to come forth when order has been established in the earth and society is ready to receive them, the last being first. The dead will be raised gradually, in stages. (Only the Ancient Worthies and certain others will be raised right away.) The living generation, those who survive the Time of Trouble, will be dealt with first, for society will have to be set in order and laws laid down before the general resurrection begins. Then, when those who recently died come forth, the living generation will be able to acquaint them with the changes and assist them. Just think how bewildered Adam would be if he were among the first to be resuscitated! Spreading the Jubilee release throughout the Kingdom Age seems very reasonable. As shown in the type of the year of Jubilee, time will be needed for each generation as it comes forth in the Kingdom; that is, time will be needed to effect a thorough readjustment so that all is in harmony with God’s will.

With regard to the spread-out period of the Millennium, the antitypical year of Jubilee, when will the world be awakened from death? The awakening will not occur until after the trumpet sounds the *long* blast on the tenth day of the seventh month. However, other releases took place earlier in the type, and there is a correspondency with the release of the Church in the antitype. The resurrection of the sleeping saints occurred in 1878, and subsequently each saint who dies is released and changed “to meet the Lord in the air” (1 Thess. 4:17). Therefore, in the period of time between the beginning of the year in the spring (1874) and the blowing of the trumpet on the Day of Atonement, God is dealing with the spiritual classes, first the Little Flock

and then the Great Company. When it comes to the inauguration of the Kingdom in Israel, the Ancient Worthies will be raised first, and then gradually those who are in their graves will hear Jesus' voice and come forth for judgment (John 5:28,29).

Q: How are the first, tenth, and fifteenth days of the seventh month related to the Jubilee?

A: We purposely are not going into some of the finer details at this time. There are various aspects, just as there are various pictures of the Passover with the Israelites and the Exodus.

Picture 1: With the Exodus from Egypt came the institution of the Passover, which is a little picture by itself. The night of the Passover corresponds to the whole Gospel Age.

Picture 2: Seven days were involved in the Israelites' leaving Egypt and going into Sinai. They had to go through the wilderness in Egypt, cross the Red Sea, and then continue on into the Sinai wilderness—a journey of seven days, a week, after leaving Rameses. The night of the Passover with the sacrifice of the lamb, followed by the seven days, represents Jesus' sacrifice plus the Gospel Age, the seven stages of the antitypical feast. "Christ our passover is sacrificed for us: Therefore let us keep the [Gospel Age] feast ... with the unleavened bread of sincerity and truth" (1 Cor. 5:7,8).

Picture 3: The crossing of the Red Sea pictures the Gospel Age. Christians who are faithful "pass over" the sea to life.

Picture 4: The crossing of the Red Sea and the drowning of Pharaoh and his host are a picture of the end of the Millennial Age, when all mankind who pass the test of the Little Season will sing the Hallelujah chorus on the far shore. Satan and his minions will be destroyed, and the saved of mankind will safely "pass over."

Therefore, in answer to the question about the seventh month, we have to keep the first, tenth, and fifteenth days separate and distinct, for they are separate pictures viewed from different perspectives. As Christians, we are coming out of Egypt—we are the called-out ones—so we are crossing the Red Sea at the present time, but in addition, the world of mankind will cross the Red Sea in the Kingdom. The passover of the firstborn took place on the night of the observance, but there is also the passing over of the Red Sea. Thus there are multiple pictures, and a problem develops in understanding prophecy or the Law if we mix them. It is also important to know where to begin and end a picture, for otherwise, confusion results.

Leviticus Chapter 26

Lev. 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.

What are the distinctions between idols, a graven image, and a standing image? "Idols" were amulets, prayer beads, etc., that were used in connection with false worship. Generally speaking, an idol was a very small image. These tiny statues are commonly found in the ruins of many cities in the Middle East.

A "graven image" could be in picture form. Etched in stone, a metal plate, or some other hard substance, it was more like a drawing of an idol. For example, the walls of Egyptian temples were embellished with figures representing various gods. The design on the graven image was either concave or convex, protruding from the wall. Not a full standing image, it was a portraiture usually sculptured on stone. Of course a mold was used for a metal graven image.

A “standing image,” called a “pillar” in the King James margin, was an image that was either sculptured or cast in a mold so that it became an isolated, upright standing figure of a supposed divinity in human or animal form.

“Neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God.” Of the various images, the solitary figures were more apt to be worshipped, and usually more care and workmanship went into making this type of physical image. An example was the image on the plain of Dura (Dan. 3:1). The unveiling of that statue was accompanied with music, which was the signal to bow down. This image was a prototype of the image of the beast in Revelation 13:15. Some translations of the New Testament say more accurately “the *statue* of the beast” because it is a *three-dimensional* image.

Q: One of the Ten Commandments is, “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” (Exod. 20:4,5). Which of the three types of image was being referred to?

A: The terms “idol,” “graven image,” and “standing image” can be used in either a general or a specific sense. Similarly, the word “Tabernacle” can convey three different meanings, and the context shows which meaning is intended (the tent, the tent plus the surrounding Court, or just the inside cherubim curtain). Whether a graven image is drawn, carved on stone, or freestanding and three-dimensional, it is a cut image. Thus it can be a flat two-dimensional image or a sculptured, carved three-dimensional image. Exodus 20:4,5 is a general statement, whereas verse 1, which compares an idol, a graven image, and a standing image, is specific.

Notice that verse 1 is modified, for it does not say, “Thou shalt not make a graven image, a standing image, or an image of stone”—period! The prohibition was against making an image and *bowing down to worship it*. The Tabernacle, Solomon’s Temple, and the future Third Temple, all have graven images, but they are not to be bowed down to and worshipped. When properly understood, these symbolisms merely personify character or attributes; that is, they do not portray separate divinities, personalities, or gods.

Thus God was not saying, “Do not make images.” Rather, the prohibition was against making images that were worshipped and bowed down to because the living God of heaven cannot be represented by bird, animal, or beast as a personality. The four attributes—man, lion, ox, and eagle—did not represent God but a *facet of His character* (Ezek. 1:10). God was represented by the one seated on a throne above the four living creatures. Thus the four were representations of the government upon which God founds His throne. Stated another way, God’s throne is predicated upon the *principles* of love, justice, wisdom, and power, not personalities. Verse 1 has to be considered in its entirety in order to get the proper thought.

Comment: Satan has counterfeited and perverted something that very beautifully represents the qualities of Deity.

Reply: Not only does Satan copy things that God originated, but he embellishes and adorns them to appear even better. However, every bit of embellishment is a further distortion of the significance and meaning of the symbol itself. All such workmanship is man-made and devil-made, not God-originated. In contradistinction, when the Lord uses sculpture, architecture, symbols, and signs to represent different things, they are quite proper in their place.

Comment: Some Christians think we should not even have a picture on the wall, for they consider it to be an image.

Reply: Such thinking is a misconception of this doctrine to not bow down to an image.

Comment: Either extreme is wrong—worshipping idols or considering proper pictures and symbols to be evil and contaminated.

Lev. 26:2 Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

Not only were the Israelites to keep *all* of the sabbaths, but they were to reverence God's "sanctuary." At this time in Israel's history, the sanctuary was the Tabernacle; later it was the Temple. In other words, the people were to have proper reverence for the things of God. For example, there were rules and regulations telling how the Levites were to handle the Tabernacle furniture, for they were to follow a certain procedure. The mood, or spirit, in which they approached and entered the Tabernacle was to be reverential and harmonious with a holy purpose or meditation. Jesus criticized those who had the wrong spirit and practice when he overthrew the tables of the money changers and said, "My house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. 21:12,13). The Temple was meant to be a holy place of reverence and quietness where one could reflect on God. Instead it was made into a place of traffic, noise, and confusion in connection with worship.

Comment: In the antitype, we should follow proper decorum in our Christian assemblies whether they are large or small.

Reply: Yes. The Pastor wrote several articles on this subject. Intermissions and times of relaxation and fellowship are quite in order, but levity should not be introduced during the service. Some people have a weakness along this line and have even told jokes in somber studies on sensitive topics. The aura of reverence due to the nature of the subject, as well as the theme and the continuity of thought, was shattered by the levity. Those who have done this misdeed during a meeting will be held accountable. However, we also need to avoid formalism and stiffness, which prevent a family feeling in the gathering. There should be a happy medium between the two extremes. The main purpose of assemblage is to think on God, His character and plan, the doctrines of Scripture, etc.—on whatever subject is related to our Christian walk.

Lev. 26:3 If ye walk in my statutes, and keep my commandments, and do them;

"If ye walk in my statutes, and keep my commandments" was the condition or requirement for the subsequent circumstances to come to pass.

Lev. 26:4 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.

For obedience under the Jewish Law, there would be temporal and material gain, which even the natural man could appreciate. Obedience resulted in some physical evidence of reward. The same principle operates for the Christian but on a higher level. Although there can be some physical benefits, the rewards for obedience are primarily and overwhelmingly spiritual.

How remarkable that the elements of nature would conform and cooperate based on the deeds of Israel according to the flesh! This principle must have been very noticeable by the holy prophets of old, who believed and diligently meditated on God's Word. Being very much aware of these statements, they right away interpreted misfortunes as evidences of disobedience and wrongdoing.

In telling of the rewards for obedience, Moses was addressing the nation of Israel, and the

principle did operate in principle with individuals and families, yet certain mitigating circumstances might limit the application of obedience along a particular line. Generally speaking, however, there were rewards for obedience. Accordingly, the Lord said, “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” (Mal. 3:10). The blessing would be not just a full measure but a *heaping* measure, a measure that was above and beyond what might be rationally expected. Thus, predicated on Israel’s obedience, the rain and the herbage of the ground, as well as fruitage from the trees, would yield their increase.

Lev. 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.

How would “threshing ... reach unto the vintage, and the vintage ... reach unto the sowing time”? Threshing took place in the earlier part of the year, which began in the spring. After the sixteenth of Nisan came the waving of the firstfruits, and 50 days later, at Pentecost, was the barley harvest and subsequently the harvest of other grains. Generally speaking, the threshing of grain lasted unto the “vintage,” which was the harvesting of the vines. Thus from spring to Pentecost was the harvesting of grain, and later came the harvesting of the vine, which lasted until the Feast of Ingathering, the last harvest of the year. In other words, the feast that followed the Day of Atonement was the very end of the agricultural season.

The sowing began in the fall with the Day of Atonement and continued until November when the rains came. Sowing consisted of breaking the ground and sowing the seed, which began to prosper the next spring.

Therefore, for the threshing to “reach unto the vintage” meant that the threshing would reach from the spring unto the fall, and for the vintage to “reach unto the sowing time” meant that the vintage would reach from the fall to the spring. The Israelites ate of that which had been harvested and stored, and if they were obedient, that store would *abundantly* last until the next harvesting, which was the new crop later in the following spring.

Here is still another evidence that spring, not fall, was the beginning of the Jewish year. In fact, the evidences are so numerous that it is surprising any would think otherwise. There needs to be more familiarity with the Word of God itself.

Q: Haven’t most of the Jewish people lost sight of this principle of temporal prosperity in fields and trees based on obedience? For the most part, they seem to be unaware of the concept of suffering for wrongdoing, as well as their need of repentance.

A: Generally speaking, many Jews are not that religious today. Certain branches of Orthodoxy and the Messianic Jews are the exception, but usually more attention is paid to the Talmud than to the Hebrew Scriptures.

Lev. 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.

Lev. 26:7 And ye shall chase your enemies, and they shall fall before you by the sword.

Lev. 26:8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

Verses 4 and 5 pertained to the prosperity of crops, whereas verses 6-8 promised “peace in the land” based on obedience. There would be rest and quietness, and none would make the Israelites afraid. Even evil beasts would be removed from the land, and there would be no “sword” of violence, or war. Any threat of violence would easily be dispelled because five Israelites would chase 100 of the enemy, and 100 Israelites would put to flight 10,000; that is, they would not be killed in causing the enemy to flee.

Lev. 26:9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

Verse 9 is talking about prosperity and multiplication of the fruit of the womb of both animals and people. What “covenant” would be established with the Israelites? In time they would be blessed in the Abrahamic Covenant (“in thee and in thy seed shall all the families of the earth be blessed”—Gen. 28:14), but the aspect of the prosperity of multiplication was carried forth in the Law. To Jacob it was said, “Cursed be every one that curseth thee, and blessed be he that blesseth thee” (Gen. 27:29). Thus Israel’s friends would be blessed, and their enemies would be cursed. Although the Abrahamic and the Law covenants were separate, there were some similarities, and obedience was involved with both.

Q: In what sense would God “establish” His covenant with Israel if they were obedient?

A: The multiplication of Israel’s seed was tied in with their obedience and God’s evidence to them of His pleasure in that obedience. Originally, even under the Law Covenant arrangement, if the nation of Israel obeyed God, He would make them kings and priests (Exod. 19:5,6). However, they lost that particular exclusive favor. Had they been obedient, not only would they have spiritually filled up the 144,000, but also the earthly calling and earthly princes would thenceforth be filled with Jews.

Q: Then was God saying that for obedience He would “establish” Israel with the chief reward?

A: Yes, God would have established this part of the Abrahamic covenant with Israel. For faithfulness, they would have received both the spiritual and the natural promises. But on the other hand, if the nation as a whole was unfaithful, there was encouragement for individuals who realized that disobedience was prevalent in the land and that God was not pleased. In other words, verse 9 was carefully stated to indicate that individuals who were obedient, regardless of the majority, would be blessed in some manner by the Lord. By laying down this principle, He was encouraging those who have proven to be in the minority in all ages.

Lev. 26:10 And ye shall eat old store, and bring forth the old because of the new.

If the nation of Israel was obedient, the new store would overlap the old store of the previous year. Stated another way, if the Israelites were blessed, the old store would last until the new crops came in. Otherwise, the new store would be put into empty bins. For obedience, God would bless the nation so that the old store would not just technically reach the harvest of the next year, or fill the cup of the annual return, but a surplus would remain.

Lev. 26:11 And I will set my tabernacle among you: and my soul shall not abhor you.

Lev. 26:12 And I will walk among you, and will be your God, and ye shall be my people.

Lev. 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.

“I will set my tabernacle among you.” God would set His dwelling place among the Israelites. This chapter, Leviticus 26, was announced shortly after the Israelites had left Egypt and after the Tabernacle had already been erected. Thus the nation, having been away from Egypt for approximately a year, was newly in the Sinai wilderness. If the Israelites had obeyed as a nation, they would not have had to wander in the wilderness for 40 years. After the Tabernacle had been constructed and instructions were given for the services, the Israelites would have begun their march northward and gone straight into the Promised Land and had a permanent residence. However, because they were disobedient and did not hearken to the Lord, there was a delayed entry of 40 years.

During those 40 years, what was the circumstance of the Tabernacle? The nation waited to see if the pillar would retract up into the cloud, indicating they were to move. In other words, the Israelites never knew when the cloud would move and they would have to travel again. If the pillar went up, they knew it was time to move, and when the cloud stopped and a finger came down, they erected the Tabernacle and set up their individual tents. This procedure happened time and time again throughout the 40 years. Only momentarily was the Tabernacle set up—until the next move. The wandering circumstance was a result of disobedience.

We will read verse 13 again, for it beautifully shows the spiritual breaking of the yoke of sin, death, and bondage to Satan, which Christians experience in their liberation. “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.”

Generally speaking, how would all of these blessings be fulfilled in the spiritual picture? By obedience Christians are blessed with the fruits of the Holy Spirit, understanding, and peace. There is *spiritual* prosperity. The blessings may not be temporal because a temporal blessing can be a curse depending on the weaknesses of a Christian. Material prosperity tends to bring pride and other undesirable characteristics to the fore, so Christians have to learn obedience by the deprivation of temporal rewards. However, *spiritually* speaking, the windows of heaven are opened to those who are obedient.

Comment: It does not necessarily follow that obedient Christians end their course that much sooner, for sometimes the Lord has a work for them to do or allows an opportunity to develop additional fruitage of character. As the chief of the apostles, Paul is an example, for he lived much longer than Stephen.

Reply: The principle of the Tabernacle setting means that Christians have the blessing of spiritual joy sooner and that God’s presence remains with them. Yes, there are times of testing, for even Jesus, who perfectly obeyed God, experienced moments of grief on occasion to bring out the mettle of his character and enhance his character still further. “Though he were a Son, yet learned he obedience by the things which he suffered” (Heb. 5:8). Obedience is not one or two acts but a *way of life*. In the *walk* of obedience, certain lessons are gained under hardship. Jesus learned facets of obedience under hardship that he did not learn previously under conditions of obedience in heaven. Before he came down here, he was always obedient, for he walked by the Father’s side and was His delight. But he learned certain things in suffering when he agreed to come down here on man’s behalf.

Comment: Those who are faithful are continually fed in abundance. No matter how much we learn about God’s Word, there is always more. There is no end to the spiritual food if we keep seeking it.

Reply: Yes, the feeding and the attendant blessings are like the windows of heaven being

opened, spiritually speaking. “Blessed are they which do hunger and thirst after righteousness: for they shall be filled” (Matt. 5:6).

Comment: The words of a hymn are, “Bread of heaven, feed me till I want no more.” On this side of the veil, we should never feel that we are full and need nothing additional.

Reply: It is sort of a complex situation. We should be satisfied with whatever God gives us in the way of trials, persecutions, and rewards, yet we should always be hungry for more faith, knowledge, strength, fruits of the Spirit, etc., as time goes on.

Lev. 26:14 But if ye will not hearken unto me, and will not do all these commandments;

Verse 14 starts a list of what not to do and the punishments for disobedience. Notice, “If ye ... will not do *all* these commandments.” The Israelites could not be selective, for they had to obey all of God’s commandments. The spiritual lesson is that as Christians, we must live by the commandments of the Lord Jesus Christ and the apostles and the messages of the prophets. We must follow all of them and obey implicitly.

Lev. 26:15 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:

What is the difference between commandments, statutes, and judgments? “Commandments” are explicit *orders* to do or not to do something, as declared in God’s Word. “Statutes” are *divine principles*. For instance, in reading the Bible, we gather information as to what God likes and what He dislikes based on an array of commandments. “Judgments” are (1) the penalties for doing evil based on disobeying the commandments and statutes and (2) the rewards for doing good based on obeying the commandments and statutes. Therefore, when we see the Lord’s judgments, we should say “amen.”

When Korah, Dathan, and Abiram were swallowed up in the earth for disobedience, the Israelites murmured at the judgment of Jehovah (Num. 16:23-33,41; 26:10). As Christians, we should try to see divine judgments in the proper light; that is, we must have the right heart attitude and not murmur so that we do not miss the point of a lesson or judgment. Moses had said, “If the LORD make[s] a new thing [that has never happened before in history], and the earth open[s] her mouth, and swallow[s] them [Korah, Dathan, and Abiram] up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD” (Num. 16:30). Moses had no sooner finished the sentence when that very thing happened, yet the people murmured the very next day. Such a reaction seems impossible, but if it was possible for natural Israel, a lot of things are possible for spiritual Israel. Christians can see the judgments but not understand them, and without understanding, how will they say, “Praise the Lord”? Therefore, in order to be Godlike, we have to recognize, understand, and appreciate the judgments, commandments, and statutes of God as far as possible. Daily we must try to see the things that please Him, and in that pursuit, we get more and more enlightenment and understanding of His thinking. As Paul said, “Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5).

Comment: There is a tendency today, even among brethren, to be more loving than God. Some have the attitude that they would never disfellowship anyone regardless of the circumstance.

Reply: The thought is that we can rehabilitate, but some things are beyond *human* capability and need divine help. We must be careful not to carry our knowledge and understanding so far that we think we can restore and counsel in all matters. Some things have to be handled in *God’s* way, and we need to learn what those things are. Sometimes they are specifically stated,

as in 1 Corinthians 5, and at other times, we have to earnestly pray for understanding and expect an answer. Providentially an answer will be furnished based on our sincerity. Then, when we understand God's will, we need to *act* on that knowledge.

Lev. 26:16 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.

Lev. 26:17 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 previous blessings for obedience are now countermanded, or reversed, with opposite punishments for disobedience: terror, consumption, disease, sorrow of heart, crop failures, fear of the invading enemy, defeat, etc.

The "burning ague," a disease that is prevalent in swamps and stagnant water in the Middle East and Egypt, consumed eyes and brought death. For instance, when Tel Aviv was first formed, Jews purchased large tracts of swampland. The Arabs thought the land was worthless, but as part of the Jews' devotion to establishing a homeland, suicide squads went in to drain the swamps. Eventually fewer and fewer Jews died, and the plague stopped. Having beneficial topsoil, the land became cultivatable, and the Jews were rewarded for their exercise of faith. Incidentally, this type of affliction, the burning ague, will come on the enemies of Israel at the time of Jacob's Trouble (Zech. 14:12). Their eyes will be consumed in the sockets of their heads, and they will die.

"They that hate you shall reign over you; and ye shall flee when none pursueth you." After long years of disobedience and many opportunities to change their ways, the Jews were dispersed throughout Europe where they were fearful for their lives, could not enter any trade, were barred from citizenship, and had other problems. As a result, Jews entered the mercantile profession, but they did not know from one day to the next whether someone would come in and seize their property. Thus they experienced trembling, anxiety, and fear, as predicted here in Leviticus 26.

Comment: At the end of his life, which was also the end of the 40 years, Moses summarized the rewards for obedience and the punishments for disobedience (Deuteronomy 28). The Israelites knew what was expected of them.

Reply: Studying the history of the Israelites is somewhat like following the consecration of Christians. When we give our hearts to the Lord, we say "yes" and commit ourselves to doing His will, but we do not know the details of that will. When the scroll is opened, we see many things not previously noticed, but if we maintain our consecration and try to do the Lord's will, we will get strength to perform these details, which are mountainous as the years go by. A lot of things are accomplished in one's life, and when, in old age, the experiences are reviewed, they are seen as very meaningful and helpful.

Lev. 26:18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

"Seven times" are used frequently with regard to chronology. Based on a lunar year of 360 days, the "seven times" (7 x 360) are equal to 2,520 years, or the dates 606 BC to AD 1914.

In the expression "seven times *more*," the thought is "beyond the short punishment." In verses 15 and 16, God said, "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: 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.” In other words, Israel would have problems. Therefore, the “seven times more” would be a more intense punishment—like a last-resort affliction that would come upon Israel instead of a punishment of relatively short duration. This statement was made at the beginning of the Israelites’ wilderness wanderings, that is, after the Law Covenant was given at Mount Sinai and before the 450-year Period of the Judges. What was characteristic of the Period of the Judges?

Comment: The Israelites frequently cried to the Lord for deliverance from their enemies, and each time He raised up a judge.

Reply: They cried to the Lord because they had a problem, which usually meant they were underneath the dominion of one of the Canaanite tribes or some other people. Then God raised up an individual called a “judge,” who led the Israelites in armed conflict and delivered them, thus breaking the yoke of bondage. As a rule, however, those periods of captivity were of relatively short duration. Therefore, these punishments for disobedience were not the “seven times,” for the longest oppression under an alien people in the Period of the Judges was less than the 70 years’ desolation that occurred later, starting in 606 BC.

The beginning of the 2,520-year period was that very date, 606 BC, when the Jews were taken into captivity in Babylon and the land was left desolate for 70 years. When the Jews returned from that desolation in 536 BC, they were under the empire of Media-Persia. The next empire was Greece, and Rome followed. In other words, the Babylonian captivity began a longer period of 2,520 years called the Diaspora, when the Jews were in desperate straits. If they were not underneath an alien king, they were wanderers scattered throughout Europe with no country of their own and no Temple, which was synonymous with being under captivity.

“If ye will not yet for all this [the punishments prior to 606 BC] hearken unto me, then I [God] will punish you seven times *more* for your sins.” If the Israelites did not hearken to the previous chastisements of a more minor nature, God would punish them an *additional* “seven times,” or 2,520 years.

Lev. 26:19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

Lev. 26:20 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.

How did God break the pride of the nation of Israel? He dealt with the Israelites as His typical kingdom, and they were encouraged to believe that the Messiah would come from their midst and that Israel would be a leadership nation. They looked forward to the fulfillment, but several things happened to break their pride. One such happening was when Zedekiah was removed from the throne, and they had no king.

“Therefore thus saith the Lord GOD; Because ye [Judah and the inhabitants of Jerusalem] have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand.

“And thou [Zedekiah], profane wicked prince of Israel, whose day is come, when iniquity shall have an end,

“Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.

“I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.” (Ezek. 21:24-27)

Israel suffered great humiliation. Not only was the nation’s pride broken in that King Zedekiah was taken into captivity, his eyes were put out, and his sons were slain, but also the Israelites lost their national sovereignty. In addition, Israel’s pride was broken by the destruction of Jerusalem and the beautiful Temple of Solomon. As Jesus sat on the Mount of Olives many years later, he prophesied of the destruction of Herod’s Temple: “And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down” (Matt. 24:1,2).

Comment: The “seven times” of punishment began during the 1,845-year period of favor that started with Jacob’s death and ended with Jesus’ crucifixion.

Reply: Yes. Therefore, how can we harmonize the fact that a period of disfavor occurred within the period of favor?

Comment: While God was still dealing with the Israelites, He was punishing them as His *children*.

Reply: Yes, He continued to discipline them as His children until AD 33, when they were cast off from favor. In the subsequent 1,845-year period of disfavor, when the Jews were scattered throughout Europe, the relationship was quite different, for it seemed that God had turned His back on His people. When they cried for deliverance, He did not hear them, and the Jews felt like aliens, as illustrated in the Parable of the Rich Man and Lazarus (Luke 16:19-31). When Israel was despoiled in AD 70 and cast out into other nations, there was a wide gulf with the man who was formerly rich with God’s favor and all the promises and covenants. The Jews cried out for even a drop of water, as it were, but God had turned His back on them for 1,845 years, that is, until the year 1878.

Thus the Diaspora punishment was different from the 70 years of captivity in Babylon. While the Jews were in Babylon, God raised up prophets and individuals, and they had a little sanctuary there. He communicated with the Jews through Daniel and Ezekiel, so there was a connecting link in this period of favor, even though the Babylonian captivity was a chastisement. It is one thing to be chastised by a father and remain a son in the home, and it is another thing when the father severs the relationship and puts the son out of the house. In a nutshell, that is the difference between chastisement in captivity in a period of favor versus chastisement in a long period of disfavor. Since the forepart of the 2,520-year “seven times” period of chastisement, from 606 BC to AD 33, occurred under the 1,845-year period of favor, that time period was not as severe as the remaining years of disfavor until 1914.

Especially from AD 70 until 1914, the Jews felt downtrodden and cast off. Around AD 33, near the end of his ministry, Jesus told his disciples that they would be scattered among the Gentiles until the fullness of the Gentiles was fulfilled. “And they [the Jews] shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luke 21:24). Not only were the Jews scattered throughout Europe, and not only did they have the feeling of being without God, but from 606 BC until AD 33, the Lord dealt with the Jews, for it was still a period of favor. Even

the fact that Jesus “came unto his own” and the Messiah was in their midst and that prophets spoke to them shows they were being dealt with in the beginning of this long “seven times” punishment (John 1:11). However, when the Jews did not respond to “parental” guidance, God gave them up from AD 70 to the end of the 2,520 years.

In AD 70 the Jews were pushed out on their own into the cold world, where they felt the “gulf,” a huge chasm, and they could not communicate with God (Luke 16:26). During the First Advent, Jesus predicted this experience, saying that a great chasm would develop. What was the condition that would establish this gulf of alienation? How does the Parable of the Rich Man and Lazarus describe the circumstance that arose? Earlier Lazarus was a beggar full of sores, but when the rich man died, no longer having the feeling of the covenants and the rich robes, he saw Lazarus, representing the Gentiles, in an elevated condition. The former outcast was now sitting in Abraham’s bosom; that is, the promises went to the gospel Church, and the Jews, who could have inherited both the natural and the spiritual promises, found that they were on the other side of the chasm. Hence the rich man pleaded for a drop of water from Lazarus. Thus the conditions were completely reversed when the rich man died in AD 70. No more were the Jews together as a nation. Their land was taken from them, they were out among the Gentiles, and they had no prophets, no relationship with the Lord.

What we are describing sounds very much like another relationship yet to occur that will school a different class, namely, the Great Company. When the Little Flock is complete, the Great Company will feel a similar gulf to make them repent and renew their consecration and dedication. The gulf will do one of two things: it will either (1) make them or (2) destroy them. This cast-off feeling will either discourage them and make them so despondent that they give up their faith, or it will energize them to examine themselves, renew their consecration, and get a spirit resurrection. Thus the Lord’s technique, His method of dealing, with the Jews and the Great Company will be quite similar.

“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.” These calamities and experiences were included in the “seven times” punishment. “Heaven [being made] as iron” can be considered from three standpoints. (1) From the natural (or literal) standpoint, there would be no rain and hence crop failure. (2) In a figurative sense, the Israelites’ enterprises in earning a living would be cut off. (3) Finally, their contact with God would be like an iron curtain; that is, their prayers would receive no answers. The purpose of these three aspects of “heaven as iron” was to break the pride of their power.

As individuals, many of us formerly had experiences where our heart was broken, but those experiences brought us to the Lord in one way or another. Those who came from consecrated families did not necessarily have such experiences because they were brought up with God’s promises. However, those who come into present truth from the world generally have a different experience that results in good. The point is that the listing of punishments for disobedience was designed for Israel’s good. If the people did not respond favorably, they would need “seven times” of punishment, but the 2,520 years had a definite time limit.

“Earth [being made] as brass” refers to the ground. If there is no rain for a while, the ground becomes like a rock. Hardness from the lack of moisture inhibits both weeding and the sowing of seed, and without rain the fruitage withers and dies. As a symbol, brass is hard. Once the 2,520 years ended, the natural conditions in Israel began to improve.

Q: The “seven times” here are different from the “seven times” in Daniel 4:13-16,23-25,32-37, in which King Nebuchadnezzar was insane for seven years before his reason and understanding returned. The question is about the two bands of iron and brass that were put around the

stump of the tree that was cut down. Is there any relationship to the fact that when Adam disobeyed, there were similar conditions? The Garden of Eden was a little paradise, but the rest of the earth was unfinished. Man has had to deal with that unfinished earth ever since.

A: In both settings, there is a time limit. If God made the heavens as iron and the earth as brass for a definite period of “seven times more,” once that time period began, it was irrevocable and would continue until the end of the 2,520, when the times of the Gentiles would be fulfilled. The same principle is true with regard to the human race. The real freedom of mankind, in the full sense of the word, will not occur until the end of the Millennial Age, which is also a time period. It will take 7,000 years from Adam’s fall until his *full* reclamation, including the test of the Little Season. When mankind are *fully* reclaimed at the end of the Millennium, they will have been *proven* perfect, their sanity will have returned, and the perfect Kingdom will be turned over to the Heavenly Father. A comparable picture is when the Israelites reached the far shore of the Red Sea, having been delivered from Pharaoh and his pursuing armies. After the deliverance of the human race from Satan, who will be loosed and go throughout the earth to gather the people as the sand of the sea to Jerusalem—after the destruction of the antitypical Pharaoh and his angels—the survivors of mankind will sing a song of deliverance. Stated another way, after not only the loosing of Satan but also his destruction, mankind will be brought to the full estate that was lost in Adam.

Q: A King James marginal reference is Deuteronomy 28:23, “And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.” There the symbols of iron and brass are reversed. What is the thought?

A: The difference in symbolism does not matter because iron and brass are both hard. Thus both are symbols of *inflexibility* and *stern, unyielding, unbending justice*. When used this way, the two words are more or less synonymous. We speak of a person as being “brazen” in his attitude, meaning that he is hardened and crystallized and that there is not much hope of changing him unless God does the softening.

Lev. 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.

Verse 21 is a repeat of verse 18, and so are verses 23-24 and 27-28, showing how *emphatic* the “seven times” were for the Israelites—as if there was an exclamation point four times.

“And if ye will not yet for all this hearken unto me, then I [*God*] will punish you *seven times more* for your sins!”

“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!”

“And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you *yet seven times* for your sins!”

“And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also *in fury*; and I, *even I*, will chastise you *seven times* for your sins!”

The emphasis and repetition should trigger our imaginations. If we were reading the Bible and treasured it and were apart from everyone else, then when we came to this chapter, we would certainly want to know the meaning of the “seven times.” Therefore, repetition has its place in

the understanding of God's Word.

Lev. 26:22 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.

Lev. 26:23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

Lev. 26:24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

The application of these verses was more figurative in the Diaspora (from AD 70 on), but earlier the experiences were literal to wake up the Israelites. If they were stiff-necked and did not respond, then came much stronger punishments. When the 2,520 years began in 606 BC, the Israelites were in Babylon for 70 years. They were told to submit, live peacefully, build houses, and expect to be there for some time. God said in effect, "When I say 70 years, I mean 70 years," and for most people, especially those who were at least 20 years old, that was a lifetime, for they lived and died in Babylon.

Being able to build houses suggests that even though the Israelites were in captivity, many would be able to work their way into the confidence of the Babylonians—not just a few in government positions like Daniel and the three Hebrews but mostly the common people. Then, at the end of the 70 years, when Cyrus issued the decree allowing the Israelites to return to their homeland, it would take faith in God and character development from their experiences in Babylon to pack their goods; travel on a treacherous road with robbers; wend their way back to the Holy Land, which had no Temple or city; and start from scratch with just what they could bring with them.

Back in the homeland, the Israelites eventually built the Temple of Zerubbabel. Even though they were under Gentile power, they began to grow as a nation but not as a Jewish state. They were a captive state, but they prospered. When Jesus started his earthly ministry in AD 29, Herod's Temple was in existence. (Herod enlarged the Zerubbabel Temple.) All of this activity occurred within the "seven times," the 2,520 years.

Thus the Israelites went from 70 years of captivity in Babylon to a little prosperity in the Holy Land, but all was lost in AD 70, when Herod's Temple and Jerusalem were destroyed. Most of the populace were slain, some escaped, and the remnant were dispersed as slaves into foreign nations. The point is that even when the Israelites were under Gentile power in the earlier part of the 2,520 years, they had a Temple with services and feasts and relative material prosperity. Moreover, the Savior came to them, but still they did not respond. However, when Herod's Temple was destroyed in AD 70 and the Jews were dispersed into other lands, their experiences were different, for henceforth they had the punishments in fullness. Not only were they not allowed to own property, but they had to go into mercantile professions and sell from the street to even have a living. They had to improvise and eventually had little shops, but the situation was always precarious.

Lev. 26:25 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.

There was a deliverance "into the hand of the enemy" at the beginning of 2,520 years, and there was another, very renowned deliverance when the Romans destroyed Herod's Temple and the rebuilt Jerusalem in AD 70. Thus the Jews not only had this experience, but they had it

twice because they did not learn from the first experience. A *third* experience, another holocaust, will occur in Jacob's Trouble yet future.

Lev. 26:26 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 when I have broken the staff of your bread, ten women shall bake your bread in one oven.” This prophecy applies basically to *natural Israel*, even though other lessons may be drawn. The number 10 is sometimes used to represent earthly completion. Accordingly, the “ten women” are Gentile powers. Similarly, the ten toes are on a *Gentile* image (Dan. 2:41,42).

Verse 26 indicates that the Jews would be dispersed throughout the ten divisions of Europe. In that position, they would have to do the labor and then give up the fruits of their labor. Then the “bread” would be parceled back to them in meager amounts. This verse sounds very much like the feudal system, but the hard experience was pertinent to the Israelites as a race.

“Ten women [Gentile powers] shall bake your [Israel's] bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.” The Jews provided goods for the Gentiles powers, who, in turn, made sure that the Jews got *just enough* to survive so that they could keep laboring and make more loaves. In the feudal system, the landowners pressed the serfs as hard as possible and took as much as they could. They did not want the serfs to die, for their intention was to continue the oppression and reap the benefits year after year. Thus the landowners were prudent about looking to the future, but they were very careful in measuring out the necessities to the serfs to barely sustain life, while they kept the remainder for themselves. As a race, the Jews keenly felt similar oppression.

Q: Does the clause “And when I have broken the staff of your bread” refer to when the Jews were no longer allowed to farm and live independently?

A: Yes.

Lev. 26:27 And if ye will not for all this hearken unto me, but walk contrary unto me;

Lev. 26:28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

In spite of all the punishment, Israel as a people did not get the lesson. The Jews always felt, and still feel, that they have not merited the punishment. How extraordinary! God predicted the trouble and even told what would happen to them, but they feel the trouble is due to Gentile bigotry and anti-Semitic views. Of course it is true that the Lord may be punishing them through the depravity of other peoples, but they did not see that the punishment was for their sins. The theme of repentance is missing in the Jewish literature. Therefore, the Lord said through Moses, “I, even I, will chastise you seven times for your sins.”

Lev. 26:29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

During the Roman siege of AD 70, some Jews actually ate their own children. Verse 29 shows how extreme and appalling the conditions of starvation were during the siege.

Comment: None of these punishments would have been necessary if the Jews had just hearkened unto God and walked in His ways.

Lev. 26:30 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.

Lev. 26:31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

“I will ... cast your carcasses upon the carcasses of your idols.” Clearly the trouble was brought about by Israel’s disobedience.

Comment: The Israelites walked contrary to the First Commandment: “Thou shalt have no other gods before me. 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” (Exod. 20:3-5).

Lev. 26:32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

Lev. 26:33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

The enemies of Israel would note the severity of God’s judgment, especially in the desolation of the land. This condition was particularly true during the 70 years’ captivity in Babylon, which occurred at the beginning of the 2,520-year period.

Lev. 26:34 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.

Lev. 26:35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

Verses 34 and 35 apply to the beginning of the 70 years of desolation, when the land of Israel had to “rest, and enjoy her sabbaths.” The same date, 606 BC, marked the start of the 2,520 years. In fact, these two verses prove that the 70 years of desolation were during the Babylonian captivity.

Lev. 26:36 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.

Lev. 26:37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

How frightened the Jews would be! This prophecy was *strong*, for even a rustling leaf would startle them.

Comment: This condition would be a complete reversal of the promise for obedience: “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” (Lev. 26:8).

Lev. 26:38 And ye shall perish among the heathen, and the land of your enemies shall eat

you up.

Lev. 26:39 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.

Lev. 26:40 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;

Lev. 26:41 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:

Lev. 26:42 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.

If the Jews had been repentant prior to AD 70, God would have hearkened, even though the 2,520 years were counting. The Prophet Daniel was an outstanding example, for he humbled himself and prayed earnestly, applying the iniquity of the people to himself. God answered that prayer, which is recorded in Daniel 9:2-19.

“In the first year of his reign [the reign of Darius, son of Ahasuerus] I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

“And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

“And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful [worthy of holy fear and reverence] God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

“We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

“Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

“O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

“O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

“To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;

“Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

“Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law

of Moses the servant of God, because we have sinned against him.

“And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

“As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

“Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.

“And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

“O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

“Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord’s sake.

“O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

“O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.”

Following Daniel’s heartfelt prayer, Cyrus issued a decree permitting the Jews to return to the homeland to rebuild the Temple. Similarly, if the nation had accepted Jesus at the First Advent, God would have received them back and not allowed the punishment of AD 70 at the hands of the Romans. Instead Jesus said, “Behold, your house is left unto you desolate” (Matt. 23:38).

Daniel’s prayer reminds us of the heart attitude of the Holy Remnant. In Jacob’s Trouble, they will pine like doves and be contrite and repentant. “Then will I [God] 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.” After Jacob’s Trouble, the Abrahamic Covenant will be in effect, both the heavenly and the earthly promises. The reverse order of verse 42 catches our attention: Jacob, Isaac, and Abraham.

Lev. 26:43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

Lev. 26:44 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.

In spite of the disobedience, iniquity, and hard-heartedness, God would *not permanently* cast off

Israel from favor. The time of punishment would end.

Lev. 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.

For the fathers' sakes, for the sake of the patriarchs, God will fulfill the Abrahamic Covenant.

Lev. 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.

Verse 46 is a reference to what the Israelites agreed to at Mount Sinai when the Law Covenant was given.

“And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, *All the words which the LORD hath said will we do.*”

“And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

“And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

“And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

“And he took the book of the covenant, and read in the audience of the people: and they said, *All that the LORD hath said will we do, and be obedient.*” (Exod. 24:3-7)

Leviticus Chapter 27

Lev. 27:1 And the LORD spake unto Moses, saying,

Lev. 27:2 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.

Lev. 27:3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

Lev. 27:4 And if it be a female, then thy estimation shall be thirty shekels.

Lev. 27:5 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.

Lev. 27:6 And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.

Lev. 27:7 And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

Verses 1-7 pertain to making a personal vow (called a “singular vow” in the King James and a “special vow” in the Revised Standard). However, a baby who was, say, five months old, could not make the vow himself. Therefore, this type of vow had to do with the dedication of an individual, and the account does not give specific information as to the circumstance.

Comment: For those who were “a month old even unto five years old,” the vow seems to pertain to consecrating that child to the Lord.

Reply: Yes, that definition seems to fit from certain standpoints, yet the vow was progressive in that it could take place anywhere in between the ages of one month and five years. Probably this was a one-time vow.

This vow was a dedication, an example being Hannah’s dedication of the child Samuel to the Lord (1 Sam. 1:1-28). Another example is the Nazarite vow with regard to Samson, where an adult sought the blessing on the child (Judg. 13:3-7).

Both the age and the sex of the individual determined the cost of the sacrifice, as shown in the table below.

<u>Male</u>	<u>Estimation/Valuation</u>	<u>Female</u>	<u>Estimation/Valuation</u>
1 month – 5 years	5 shekels	1 month – 5 years	3 shekels
5 – 20 years	20 shekels	5 – 20 years	10 shekels
20 – 60 years	50 shekels	20 – 60 years	30 shekels
60+ years	15 shekels	60+ years	10 shekels

The age of accountability, plus a person’s employability and value in everyday life, determined the valuation. A value was placed on an individual as an able-bodied person. The very young were not yet able-bodied, but they had potential. Also, a child could die, so a risk factor was involved. However, as a person got nearer and nearer the age of maturity, the value jumped, and then after the age of 60, a person’s value dropped. Incidentally, if a child was dedicated by the parents, it was the child’s choice to renew the vow upon reaching the age of responsibility.

The “shekel of the sanctuary” was used. In other words, the sanctuary was considered the standard (as opposed to gold or something else). The standard of the shekel continued for many generations and will not be changed until the New Covenant goes into effect. Then the quantities and the weights will be a little different. The change is understandable because in that day, a person will have more knowledge than Adam had. Under the new circumstances of the Kingdom, generally speaking, the basic level, or standard, will be slightly higher than it was in the past, even though the Mosaic Law was a perfect Law for a perfect man.

Comment: Verse 25 states, “Twenty gerahs shall be the shekel.”

Reply: Yes, to convert shekels into gerahs for a common denominator, the number of shekels was multiplied by 20. That would be comparable to converting our money (dollars, quarters, etc.) into pennies. Thus gerahs were the lowest denominator.

The highest valuation in the above table is 50 shekels. If we multiply the 50 shekels by 20, we have 1,000 gerahs ($50 \times 20 = 1,000$), and 1,000 is a symbol of perfection. The number 100 is also a symbol of perfection but along another line. This symbolism can be demonstrated with the Tabernacle when the measurements are left in cubits, for multiples of 10 are God’s standard. Thus 50, the highest number in the table, is the standard of perfection in this scale of valuation, and the other values are graduated accordingly. As time passed, the scale was changed so that what was required of a person was according to capability.

The spiritual lesson would be something like the following. We are all striving to reach the stature of a perfect man in Christ Jesus, but actually and personally, it is impossible for us, as fallen creatures, to reach that perfect standard. If the man here, valued at 50 shekels, is considered to be Christ, then the woman, at a lesser value, would be the Church. In other words, there seems to be some valuation of responsibility when we consecrate, and more is required as we age in the truth, as we mature. It is logical that as we reach a higher standard and greater understanding, more is expected. Of course certain basic requirements do not change regardless of the age in Christ. We all start as babes, desiring the sincere milk of the Word. A mental weight cannot be put on a babe that he is incapable of comprehending, but some things are so plain that even a babe can understand them. However, we all have different levels of potential development, and the Lord knows what they are for each of us.

In giving the valuations, verses 3-7 start with the prime age (20 to 60 years of age) and then go down to earlier years (5 to 20 years of age) and to youth (1 month old to 5 years). From there the valuations go to senior years (from 60 and above).

Lev. 27:8 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.

Comment: The RSV wording sounds as if three persons are involved: “And if a man is too poor to pay your valuation, then he shall bring the person before the priest, and the priest shall value him; according to the ability of him who vowed the priest shall value him.”

Reply: Three could come into the picture where there was a problem. The priest was not mentioned earlier because there was a set standard based on age. But problems of sickness, poverty, or some other circumstance were a new situation. In other words, a simple framework of estimation was needed to start with, but there were exceptions.

Q: The King James says that a poor person presents himself before the priest. The RSV states that someone else takes the poor person to the priest. Which is the correct thought?

A: That would depend on who was making the vow. If the vow pertained to a slave or a hired servant, the master (a third person) would accompany him. Otherwise, the person himself went to the priest. Thus two could go to the priest or just the individual himself.

“But if he be poorer than thy estimation [on the scale, the standard valuation], then he shall present himself before the priest, and the priest shall value him.” For example, for a man who was 30 years old, the valuation was 50 shekels, but suppose he was crippled, or there was a lien on him because he was a hired servant. In such extenuating circumstances, the person needed advice, and the most logical one to go to was the priest, who interpreted and clarified the Law of God.

Actually, verse 8 seems to be talking about a servant relationship where the master saw that the servant was not capable of fulfilling the required amount according to his age. Therefore, the matter needed to be brought to the priest’s attention.

Q: Would the poor servant be saying to the priest, “I cannot afford to pay what I vowed”?

A: If he was able to get to the priest by himself, he would so speak. Otherwise, the master, a third party, would take him. We should keep in mind that the whole Law was a *framework* in which each case was judged to the best of one’s ability. Similarly, when we, as Christians, come

to a circumstance in life where we do not know how to respond, we try to find the situation in Scripture that most nearly parallels our circumstance.

Verse 8 reads, "But if he be poorer than thy estimation, then he shall present himself before the priest." The word "thy" probably referred to Moses, but it could also refer to the third party. The pronoun "he" referred to the one on whom the estimation was being made. That "poorer" individual could even be a baby, but whatever his age, the estimation was a fixed value. Of course for a young child, someone else presented him to the priest and paid the fee. If a teenager or an adult had a malfunction or was in poverty, the priest set a price according to the individual's ability to pay. Again we will emphasize that verse 8 was just laying down a simple rule, from which other circumstances were reasoned out.

Verses 1-8 are rarely discussed and studied. Who in or out of present truth knows about these verses? However, we can glean a *primary* lesson, namely, that the Lord judges *according to one's ability*. Another lesson is that a man in a certain age range had the highest standard. We can think of that man as Jesus, for we cannot reach the level of perfect manhood in Christ. Yes, we strive for perfection, and we do reach a certain maturity, but the completion of that maturity is only in Christ. Only with the covering of his robe of righteousness do we reach the standard, for Jesus supplies the lack. That lack is shown by the poor individual's being presented before the priest, who, in the Gospel Age, is Christ. When the lessons are applied in principle to the present life, Moses represents God, and the priest represents Jesus.

However, the *primary* lesson is for the next age. In the Kingdom, the High Priest will be Jesus, and the priesthood, the underpriests, will be the Church. The 144,000 saints comprising the antitypical priesthood will each deal with large portions of the human race. Thus many individualistic problems will be presented to each member of the Little Flock, and each saint will estimate the ability of those under his charge.

If verses 1-8 are God's thinking on this subject, and if they applied in principle in ancient times and will also apply in the next age, then by extension we know that the Heavenly Father deals with us now very similarly. Of course more will be required in the Kingdom Age because the people will not have the robe of Christ's righteousness, and they will be judged according to works, whereas we are judged according to our faith, which is accompanied by works. Although we are judged primarily on having a *living and active* faith, the principle in both ages is "judgment according to one's ability." "The priest shall value him; *according to his ability that vowed shall the priest value him.*"

Lev. 27:9 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.

Lev. 27:10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

Verses 9-13 pertain to the offering of an animal. Notice that the animal was brought to the priest by another party, presumably the owner of the animal; that is, instead of the beast going to the priest by itself, another party brought the beast. One reason for taking the animal to the priest was for him to give an estimation.

"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." What is the thought here? Verse 10 in the RSV reads, "He shall not substitute anything for it or exchange it, a good for a bad, or a bad for a good; and if he makes any exchange of beast for beast, then both it and that for which it is exchanged shall

be holy.” Why would a person want to alter the animal?

Q: The individual would be taking back his sacrifice. In reconsidering the offering, he might want to substitute an animal of lesser value. Would the spiritual lesson be that the Christian must stick to his *original* vow, promise, etc.? He cannot change his mind later and renege on a vow or promise.

A: Yes, but first, we will consider the type. The offering was a clean beast, and hence it was holy. Why would the offerer want to substitute a bad animal for a good one? He changed his mind and wanted to renege on the offering, or promise. That reason is easy to understand, but why would a person want to do the opposite—to substitute a good animal for a bad one? If the animal, such as a lamb, was not of the highest standard, the offerer might want to exchange it for a good animal. Spiritually speaking, an example might be a Christian who is considering marriage but then changes his mind and decides to remain single in the service of the Lord because he thinks the single state is better. In other words, we think that “bad” in this context means “less good.” (The principle is sometimes the same with the word “hate,” which can mean “love less.”) Thus “bad” here does not mean the animal was diseased, lame, etc., which would have been obnoxious to God. Rather, the offering was inferior and not a prime animal.

Q: Could an “[ex]change” also have been substituting a different kind of animal, such as a cow for a chicken?

A: Yes, as stated, “If he shall at all change beast for beast, then it and the exchange thereof shall be holy.” To understand the principle, we have to think about how the Israelites lived back there—their standard and type of living. For instance, a person might have wanted to give the Lord a steer of good quality, but something untoward happened in the meantime so that he could not make the offering in the way that was intended. In other words, circumstances or providence changed the situation, so the person filled the evaluation with something that met the same standard and was clean and holy. That would be exchanging “beast for beast.” The account is so succinct—it is so tersely stated—that we have to try to use reason.

The lesson is that a vow was to be kept without any amendments. However, an allowance was made for an extraordinary or dire circumstance that was not the responsibility of the offerer and that had nothing to do with the vow *per se*. Since a commitment had already been made to the Lord, the person did the next best thing by giving value for value. Stated another way, an exchange could be made *if* the vow was kept to the best of one’s ability.

There is another lesson here. We might think we are doing better in a certain circumstance if we supplant something with something superior. Verse 10 seems to be saying that when we make a specific commitment, we should not keep amending it. We should neither add to nor subtract from a promise, offering, vow, etc., but should fulfill what comes from our mouth or our mind with regard to that commitment. If we want to do something else, we should do it as a *separate* act and not keep adding clauses of ifs, ands, or buts. Stated simply, we should not alter the original. As the Apostle James said, “Let your yea be yea; and your nay, nay; lest ye fall into condemnation” (James 5:12). There should be a certain definiteness in what we say. One danger in making what we think is a better alteration is that it may be the thinking of the old man with an improper evaluation. Thus it is dangerous to change what we have promised. The Lord holds us to our promise—no more and no less.

Lev. 27:11 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:

Lev. 27:12 And the priest shall value it, whether it be good or bad: as thou valuest it, who

art the priest, so shall it be.

Lev. 27:13 But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.

Here a man presented an unclean beast before the priest not to be an offering unto the Lord but to know its valuation. The priest then placed a value on the animal. “Bad” does not mean disgusting or obnoxious but of lesser value.

The thought is not that every beast had to be presented to the Lord. Why, then, was an unclean animal brought to the priest? An unclean animal, such as a camel or a horse, could not go on the altar, but it had a monetary value and could be used for other purposes. In fact, sometimes an unclean beast had more monetary value than a clean beast. For example, a camel was more valuable than a lamb.

The unclean animal could be redeemed; that is, a person could purchase it back after giving it to the priest. If the unclean animal could not be offered on the altar, why did the person give it to the priest? He might want to give a personal gift to the priesthood or contribute to the Temple. Perhaps after he promised to give an unclean animal, a storm arose or he was robbed, so that his herds or flocks were reduced in number. Therefore, when he got to the priest, he decided to redeem the animal by adding “the fifth part” to the estimation and buying it back. Thus there was more liberty in giving an *unclean* animal, for after the priest set the value, the offerer could purchase it back by paying that price plus 20 percent additional.

One lesson is that whenever we intend to do something, we should be *faithful* to our word and our commitment, whether it is to the Lord or to someone else. As taught in the Scriptures, there are various levels of gifts. A gift for God is the highest level of giving.

In this case, the person added a fifth part and redeemed the beast, so the priest got *more* than the value of the unclean animal. Note: The offerer was not renegeing on his desire to be generous, but in exercising his liberty to redeem the animal, it cost him an extra 20 percent. Sometimes in the world, a price is paid above market value because of the scarcity of the item.

In other words, with regard to giving an animal, there was a distinction between offering a clean beast for the altar and presenting an unclean beast. The clean animal was a *sanctified* gift, and the unclean animal was a *personal* gift. Moreover, the requirements for handling a clean beast, which was holy, were more stringent, for it was a gift direct to the Lord. Spiritually speaking, the Lord does not want us to alter what we commit unto Him. Again we can see the importance of keeping a vow.

Q: Could the animal have been sold to someone else and just the value been given to the priest? Was that another option?

A: Presumably yes, but where there was any doubt, the animal would be brought to the priest.

Lev. 27:14 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.

Lev. 27:15 And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

Here a house was dedicated to the Lord. If the person wanted to redeem the house from the

priest, he could do so but had to add “the fifth part,” or 20 percent of the value. Again this offering was a gift. The thought is not that everyone who had a house had to sanctify it “to be holy unto the LORD.” Rather, this offering was a vow. The priesthood did not have an inheritance in the land, but they had privileges of renting buildings in certain cities and a small plot of ground in the immediate suburbs for the raising of crops.

We can see how the Catholic priesthood copied features of the Law and enlarged them to exploit people during the Middle Ages. However, the Old Testament practices were under God’s regimentation, and there is nothing along that line for Christians in the Gospel Age. In this age of faith, God has a new way of dealing with His people. The calling is different, and it has different requirements.

Comment: The Lord wanted *freewill* offerings, whereas in the past, priests went into people’s homes and demanded certain “gifts.”

Reply: Yes. Old Testament Scriptures were improperly used to insist that people keep their commitments even in times of personal tragedy, calamity, and poverty. Under the Law, poverty was an extenuating circumstance, and the priest made an estimation according to a person’s ability. The Catholic Church usurped and abused this practice to its own advantage. In the next age, which is the primary picture, the true priesthood of God will be reasonable, just, and commiserative in connection with their evaluation. We draw *principles* from the requirements of the Law.

Of course a house could not go on the altar. Again these verses were only a skeletal framework that was used as the basis for trying to interpret certain situations.

Lev. 27:16 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.

Lev. 27:17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

Lev. 27:18 But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

Lev. 27:19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

Verses 16-24 pertain to an inherited field that was dedicated to the Lord. How near or far the next Jubilee was had to be taken into consideration in determining the value of property that was sold, for the land had to revert back to its original owner in the year of Jubilee. Similarly, the number of years to the next Jubilee was a factor in setting the value of a house or a servant. This shows, too, that certain laws can supersede other laws under normal circumstances. A higher law is the prevailing law.

Comment: The principles set forth under the Law in connection with the sale of houses and property show the seriousness of the sin of Ananias and Sapphira in the early Church shortly after Pentecost. Having been schooled under the Law, they should have known better.

Reply: Yes. Ananias and Sapphira sold their property and falsely claimed that *all* the money had been donated to the Church (Acts 4:32–5:11). Because of their deception in lying and

holding back some of the money, Peter pronounced a judgment, and they died. What was given to the Lord was a free, voluntary offering. If Ananias and Sapphira had wanted to give only half of the proceeds of the sale, that was their choice, but their grievous sin was lying to the Holy Spirit by withholding money while pretending to give it all.

Comment: Both the Law and grace teach honesty. Christians who do not think the *principles* of the Law still apply today are sadly mistaken.

Reply: As Paul said, we are “not of the letter [of the Law], but of the spirit: for the letter killeth, but the spirit giveth life” (2 Cor. 3:6). Earlier Jesus said, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil” (Matt. 5:17). Jesus’ standard is *even higher* than the Law. In order to please God, we have to try, to the best of our ability, to catch sin in the mind before it is converted into words or deeds. Sin starts in the mind, so that is where we must deal with it promptly and thus nip it in the bud. The Law is good, and it is perfect, so we should not criticize it in the least.

“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.” In this context, “fifty” is the mark of perfection, which is related to Jesus, and the field that was purchased can be considered the world in the antitype.

Q: Is the point that the more fertile the ground, the more it was worth? Rocky ground was not conducive to productivity, so it had a lesser value.

A: Acreage was the first factor, but the quality and depth of the soil were other elements. Under normal circumstances, a certain amount of acreage should provide a certain amount of barley, wheat, rye, etc.; that is, a certain amount of income or produce could be anticipated from a plot of ground that consisted of “x” amount of acres, but extenuating circumstances, such as sanctifying a “field from the year of jubilee,” somewhat changed the basic rule. The priest based his estimate on the number of years that remained to the year of Jubilee.

The land could be redeemed for the monetary value set by the priest, but the penalty was an additional 20 percent of the value. Consider the following hypothetical situation as an example. A person had an extra house that he did not need, so he decided to give it to the priesthood. Lo and behold, the man had a brother who was injured in an accident and thus could not earn a living for himself and his family. As a relative, the man carried out his vow by redeeming his house and paying the 20 percent penalty to provide a house for his brother.

Verse 18 pertains to a dedicated field. The produce from that field or the monetary value was to be dedicated to the priesthood. But then the priest reckoned “the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy [Moses’] estimation.” Moses enunciated this law to Aaron, and then he or one of the underpriests was the estimator. What is the thought about the number of years remaining until the Jubilee being “abated” from the estimation?

Comment: The value of the field would decrease depending on how close the next Jubilee was.

In addition, the size of the property was a factor, but how was the value of that property determined? The value of the land was determined according to how much would produce “an homer of barley” (verse 16). Stated another way, the amount of ground on which the barley seed could be spread to produce a homer was worth 50 shekels of silver. If the land was half rock and half soil, then more land was required to plant the seed to bring forth the crop. Therefore, the property could be large, but if the land was not all fertile, the seed would be in a

minimal area. Whatever the area was for a homer of barley seed was worth 50 shekels. In other words, 50 shekels was the price of the ground, basically speaking, for a homer of barley. However, if the next Jubilee was 30 years away, then 20 years had expired, so the price was adjusted downward by two-fifths, or 40 percent, and the value to lease the property was 60 percent, or 30 shekels of silver. Thus 40 percent had “abated from thy estimation.” When the Jubilee came, the land normally reverted back to its original owner, although there were certain conditions.

Q: How was the land “sanctified”?

A: Land was sanctified when a person dedicated it to the priest through a singular vow. This kind of vow was a dedication of something to the Lord; that is, a beast, a piece of property, a house, etc., was accredited to the priesthood as an offering. However, there were certain allowances and disallowances in connection with this dedication. The priesthood could then use the land for farming or rent it to someone else for an income. But if the man who dedicated the land to the priesthood subsequently needed it because of some unforeseen circumstance, he could redeem it by paying the value of that land plus 20 percent, or one-fifth, of the gross estimation of the property.

Lev. 27:20 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.

If time elapsed and the original owner of the field did not redeem it, or if he sold (leased) it to someone else, he could not redeem it after a certain point. Evidently, then, the redemption was a decision that had to take place quickly. Even if the land was sold to another party, it had to go back to the original owner at the time of Jubilee under normal circumstances. In other words, the land was dedicated to the Lord and normally it would revert back to the original owner, but since he did not redeem it, he forfeited the land in perpetuity; that is, the land was forever the possession of the priesthood. Thus, even though the original owner sold (that is, leased or subleased) the land, it forever became the Lord’s and belonged to the priesthood at the time of Jubilee because he did not change the terms of the contract and purchase it back.

Lev. 27:21 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.

Q: If a man bought land that would ordinarily revert back to the original owner in the year of Jubilee and then dedicated that land to the Lord, did it still go back to the original owner?

A: Yes.

The terms “singular vow,” a thing that is “sanctified,” and a thing that is “devoted” all referred to a vow or dedication of a special nature to the Lord.

Lev. 27:22 And if a man sanctify unto the LORD a field which he hath bought, which is not of the fields of his possession;

Lev. 27:23 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.

Verse 23 reads as follows in the Revised Standard: “Then the priest shall compute the valuation for it up to the year of jubilee, and the man shall give the amount of the valuation on that day as a holy thing to the LORD.” The question would be, On what day was the payment made?

The wording in the King James and even in the RSV allows for the possibility of the payment being made on the Jubilee due date, but other factors seem to indicate that the payment was made on the day the arrangement was originally proposed. We are inclined to think that it was the earlier date.

Lev. 27:24 In the year of the jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong.

If the land was sold and then dedicated to the Lord by the new owner, it was returned to the original owner in the year of Jubilee. However, if the original owner made the vow and did not redeem the land, then the land belonged permanently to the priesthood.

Lev. 27:25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

One shekel was the equivalent of 20 gerahs; hence in monetary value, the gerah was the lowest common denominator. In United States coinage, the penny is the lowest common denominator, for fifty-cent pieces, quarters, dimes, and nickels can all be converted to pennies.

Chapter 27 opened with a statement to the effect that if any male from 20 to 60 years of age made a personal vow of dedication to the Lord, he was required to pay 50 shekels of silver. The 50 shekels multiplied by 20 gerahs was the unit 1,000 gerahs ($50 \times 20 = 1,000$). The number 1,000 is a symbol of perfection, as shown in the Tabernacle cubit measurements. The Most Holy, being a cube, was 10 cubits by 10 cubits by 10 cubits, or 1,000. In contrast to the male, a female who was in the same age range of 20 to 60 years of age paid 30 shekels of silver.

Jesus was perfect at birth, he was perfect as a teenager, he was perfect as a young man, and he was perfect when he presented himself at Jordan, but there are different gradations of perfection. Yes, Jesus was “holy, harmless, undefiled, [and] separate from sinners” in all of these categories, but the valuations were different, for the scale increased as one neared the age of prime activity in life (Heb. 7:26).

From age 5 to 20, the valuation of a man was 20 shekels. The number 20 is used several places in Scripture. For instance, Joseph’s brothers sold him for 20 pieces of silver to some Midianite traders in a caravan of Ishmaelites that was traveling to Egypt. When the caravan arrived, the Midianites sold him to Potiphar (Gen. 37:23-28,36). Joseph, who was 17 years old at the time, was representative of Jesus, and the price for a male at that age was 20 shekels (Gen. 37:2). Another example is the measurements of the top of the Brazen Altar in the Court of the Tabernacle (Exod. 27:1). The perimeter was 5 cubits on each of the four sides, or 20 cubits ($5 + 5 + 5 + 5 = 20$). Incidentally, from a natural standpoint, the price that was paid for Joseph was a standard value of 20. This incident shows that for many years the money standard did not fluctuate in Old Testament times.

Jesus was baptized at age 30, and since he was crucified $3 \frac{1}{2}$ years later, his total experience as a human being lasted for $33 \frac{1}{2}$ years. In the valuation by age at the beginning of this chapter, perfection is shown in each category for the male up to age 60. The earliest category, which was from 1 month to age 5, was a value of 5 shekels, and 5 times 20 gerahs is 100 ($5 \times 20 = 100$), a perfect number. At age $33 \frac{1}{2}$, Jesus was in the age category of 20 to 60 years, which had a value of 50 shekels, or 1,000 when converted to gerahs, again showing perfection.

In the age categorizations, the female was consistently valued at a lesser amount than the male. The question would be, Why? In the natural picture, a female could not do labor equal to a male. In the spiritual picture, the man represents Christ, and the woman, none of whose values

show perfection, represents the imperfect Church in need of the perfection of the Master.

Q: How does the last category for the male, 15 shekels above age 60, show perfection?

A: It doesn't, but Jesus never reached that age as a human being.

The Law has two applications: natural and spiritual. Some of the Law is natural, some is spiritual, and some is both natural and spiritual. For example, Leviticus 8, pertaining to the consecration of the priesthood, has a Gospel Age antitype. There are other pictures that have an application in both the Gospel Age and the Millennial Age.

Lev. 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.

This wording is quite different: "Only the firstling of the beasts, which should be the LORD'S firstling, no man shall sanctify it." What is the thought here? No man could sanctify the firstling of a clean beast because it already belonged to the Lord; that is, it was already sanctified. Where there were different laws, the higher law superseded the lower law. The mandatory law was that every male that opened the womb was the Lord's. With regard to a person, the male could be redeemed, but the Israelites could not be generous and sanctify that which was already mandatory. In other words, since it was a mandatory requirement to dedicate the male firstborn, the Israelites could not use the male firstborn for a voluntary vow. To do so would be fraudulent and hypocritical, for it would give the wrong appearance.

Notice that verse 26 does not say anything about redeeming or about man; it just speaks about the firstling of *clean* beasts: "whether it be ox, or sheep: it is the LORD'S." Oxen and sheep were the type of animals that went on an altar.

Lev. 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.

Verse 27 pertains to the firstling of an *unclean* beast. In the case of a donkey, for example, the firstling could be redeemed, but it could not be offered on the altar as a sacrifice to the Lord because it was unclean. The firstling of an unclean beast had a monetary value, for it was essential in the performance of certain tasks. However, if thousands of Israelites gave the firstlings of a certain kind of unclean beast to the priesthood, there would be too many, so a firstling could be redeemed, or changed into a monetary value according to the valuation enunciated by Moses plus "a fifth part," an additional 20 percent.

If the firstling was not redeemed, "then it shall be sold according to thy estimation." What is the distinction here? Half of verse 27 says one thing, and the other half says something else. For instance, if a female camel brought forth a beautiful male firstling, the owner was allowed to redeem it. If he did not want to part with the firstling, he had to give the value of that firstling plus 20 percent to the priesthood. However, if the owner did not redeem the firstling, hundreds of these animals could not be brought to the priesthood, for with all the Tabernacle services the priests had to perform, they did not have time to sell the animals. Therefore, the owner who did not desire the firstling of an unclean beast for himself had to convert the firstling into cash by selling it at the fair market value, and then he had to give the money from the sale to the priesthood because the firstling was the Lord's. Notice that 20 percent was *not* added to the value in this case. The firstling was simply converted into an *equal* monetary value that was given to the priesthood. This way the priesthood was not burdened with being in the merchandise field with regard to all the gifts they received. Moreover, this arrangement kept a

surplus of animals from accumulating.

Lev. 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 already learned that when a person had the firstling of a *clean* animal, there could *not* be any redemption because it was already the Lord's. Now the instruction is that when a person wanted to devote *something else* to the Lord of man, beast, or field, it could *not* be redeemed.

Verse 28 would be contradictory to the earlier part of this chapter if it were not for the term "devoted thing." We normally think of the word "devote" in the sense of being holy or pure, but what did it mean here? A "devoted thing" was not a singular vow or something that was sanctified. In almost all cases in Scripture, a "devoted thing" was an accursed thing—something that was devoted to *destruction*. However, there are rare exceptions. Things were "devoted" in one of two ways: (1) to *God* entirely, irrevocably, and unchangeably or (2) to *destruction* entirely, irrevocably, and unchangeably. For example, when the Israelites captured the cities of King Arad, they were appointed to destruction (Num. 21:1-3). Joshua 6:17 is also pertinent: "And the city [of Jericho] shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent." Jericho was "accursed," that is, devoted to destruction, the Hebrew word *cherem* or *charam* being the same. In 40 instances, this word means *utter destruction*, but there are some cases where it means irrevocably the Lord's. In most places, though, the thought is of something that is utterly doomed.

In verse 21 of this very chapter of Leviticus, the word "devoted" is used favorably: "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." The field was *irrevocably* devoted as an *everlasting* possession to the priesthood. In fact, the word "irrevocable" is the key in either the favorable or the unfavorable sense—something is devoted irrevocably to either God or destruction.

When the Lord gave a commandment to the Israelites that the enemies of a certain city were to be destroyed, that city was dedicated to *destruction*. It was then *mandatory* for the Israelites to fulfill that command to the letter. When Saul disobeyed, thinking he could improve on the Lord's instruction, he eventually lost his kingship. Achan is another example of such disobedience, and the result was that he and his family and all of their possessions and flocks were destroyed (Joshua 7).

Lev. 27:29 None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

Verse 29 was devotion in the derogatory sense. Approximately 90 percent of the uses of the Hebrew *cherem* or *charam* in the Old Testament were unfavorable.

Lev. 27:30 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.

The "tithe of the land" had to do with fruitage, with crops or produce, either from the ground or from the trees. The tithe "is the LORD'S: it is holy unto the LORD."

Verses 30-33 pertain to tithes, which were mandatory under the Law, although compliance was left up to the people. The conscientious Israelite felt that giving 10 percent was the proper thing to do.

Q: Was there ever a time when a family could not afford to give a tithe?

A: Earlier we considered that principle with the poor. In hard circumstances, the priest made a valuation and set the amount according to *ability*. Thus consideration was given in cases of true poverty or necessity. Here we are discussing the standard procedure, but there were exceptions.

David said, “O how love I thy law! it is my meditation all the day” (Psa. 119:97). He marveled at all the intricacies of the Law of God, almost comparing it to the stars in the heavens. Not only did he love the physical creation, but also he looked into the moral Law. Psalm 19 begins, “The heavens declare the glory of God,” but David drew on that lesson by *spiritualizing* the latter half of the Psalm. What is seen in the physical creation has a spiritual value with the Law. The handiwork of the *same Creator* can be seen in both the moral field and the physical realm.

Lev. 27:31 And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof.

Whatever the crop was, one-tenth was the Lord’s. However, if a person felt he needed that one-tenth for some purpose, he could redeem it by giving the monetary value plus a surcharge of 20 percent, or one-fifth, to the priesthood.

Lev. 27:32 And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

Lev. 27:33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

The “tithe of the herd, or of the flock” pertained to animals. The tithe was selected as animals passed under the rod. Every tenth animal, “good or bad,” was dedicated to the Lord. For example, the shepherd held the rod and called the sheep. As the sheep passed under the rod and bumped it, he counted, “One, two, three, ... nine, ten,” and either he or an assistant grabbed the tenth animal and removed it from the flock. This procedure was repeated until the entire flock had passed under the rod. All the animals that were pulled out were then dedicated to the Lord. In other words, the shepherd did not look closely at the sheep but just kept automatically removing the tenth animal.

What happened if the shepherd later found out that some of the animals selected for the tithe were lame, sickly, or deficient in some way? The word “bad” in this context means “less good,” but there are *degrees* of being “less good.” To be “good,” an animal was up to the expected standard, and thus was of prime grade or value. The shepherd could not renege on the original contract, but he could “change,” or substitute, another animal of the same kind and give *both* to the Lord. In other words, if the original animal was subpar, the shepherd, wanting to give the Lord the best for a tithe, had the *option* of giving an *additional* animal. In either case—whether or not the shepherd “changed” an animal—neither the original tithed animal nor the substitute could be redeemed; that is, the shepherd could not buy back either animal.

Lev. 27:34 These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

Now we will consider some of the spiritual lessons of the chapter, as follows.

1. A primary lesson is to hold to the original vow. There were multiple kinds of vows, such as a man making a singular vow or dedicating a beast, a house, or a field to the Lord. Actually, every one of these pictured the *individual*.

Depending on the picture, a “beast” that was put on the altar represented the humanity of either Jesus or the Church.

A “house” represented the Christian. As the Apostle Paul said, “But Christ as a son over his own house; *whose house are we*, if we hold fast the confidence and the rejoicing of the hope firm unto the end” (Heb. 3:6). Collectively speaking, Christians are likened to a house or a temple, and from the individual standpoint, each Christian can be considered a little house. Paul also said, “Now therefore ye are ... fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the *building fitly framed together groweth unto an holy temple in the Lord*” (Eph. 2:19-21).

With a “field,” or a piece of property, seed was sown. In the Parable of the Sower, some of the seed fell on a wayward path, some on rocky ground, some on thorny ground, and some on good ground (Matt. 13:1-9,18-23). Thus the field pictured the garden of the Christian’s heart—his character development in producing the fruits of the Holy Spirit. Of course the most desirable soil was a good and rich heart.

In summary, all of these illustrations were repetitive. The differences help to bring out some of the finer points.

Comment: A precedent was laid down with the leper. Whether a house, a pot, or an individual was leprous, the representation was the individual, the Christian. Now here again several things represent the consecrated individual. There is a beautiful harmony in Scripture.

Reply: Yes, there is a consistency. Also, the parts of the Law that show fairness and justice, such as an equal scale, can apply spiritually, for we are to judge “equally.” Just as we are not to be biased, so the even weight, the even scale, shows a consideration of both sides of an issue before judgment is made.

2. Fraud is an abomination. When something contrary occurred with a firstling, when it was fraudulently postured, an abomination was committed. In the type, the Lord was displeased with anyone who thought he could pose as giving a firstborn, for it already belonged to the Lord. For instance, it was a person’s *duty* to bring a male firstling animal to the Temple and give it to the priesthood. (Depending on what was involved, an equivalent monetary value could be given instead.) Therefore, a person was not to intentionally appear before the public as if he were giving a *voluntary* offering, that is, something *more* than what was required. We are reminded of the sin of Ananias and Sapphira in the New Testament. They had a right to give whatever they wanted, but they represented their gift as *more* than it was and thus lied to the Holy Spirit. The point is that a firstling belonged to God and could not be used as a regular offering.

3. Another startling interruption in the narrative pertained to something that was *completely* devoted either to God or to destruction. The antitype would be either the Great Company or the Second Death class. The Scriptures teach that there are three destinies of the consecrated: Little Flock, Great Company, and Second Death. Of course the elect Bride of Christ is the most favorable. The Great Company is also considered part of the “church of the firstborn,” but in the final analysis, they are not quite up to grade (Heb. 12:23).

Where in chapter 27 is there an illustration of the Great Company? This class is shown where a *deficient* animal was part of the tithe, and then the shepherd came to his senses and offered an *additional* animal of a superior quality. In other words, all Christians are dedicated to the Lord, but some are not living up to the standard of the truth. In the type, the shepherd could not rescind his original vow, but if a deficient animal troubled his conscience, he could rededicate, or add, another animal. In the antitype, the Great Company will have to wash their robes white in the great tribulation (Rev. 7:14). Originally those robes were white and pure, but they became soiled, contaminated, and wrinkled and had to be washed. The washing is a rededication, a renewal of consecration vows.

Thus all three classes are part of the picture. Something that was devoted to *complete destruction* pictures the Second Death class. Such individuals irrevocably go into eternal death. The *prime* animal, the one most pleasing to the Lord, pictures the class who are more-than-overcomers, whereas a deficient animal, which was “changed,” or substituted, pictures the Great Company class, who are rescued and faithful as overcomers. The Great Company have palms of victory and stand before the throne, showing they get an eternal inheritance (Rev. 7:9). Therefore, after the Gospel Age closes and the reckoning is made, the Great Company will have everlasting life, the Second Death class will have everlasting destruction, and the Little Flock will forever be with the Lord on the highest level. In the final analysis, only the Little Flock ends up on the altar, for if a sheep or an ox, for example, had any imperfection, it could not be offered on the altar. The Scriptures teach that the Church will share in the sin offering.

Just as we do not inspect one another, so an inspection of the various animals going under the rod was unbecoming until the situation became manifest when they were pulled out from the herd. Accordingly, everyone who makes a bona fide vow of consecration is the Lord's. Jesus said, “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out” (John 6:37). However, if an imperfection is seen later, action will be taken, showing there is a hope of recovery depending on whether the individual, because of his own conscience and remorse, feels obliged to make a complete fresh, clean start; that is, he must sincerely repent.

Leviticus 6:8-23
Burnt Offering and Meat Offering
Study Led by Bro. Frank Shallieu in 1974

Lev. 6:8 And the LORD spake unto Moses, saying,

Lev. 6:9 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.

Lev. 6:10 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.

Lev. 6:11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

Lev. 6:12 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 following summarizes the subject matter in the first five chapters of the Book of Leviticus.

<u>Chapter</u>	<u>Subject Matter</u>	<u>Chapter</u>	<u>Subject Matter</u>
1	Burnt offerings	4	Sin offerings
2	Meal offerings	5	Trespass offerings
3	Peace offerings		

Suddenly chapter 6 is a break in the narrative and a review of all the previous offerings except that now certain other interesting details are brought in. For several reasons, these details were deliberately omitted earlier. One reason is that the offerings would have been more difficult to understand if these thoughts had been introduced too soon, that is, before there was a basic understanding.

In discussing the burnt offerings, chapter 1 mentions different animals, how they were treated, and what their value was. A logical question to be asked now is, Why were these offerings called “burnt” offerings?

A lesson emphasized in the first chapter is that the burnt offering showed God’s acceptance. The principle is enunciated in 1 Kings 18:24, “The God that answereth by fire, let him be God.” In other words, when an offering was burnt by fire, it was as though God was eating it. When Gideon made unleavened cakes, the angel touched them with the end of his staff, and fire consumed those meal offerings (Judg. 6:19-21). Thus the angel, as God’s agent, consumed the offerings by fire, for God answers by fire.

Chapter 6 provides an additional explanation for the burnt offering that is even more basic from another standpoint; namely, the primary reason the offering is called a “burnt” offering is that the fire was *never* allowed to go out. Therefore, at 3 o’clock in the afternoon, when the offerings were finished for the day, the priest offered the second part of the daily burnt offering, which concluded the services. In other words, a lamb, the *first* part of the daily burnt offering, officially opened the services of the day at 9 a.m., and another lamb closed the services of the day at 3 p.m. These two burnt lambs, which comprised the daily burnt offering,

represented Christ's opening and ending the day. And so we, as Christians, pray in the morning in Jesus' name and close the evening with prayer in Jesus' name.

When the priest closed the day, what did he do about the fire? He "put on his linen garment, and his linen breeches ... [and took up] the ashes which the fire hath consumed with the burnt offering on the altar, and ... put them beside the altar." Later, when he put off his linen garments and put on other garments, he carried forth "the ashes without the camp unto a clean place."

But what did the high priest do concerning the fire on the altar? If the priest put fresh wood on the altar every morning, then he also put fresh wood on the altar every afternoon at 3 p.m. The wood in the morning kept the fire going all day, and the wood in the afternoon kept the fire going all night, that is, until the next morning. Thus every day the priest started by cleaning the altar and setting fresh wood on it. Coals from the old fire were symbolically brought in so that the fire never went out, but he made a fresh fire for the day's sacrifices. Then, at the ending of the day, the priest did not just step aside and close the Temple gate and leave, for the day's fire would not last until the next morning. Therefore, he made preparations to be sure that the fire would not go out.

This account tells of only one procedure, the procedure for the beginning of the day, but the same things were done at the end of the day. Similarly, the lamps in the Holy had to be lit all the time, and they were ordered in both the morning and the afternoon. The priest trimmed the wicks and replenished the oil morning and evening to make sure they were ever burning. Thus both the fire on the altar and the light in the Holy were always burning. At set times, at the beginning and the closing of the official day, at 9 a.m. and 3 p.m., the priest followed these procedures.

When the priest approached the altar at these times, it was full of ashes. As an illustration, we will consider the beginning of the day. Before the priest cleaned the altar, he took off his usual, or customary, garments of glory and beauty and put on his sacrificial linen garments, but why? The sacrifices that prefigured the Gospel Age were done in the linen garments, whereas the sacrifices pertaining to the Millennial Age were performed in the garments of glory and beauty. For example, the consecration of the priesthood took place in linen garments, and the high priest also wore those garments for the Day of Atonement.

After the fire had been burning all night, the priest was ready to start the day, but before going to the altar, he had to do something else. He first had to wash his hands and feet at the laver and change his clothes, putting on the white linen garments. Only then could he go to the altar and remove the ashes, let alone offer a sacrifice. He put the ashes at the side of the altar. Next, he took off the white linen garments and "put on other garments," that is, civilian clothes. (The garments of glory and beauty were the high priest's normal attire in the sanctuary arrangement, but since he would now go outside the camp, he dressed in street clothes.) He then carried forth the ashes "without the camp" and deposited them in "a clean place."

Why did the high priest put on street clothes? The principle is stated in the latter part of the Book of Ezekiel. For the Third Temple services of the Kingdom Age, the Zadok priests will not be allowed to wear their holy garments out into the public, for that would defile them and be out of order (Ezek. 42:14; 44:19). Therefore, the high priest changed into "other garments" to do the servile function of carrying the ashes outside the camp. (This change of garments was not to be considered typical.) The priest deposited the ashes in a clean place to be used later for a cleansing purpose.

Not only were the ashes on the altar, but the burnt offering was there as well. "The priest shall ... take up the ashes which the fire hath consumed *with the burnt offering on the altar*, and he shall put them beside the altar" (Lev. 6:10). Whichever end of the day we are considering, the burnt offering was on the altar with the ashes. For instance, when the priest went to the altar in the morning, the offering that had been on the altar all night was still there. This was "*the burnt offering*," not one of the many burnt offerings of the people but one of the two daily lambs, which were offered at 9 a.m. and 3 p.m.

On some days of the year, there were more than 50,000 burnt offerings at the Temple, but these burnt offerings were not being referred to here. The 50,000 burnt offerings brought by the people might have been as good as, or even better than, the daily burnt offering at the beginning of the day or the daily burnt offering at the end of the day. However, the two daily burnt offerings were the important offerings because they represented Christ. The other offerings were the people's personal burnt offerings, representing the obedience and appreciation of mankind in the Millennial Age. Although the offerings were burnt, they did not completely disintegrate. When a whole animal was burnt on the altar, it did not just vanish. Rather, the skeletal frame, the bones, were left. Thus the ashes and the skeleton of the burnt offering of the previous afternoon remained, for the offering was put on the altar and left there overnight. The next morning, when the priest came to start the services for the day, he had to remove the charred skeleton with the ashes of the wood that had burnt during the night. The priest took up that particular burnt offering and the ashes and placed them at the side of the altar. A lot of information is packed into these verses.

The people's burnt offerings of the day, no matter how many thousands, were all cleaned off throughout the day. After 15 minutes or so, an offering was pushed aside, and of course multiple offerings were burnt simultaneously as individuals came in with their personal offerings. (We are using the Temple services as an illustration because the offerings were done in great volume.) When the offerings had been burnt sufficiently to show that God had consumed them, they were pushed aside with the ashes at the side of the altar, to be taken care of later in another way.

To repeat: The ashes that remained overnight were ashes from the fresh wood at 3 p.m., when the last lamb of the daily burnt offering was done. The ashes of that wood, plus the skeleton, were what the priest himself took outside the camp.

Q: Was the morning daily burnt offering on the altar all day long, from 9 a.m. until 3 p.m., regardless of what other offerings transpired during the day?

A: Yes. After that offering opened the day, it was pushed to one side of the altar and left there all day. Meanwhile, the people brought their offerings. It was as though to say, "The reason these other offerings are acceptable is because of the previous offering of Christ." The fire represented God's acceptance, but that acceptance was predicated on Christ's sacrifice.

The point is that the carcass of the daily burnt offering could not be pushed off the altar, whereas the other burnt offerings were cleaned off the altar from time to time. The daily burnt offering remained there as a visible token. It is *this offering* that the Mass did away with. The Mass in the Catholic Church was supposed to cleanse daily sins, but it discarded or replaced the continual reminder of the one offering of Christ. Thus the Mass, the abomination of desolation, did away with the continual sacrifice. In the type, a lamb lay on the altar all day as a continual reminder of the one offering of Christ, and that lamb was very visible and pronounced.

Numbers 29:7 begins to tell about the Day of Atonement: "Ye shall have on the tenth day of

this seventh month an holy convocation.” Subsequent verses explain the various sacrifices that were done. “But ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish: And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, A several tenth deal for one lamb, throughout the seven lambs: One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings” (Num. 29:8-11). Even though the Day of Atonement was one of the holiest days of the year, the continual burnt offering was offered *every single day*, morning and evening. And that is the offering for which the priest carried forth the ashes and the skeletal remains outside the camp. Otherwise, if he had to remove the ashes and the carcasses of all the day’s burnt offerings, the task would have been overwhelming. He himself *personally* handled the most important offering of the day and changed into his street clothes to do it. He deposited the ashes and the remnant of the burnt offering in a clean place outside the camp.

By inference the ashes and the carcasses of all the other animals were carried without the camp by underpriests and perhaps also by the Levites, who were servants of the priests. The Scriptures do not go into this detail because it was not a symbolic or spiritual lesson.

What is being discussed would never be found in a book. The only reason we have some familiarity with this subject is that back in 1946 we studied very comprehensively for the Third Temple. What has been said is really only the beginning of a deep study.

Verse 12 is still speaking of the continual burnt offering, not the people’s sacrifices. “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 continual burnt offering is being reviewed in this chapter because it was an *exception*. The first chapter of Leviticus tells about the *people’s* burnt offerings and how they were treated under the Law, but it does not tell about the continual daily burnt offering. This exception, this special offering, was the most important burnt offering of the whole year. The high priest handled it and had three changes of apparel. First, he took off his usual official garments of glory and beauty and put on his linen garments to remove the ashes from the altar. Then he took off his white linen garments and put on civilian apparel to carry the ashes outside the camp.

Lev. 6:13 The fire shall ever be burning upon the altar; it shall never go out.

Why was the fire never to go out throughout the entire year? The efficaciousness of Jesus’ sacrifice was emphasized by the lamb being on the side of the altar at all times, day and night.

In the antitype, the offerings of the previous chapters of Leviticus represent the offerings of the Millennial Age. Chapters 1-5 of Leviticus treat the *people’s* burnt offerings of the next age. These offerings will not be literally performed, for the actual Kingdom offerings will be those of Ezekiel 43:18-27 and 45:17-46:15. In other words, the offerings of chapters 1-5 *symbolize* what the people will do in the next age. Chapters 8, 9, and 16 pertain to the Gospel Age. When Pastor Russell treated this subject in *Tabernacle Shadows*, he jumped right to these three chapters because of the important lessons for the Christian. Yes, there is a chapter on sacrifices that follow the Day of Atonement, but they are not considered in detail. However, in reading the sacrifices as the Lord wrote them in Scripture, we progress through the five chapters and get a history of the offerings. If it takes three or four hours, speaking quickly, just to touch on these chapters briefly, imagine how large a comprehensive book of explanation would be! Therefore, the Pastor went directly to the heart of the matter about the Gospel Age. Leviticus 8, 9, and 16

are really the key that helps us to understand and evaluate the rest of the sacrifices and offerings.

With the daily burnt offering, the fire represented God's acceptance, and the lamb pictured Christ and the continual nature of his sacrifice. But there is another point. Generally speaking, what happened in the first chapter with regard to the burnt offerings? What was burnt on the altar? When any individual offered a burnt offering, *everything* was burnt *except* the hide and the excrement, which were removed to prevent an unpleasant odor. The animal was skinned, or flayed, and everything else was burnt. In fact, that is another reason it was called a "burnt" offering. Thus there were three important factors with the burnt offering: (1) The fire ever burned. (2) The animal was on the altar at all times. (3) It was a *burnt* offering in that everything was burnt except the hide and the dung. (The skin was taken away so that there was no hair.) The legs and the internal part of the animal were washed, and the parts of the body were put together to the head. Thus, to all practical purposes, what was burnt on the altar represented the *entire* animal being consumed. Not only did the burning have a pleasant, sweet-smelling savor, but burnt offerings represented God's acceptance.

The fire burning all the time in the first chapter represented the Millennial Age. Generally speaking, the regular, or subsequent-day, sacrifices occurred every day of the year except for the Day of Atonement, which represented the Gospel Age. In other words, with the exception of the Day of Atonement, all of the other days of the year represented the people's offerings of the Millennial Age, so actually, the Millennial Age offerings were the most prominent by far. With the fire *ever burning*, it was as if to say that God will accept consecrations at any time in the Millennial Age. "And *whosoever will*, let him take the water of life freely" (Rev. 22:17). That statement is not true of the Gospel Age, for God draws and invites individuals to consecrate in this age and is not trying to convert the world. In the next age, the Spirit and the Bride will say, "Come. And let him that is athirst come. And *whosoever will*, let him take the water of life freely." Therefore, the ever-burning fire is saying that during the Millennial Age, the Lord is looking forward to everyone consecrating and giving offerings, and day or night that door will be open. The lesson is different from the Gospel Age. The burnt offerings of Leviticus 8, 9, and 16 pertain particularly to the Church. Although there are some similar basic lessons, the Christian has a peculiar calling in a peculiar age. In contrast, one of the purposes of the fire burning all the time is to show that God is always there and is ready and willing to accept the people's offerings in the next age.

We will return to Leviticus 6:12 and the continual burnt offering. Notice the last part of that verse: "and he [the priest] shall burn thereon the fat of the peace offerings." This addendum is tied in with the burnt offering. In other words, certain sacrifices were automatically included. For instance, when a person brought a burnt offering to the Lord, he also brought a meal offering, a drink offering, and a peace offering. The account does not mention all of these offerings because to do so would be confusing, but when an animal was brought as a burnt offering, the person brought other things with it, such as flour for the meal offering and fat for the peace offering, which is emphasized in verse 12. What happened to the fat of the peace offering? It was burnt on the altar with the burnt offering, which was wholly consumed. Thus the burnt offerings for *both* the Gospel Age (in Leviticus 8, 9, and 16) and the Millennial Age (in Leviticus 1) were completely burnt.

Q: Where did the fat come from?

A: It came from whichever animal was offered according to a person's means. Therefore, the animal might be a bullock, a lamb, or a goat depending on what a person could afford to bring. Leviticus 3 tells about the people's peace offerings.

Q: Did the kind of animal that was offered indicate spiritual growth?

A: Yes. If a person was wealthy, he was expected to give a larger offering. One who was more developed physically, spiritually, and mentally was to give more to the Lord, the principle being that it is required of a man to give what he has—that is, he is to give his all, be it little or great. Therefore, the offerings were scaled according to a person's ability. We are just making certain observations and giving a *general* explanation at this time, rather than providing a technical explanation.

The size of a meal offering depended on the animal that a person gave. The bigger the animal, the larger the quantity of flour that was offered. Thus the meal offering was one-tenth deal, two-tenths deal, or three-tenths deal depending on the size of the animal. One who brought a bullock could afford a bigger meal offering.

Q: What constituted a “clean place”?

A: The continual burnt offering was a very special offering. Therefore, even the ashes were treated with respect. The fact that the priest had to change his garments and go through all this ritual showed that the ashes had to be treated with great respect. The priest *personally* carried the ashes to a place outside the camp, as though to say, “These ashes are a memorial of that which was previously burned, or consumed. As such, they are to be kept clean and undefiled.” The burning was to be a good memory, as well as an object lesson to the people, for the ashes were outside where they could be seen. In short, the “clean place” was an *honorable* place that was kept before the public's attention. This procedure was not followed for the other burnt offerings, for they were not important, but with the *continual* burnt offering, *Christ* was the example.

Q: Did the ashes that were carried without the camp signify a message?

A: The ashes came from the wood that was burned to consume the offering. The priest took both the ashes and the remnant of the burnt offering outside the camp. The wood pictured the Cross, the means whereby Christ was offered up. Not only was he who was on the Cross holy, but the Cross itself was a holy symbol. In the type, Isaac carried the wood up Mount Moriah—the wood that made the fire that was to destroy him. At the last moment, an angel withheld Abraham's hand, but nevertheless, Abraham did kill Isaac “in a figure” (Heb. 11:19). He was intent on doing the Lord's will.

Therefore, the ashes of the wood were kept honorable. To us the treatment of the ashes indicates that this procedure was recorded on film. In that way, the ashes are kept in a “clean place” and as an object lesson. Everything to do with Christ—all the incidental things in connection with his offering and how it was accomplished—will be kept in memory and held in esteem and revered, including the “ashes.” In other words, the ashes of Christ are not allowed to be destroyed, for every little detail is important.

Comment: The ashes are the memory of Jesus' sacrifice.

Reply: Yes, and all the details pertaining to his being consumed are included.

Every day that the continual burnt offering had to do with Leviticus 8, 9, and 16, it represented the beginning and the end of the Gospel Age. When the burnt offering had to do with the public, it represented Christ in the beginning and at the end of the Millennial Age. When the

people make these offerings in the Kingdom, Jesus will be kept in the forefront, for he will be as important to the world then as he is now for the Church. The lesson and the principle are the same. Leviticus 6 is giving us the clue in that the animal was treated with respect, *even after it was consumed*. The memory was preserved by bringing the ashes out into a clean place.

Q: Why did the high priest *first* have on his garments of glory and beauty, which he will wear antotypically in the Kingdom Age?

A: The account is talking about *the* burnt offering of the *night*. The next day the priest took the ashes and carcass without the camp. In Leviticus 1, the daily burnt offering represents what Christ's sacrifice will mean to the world. In Leviticus 8, 9, and 16, the daily burnt offering represents what Christ's sacrifice means to the Church during the Gospel Age. The priest wore his garments of glory and beauty for 364 days of the year, as it were, when he was dealing with the people's offerings, the antitype being the Millennial Age. We are saying "364 days," but actually, in addition to the Day of Atonement, we have to deduct the Passover, the new moon at the beginning of each month, and all special holy days when the people probably could not bring their offerings, for doing so would conflict with the holy days. For example, on the day of the new moon, certain offerings had to be made, as well as the daily burnt offering, so the people could not bring their offerings until the other offerings were first treated. Thus there were perhaps seven or eight high holy days in which the people's offerings could not be performed as easily because the day was taken up with the business of these other offerings, but for the rest of the year, 90 percent of the time was spent on the people's offerings.

In answer to the question, the high priest's putting garments on and off had to do with emphasizing the importance of, and the respect for, the ashes of the burnt offering and how they were treated and put in a clean place.

Lev. 6:14 And this is the law of the meat [meal] offering: the sons of Aaron shall offer it before the LORD, before the altar.

Lev. 6:15 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.

Lev. 6:16 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.

Lev. 6:17 It shall not be baked 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.

Lev. 6:18 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.

Comment: The Revised Standard Version is good for these verses.

Leviticus 6 treats the *continual* burnt offering, whereas the *people's* burnt offering was covered comprehensively in Leviticus 1. However, the sixth chapter does go into the *people's meal* (or cereal) offering. Although Leviticus 6 is much like Leviticus 2, there are some differences. The second chapter tells about the taking of a handful of flour and burning it and about the oil being burnt and *all* of the frankincense, which represents the devotion that belongs to Jehovah.

Therefore, the priest could not take any of the frankincense for himself.

A person came to the Tabernacle with, say, a large bowl of dry flour, oil in a separate receptacle, and frankincense in a separate bowl. The priest put his hand in the bowl of flour (or cereal), took one full handful, and burnt the flour on the altar. That action signified a token recognition that Jehovah is behind everything, that He is given the first credit. All the rest of the flour was then given to the priest. A part of the oil also went on the fire either separately or intermingled with the flour, and all of the frankincense was burnt on the fire. The pope has counterfeited this practice by taking unto himself the honor of God; that is, he accepts the worship of the people. This reverence or adulation aspect is completely wrong, for Jehovah has said (paraphrased), "I the LORD thy God am a jealous God, and my glory will I not give to another" (Exod. 20:5; Isa. 42:8). Thus, as represented in the frankincense, praise and adoration are only for Jehovah as an innermost offering.

So far all that we are saying is presented in Leviticus 2. The meal offering was a sweet savor and a memorial to the Lord, and the priests, Aaron and his sons, got the remainder. Moreover, the bread could not be baked with leaven, and no honey could accompany the meal offering. "No meat [meal] 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" (Lev. 2:11).

What additional information is in chapter 6? Here we are told where Aaron and his sons ate the remainder of the meal offering. "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." Notice that the "holy place" is defined as the "court of the tabernacle."

"It [the meal offering] is most holy." Why was this cereal so holy? When the people brought their cereal, only a handful was burnt on the altar, and the high priest and his sons ate the remainder of the flour, for it was theirs. This represents that when the people consecrate in the next age, they will want to show their appreciation. The principle is the same with us now. If we appreciate what somebody has done for us spiritually, we want to show some kind of affection, just as spikenard Mary showed affection for Jesus. In other words, the frankincense goes *only* to God, but He is not going to begrudge the antitypical priesthood's getting some respect and honor in the next age. The cereal, or flour, was dedicated to the Lord, so it was very holy. The food that the people brought was consecrated, for they brought these offerings to show their respect to God. Therefore, that food was to be treated with respect. It was called "most holy" because it represented the affections of the people with regard to the whole arrangement. They came to make an offering, so the cereal of the meal offering was to be treated with respect. In fact, it was so holy that even the garments were involved, as shown elsewhere.

"It [the meal offering] is most holy, as is the sin offering, and as the trespass offering." Now another subject is being introduced. In the earlier part of Leviticus, entire chapters were devoted *separately* to the various offerings: burnt, meal, peace, sin, and trespass. Here in Leviticus 6, the offerings are being tied together. In summation, as the Lord was reviewing the lessons of the earlier chapters, He was now giving us a little insight. "Do you know that the cereal which is offered is most holy? Do you know that the flesh of the animal brought by the people as a sin offering is most holy? Do you know that the trespass offering is most holy?" There is something similar in each of these three offerings, and the lesson is the *same*; namely, the people were showing their appreciation. And what happened to these offerings? They were treated with respect and considered most holy because of the consecrated attitude in which the offerings were performed.

We will read verse 18 again: “All the males among the children of Aaron shall eat of it [the meal offering]. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them [the offerings made by fire] shall be holy.” Aaron and his sons ate the meal offering, but a question would be, Did the cereal make the person who touched it holy, or was there another meaning? What is the significance of “every one ... shall be holy”? The thought is that everyone who touched the offerings made by fire *must* be holy. In other words, the priest who performed this duty had to be holy. The food had been dedicated to God and given to the priesthood, so if somebody else accidentally touched it, the priest had to go through a cleansing process.

Comment: Aaron’s sons were all underpriests.

Reply: Yes, and of course they were holy because they were the ones who could properly eat the dedicated cereal. However, if the cereal touched unauthorized personnel, then some stern cleansing measures had to be taken, as enunciated in another place.

Lev. 6:19 And the LORD spake unto Moses, saying,

Lev. 6:20 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.

Lev. 6:21 In a pan it shall be made with oil; and when it is baked, thou shalt bring it in: and the baked pieces of the meat offering shalt thou offer for a sweet savour unto the LORD.

Lev. 6:22 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.

Lev. 6:23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

Verses 19-23 pertain to the *priests’* meal offering, not the people’s meal offering. The priests’ meal offering was an exception, for it could not be eaten. When a priest made a *personal* meal offering to the Lord, the whole offering was put on the fire and consumed, not just a handful. Therefore, this offering did not represent the people’s token recognition of Jehovah in the next age, for when they make a consecration, they will not be consumed; that is, their consecration will be *life unto life* with only a token recognition in their humiliation before the Lord. In contradistinction, the antitypical priesthood of the Gospel Age are *wholly consumed*; they give their all. *All* the flour is consumed, not just a token portion. Thus the meal offering represents their *humanity*. Here, then, is an exception that was purposely not mixed in with the second chapter, for it is hard enough just to learn how a meal offering was made. Here in chapter 6, the account goes into a higher plane of thinking in showing that the whole offering was burnt.

The second chapter stated that a person could bring dry flour, wafers, flour that was moist with oil mixed into it, cooked flour (which was fried like pita bread, baked like a loaf, etc.), or uncooked mixed dough. The meal offering could be in a variety of forms, all of which were valuable, but in every case, it was cereal.

The *priests’* meal offering was different, for there were specific instructions for preparing it. When they offered their meal offering to the Lord, not only was it to be wholly consumed, but it could not be dry flour. Before a priest offered his cereal offering, he had to cook the flour. He had to bake the meal offering in a pan, cooking it like bread, and then slice it into pieces. If he

was an underpriest, he took the meal offering to the high priest, who put the whole offering on the fire. The representation was Christ and the body members. No matter how the flour was offered, it showed the whole body of Christ. The grains of flour—whether dry, raw, or cooked—represented the union of the body members with Christ, their being offered in the Gospel Age. Just as Jesus, the High Priest, offers the body members, so the high priest in the type received the offering from an underpriest and offered it in the fire.

Verse 20 describes “the offering of Aaron [or of his successors as each became high priest] ... unto the LORD in the day when he is anointed.” The offering consisted of “the tenth part of an ephah of fine flour for a meat [meal] offering perpetual, half of it in the morning, and half thereof at night.” The quantity of flour was to be one-tenth of an ephah so that when it was baked in a pan, the offering would be a certain size. After the flour was baked, it was cut in pieces and offered on the altar. Notice that this offering was treated just like the daily burnt offering with half being offered in the morning (at 9 a.m.) and half in the evening (at 3 p.m.). This offering was done only once in the lifetime of a high priest, that is, at the time of his anointing.

The daily burnt offering represented *Christ's* continuous sacrifice, but the fact that it was cut in pieces suggests that *The Christ* is involved, for from another standpoint, Christ has been offered throughout the Gospel Age. Jesus said to Saul, “Why persecutest thou me?” (Acts 9:4). Paul rejoiced in his sufferings for the brethren because he was filling “up that which is behind of the afflictions of Christ” in his flesh for the “body’s sake, which is the church” (Col. 1:24). Therefore, the cereal offering’s being cut in pieces when the high priest was anointed and its being treated like the daily burnt offering represent not just the High Priest Jesus but also the members of his body. Thus, in a very subtle way, the Church was in the picture of the high priest’s anointing in the type.

On page 97 of *Tabernacle Shadows*, Bro. Russell wrote something that many would consider blasphemous today, but he never removed the statement. We will start with the sentence before: “It [the people’s burnt offering] was made in the usual way: the animal, cut in pieces and washed, was laid, the pieces to the head, on the altar, and wholly burnt, a sacrifice of sweet savor unto the Lord. This would serve to typify a thankful prayer to Jehovah—an acknowledgment of his mercy, wisdom, and love, as manifested in the *broken Body of the Christ—their ransom*.” All the rest of his life, the Pastor tried to show the difference between the ransom price and the sin offering—that the ransom price represents only Jesus, but the sin offering can represent the Church (that the Church has a share in the sin offering with Christ). But actually, there are two ways of viewing the Ransom. There is the intrinsic corresponding part of the Ransom—that is, the *meritorious* feature has to do with Christ’s *personal* sacrifice—but the sin offering represents *how* the Ransom is handled. How is the Ransom offered for sin? How is it handled? The Head was first, and the body comes later. In the type, the bullock was first as a sin offering, and the Lord’s goat came afterwards as a sin offering. But from another standpoint, that offering is what cancels sin. If the goat is a sin offering, doesn’t it cancel sin? Isn’t the ransom sacrifice of Christ that the one man Christ died for Adam? That was the offset price for sin, and it represents the head of this animal, the intrinsic merit, a corresponding price for Adam, yet tied in with that is the Church as the members of the body. That doctrine is taught with the burnt offerings, for the pieces represent the members of Jesus’ body, and they are identified with the morning and afternoon sacrifices.

The law of the burnt offering in Leviticus 1 is that it *always* had to be cut in pieces. The animal was washed, and its pieces were laid to the head. That arrangement represents the people’s appreciation of what The Christ did for them—not just Jesus. When the daily burnt offering was made, it had to be cut in pieces because of the law in the first chapter of Leviticus. The law

of the burnt offering required that the animals had to be cut in pieces and laid to the head whether it was the daily burnt offering or the peace offering. Being cut in pieces was not mentioned with regard to the daily burnt offering because the emphasis was on Christ Jesus personally in the Gospel Age. Otherwise, we would get too much of a sense of importance of ourselves and would be apt to minimize honoring the head. Therefore, the Scriptures are quiet about the pieces being laid to the head in the daily burnt offering. But that same continual burnt offering represents The Christ in the Millennial Age. At that time, the representation of The Christ will be brought to the people's attention. And so the Pastor mentioned "the broken Body of *the* Christ—their ransom." He never said he made a mistake, for properly viewed, he was correct. However, it is very difficult when we first learn the truth to see these details in their proper perspective.

In summation, this study was a general review about the burnt offering and the meal offering.

Leviticus 8

Study Led by Bro. Frank Shallieu in 1991

The conclusion of the Book of Exodus, chapter 40, is considered the erection of the Tabernacle, when all the appurtenances were finished. The structure, which was adaptable to the Sinai wanderings of the children of Israel, was assembled on a particular day, and then God blessed that type of service with a supernatural sign; namely, the Tabernacle was filled with smoke, or a dark cloud (Exod. 40:34,35). By day the pillar of the cloud was like a finger that accompanied the Israelites during their 40-year journey through the wilderness. When the pillar stopped, they were to encamp there for as long as the cloud stayed in that vicinity—whether for one day, one year, or longer. When the pillar moved, they were to move again.

The erected Tabernacle was ready for service, but before the services could begin, God instructed Moses as to what ceremonies and religious practices were to be performed. The first seven chapters of Leviticus are instructions with regard to the children of Israel. If any of them wanted to give a thank offering, for example, or if someone had sinned or trespassed and desired forgiveness, there was a certain procedure to go through. Chapters 1-7 give the instructions for what was to be accomplished throughout the year *following* the Day of Atonement, when the Israelites were justified as a *nation*. Subsequently, as *individuals*, they went to the priesthood with their grievances and problems, and the specified practices were performed. Therefore, chapters 1-7 were only *instruction* so that the Israelites would know what to do *later*, for nothing was done yet. In other words, the Tabernacle was blessed by God, and then Moses gave the instructions for the people; but before the instructions were carried out, the priesthood had to be dealt with. Leviticus 8, the chapter known as the consecration of the priesthood, records what actually happened on that occasion.

Lev. 8:1 And the LORD spake unto Moses, saying,

Lev. 8:2 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;

Lev. 8:3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

Lev. 8:4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

Lev. 8:5 And Moses said unto the congregation, This is the thing which the LORD commanded to be done.

Lev. 8:6 And Moses brought Aaron and his sons, and washed them with water.

Now Moses proceeded with the ceremony of the consecration of the priesthood. He began by *publicly* washing Aaron and his sons. The curtains in the gate to the Court of the Tabernacle were drawn aside so that the congregation, who were all assembled on the east side of the structure, could look in and witness this ceremony.

Notice that *Moses* washed Aaron and his sons with water. Of course they would be wearing a loincloth or something similar, but their arms, chest, and legs were bare as Moses publicly washed them before the nation. This action was the start of the ceremony, which had to do with cleansing the priesthood to make them ready for office.

Of chapters 8, 9, and 16 in Leviticus, the eighth chapter is the easiest to remember with regard to the animals that were used. The ninth chapter is a little more difficult because there were more animals, and the sixteenth chapter is even more complex. At this point, all of the priestly garments for Aaron and his sons had been brought, but they could not wear the items until, first, they were washed.

Now we have to give some definitions. The individuals were Aaron and his sons, and three animals had been brought. What is represented by the animals, and what is represented by the individuals? The animals represented the priesthood itself but from the standpoint of their *flesh*. Those animals would be slain, but that slaying pictured the slaying of the *will* of the individuals. They were giving their will to God and trying to obey Him according to His instructions, and the animals represented what happens. The beasts, therefore, represented the fallen human nature of the priesthood—not the high priest but the underpriests. In Hebrews 13:11, the Apostle Paul mentioned how the bodies of sin offerings were brought without the camp and burned: “For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.” Then he added, “Let us go forth therefore unto [with] him without the camp, bearing his reproach” (Heb. 13:13). When the bodies were burned *without the camp*, there was a *stench*, for the burning consisted of the flesh, hide, hooves, and dung. That stench represented how the world views the calling of the Church. Those *in the Court* smelled a pleasing fragrance of the organs being burned on the Brazen Altar. The incense, or perfume, that was offered inside the Tabernacle itself was even more pleasing and, therefore, was a still higher degree of offering. Thus, in the antitype, there are different gradations of esteem in looking at the soldiers of the Cross, the followers of Jesus.

The three animals were a bullock for a sin offering and two rams, one for a burnt offering and the other for consecration (verses 2, 18, and 22). Moses also brought a basket of unleavened bread. Leviticus 8 is the same as Exodus 29, but in Exodus 29, the Lord told Moses in effect, “This is what you *will do* when the priesthood is consecrated.” Since Leviticus 8 is the *actual performance* of the instructions given in Exodus 29, here Moses was *again* told what to do on this occasion. However, a certain detail was mentioned in Exodus 29 that is omitted in Leviticus 8 pertaining to the basket containing three types of unleavened bread, or cakes (Exod. 29:2,3). In the basket were plain unleavened bread, unleavened bread with oil mixed in to permeate the cakes, and thin wafers anointed with oil. All three were made of fine wheaten flour, but they were prepared three different ways to represent three different things.

The unleavened bread represents *justification*. Jesus said, “I am the bread which came down from heaven” (John 6:41). His words, instruction, life, and manner all teach the Christian how to walk uprightly. The cake mixed with oil represents food for the consecrated. However, the oil being intermingled with the bread pictures the Holy Spirit with the truth, showing a *higher* degree of understanding. The thin wafer is the *hope* of the divine nature, which we can meditate on in the present life. This hope is sometimes considered a down payment. The “basket,” the container, which held these three varieties of bread, is God’s Word.

The bullock, sometimes called a “young calf,” was a prime animal. Here it had a somewhat different signification than some other places in Scripture. Normally the bullock represents only Jesus but not in this case. This ceremony was a simplified form, so all three animals represent the priesthood, the Head and the body members. This representation is shown in a variety of ways, as we will try to point out.

Lev. 8:7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

After Moses washed Aaron and his sons, he began to clothe Aaron. Moses “put upon him the [linen] coat, and girded him with the [linen] girdle [which held the linen coat to his body], and clothed him with the robe [of the ephod], and put the ephod upon him, and he girded him with the curious girdle of the ephod [having the same type of threads interwoven], and bound it unto him therewith.” Aaron was clothed piece by piece. He already had some type of skimpy covering when his hands, arms, chest, legs, and feet were washed with water. Then he was clothed, starting with the bottom, or innermost, garment and ending with the breastplate and the miter (verses 8 and 9).

Lev. 8:8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

The breastplate was a square encasement with sockets, into which Moses placed 12 jewels. This continuing action of clothing Aaron was all done ceremoniously as each jewel was pressed into its socket, starting with the top row and going right to left, three jewels being in each of four rows. The Lord’s jewels represent God’s people of 12 different personality traits being pressed into their respective class. With Moses, Aaron, and Aaron’s sons all being in this narrative, the ceremony was conducted this way in order to emphasize Moses’ role. Moses represented God; Aaron, the high priest, pictured Jesus; and the underpriesthood represented the called Church. Thus this procedure was sealed in the memory of the Israelites. Malachi 3:17 refers to these jewels: “And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.” The Lord’s jewels have been tried throughout the Gospel Age, and they will be finally secured at the end of the Gospel Age. Then will come the glorification of the Church, a future event, which is pictured by this ceremony in Leviticus 8:8.

Moses put “the Urim and the Thummim” into the breastplate. The jewels themselves are the Urim and the Thummim. *Urim* means “light,” “beginnings.” *Uri* is a form of the word *horus*, which has the thought of “sunrise,” for Horus was known in Egypt as the god of the horizon, that is, the dawn. *Thummim* means “sunset,” which has to do with darkness or dimming.

The term “breastplate of judgment” was appropriate, for it was a breastplate of *decision making* (Exod. 28:15,29,30). With the “im” ending being the plural form, the Urim and the Thummim each signified the 12 breastplate stones (plural). These stones had a peculiar characteristic in that when a person looked at them, if they supernaturally became dull, or darkened below their normal brilliance, the response was negative. Conversely, when they supernaturally shone above their normal brilliance, the response was favorable. The in-between state was their natural luster. Therefore, when the high priest addressed questions to the Lord and came out with this breastplate of judgment, those who saw it knew right away from the increase or decrease in the brilliance of the jewels whether the reply was affirmative or negative. Sometimes the reply involved all 12 stones, and at other times, an individual stone shone or dulled. The point is that the Urim and the Thummim were not two single stones put in the breastplate like dice, as some have believed.

Lev. 8:9 And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

The miter was the linen turban that went around the high priest’s head, and fastened by a blue lace to the miter, or headband, was the golden plate, which said, “Holiness to Jehovah” (Exod. 28:36; 39:30). Being in front, the golden plate was the “holy crown.”

Lev. 8:10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

Lev. 8:11 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.

Lev. 8:12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

Before the anointing oil was put on Aaron, the high priest, the furniture inside the Holy and the Most Holy, which could not be seen by the people, and the Tabernacle as a whole were anointed. In other words, the anointing of the Tabernacle, the setting apart of the structure, preceded the anointing of the priesthood.

In God's mind, Jesus was the Lamb slain before the foundation of the world; that is, before the world, God had decided to honor Jesus and to demonstrate how faithful His Son would be in obeying Him to the point where he would even die on the Cross to do the Father's will in ransoming mankind (Rev. 13:8). God knew that Jesus would pay the price to lift the penalty of the curse of sin and death from off the human race and thereby faithfully prove his worthiness.

Thus the *plan* of God, represented by the Tabernacle structure itself, *preceded* Jesus' sacrifice. That the plan came first is shown by the sequence of the anointing, which was (1) the blessing of the Tabernacle arrangement and (2) the anointing of the high priest, representing Jesus. God decided that the central part of His plan would be Jesus, that Jesus would be the honored agent specially privileged to carry out that plan. The duty of the high priest in the type was to take care of the Candlestick and the shewbread and to pray to God. Accordingly, Jesus is the Advocate and High Priest of the Church. Then, in time, he and his Church will be the world's High Priest. Thus the High Priest is a multitudinous class, a composite number, comprising Head and body members. After God formulated this plan, thought it out very carefully, and was satisfied as to what it would do, He chose His Son. Therefore, the anointing of the high priest in the type followed the anointing of the Tabernacle and the Brazen Altar and the Laver in the Court. The anointing of not only the inside furniture of the Tabernacle but also that which was out in the Court preceded the anointing of the high priest. In an inferential manner, the underpriests are under that anointing but in Christ.

The Israelites saw Moses enter the Holy but could not see what he was doing in there. However, when he came out and they saw him anoint the Brazen Altar and the Laver, they then knew that he had also done an anointing work inside the Tabernacle. In other words, they put two and two together and realized that this whole Tabernacle arrangement had been anointed, inside and outside. Next, Moses "poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him."

Lev. 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.

This ceremony would have been startling, for Aaron and his sons were originally standing with maybe just a loincloth, and Moses washed them. Then Moses (representing God) clothed and anointed Aaron, the high priest (picturing Jesus). Now he began to clothe the sons (picturing the Church of the Gospel Age). Moses put linen coats and girdles on them and a bonnet, or cap, on each of the sons' heads.

Lev. 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.

A steer, a bullock, a young male calf, was brought for the sin offering. In contradistinction to a ram or lamb, a bullock was a fuller animal. Both Aaron and his sons *collectively* laid their hands on the head of the bullock, indicating that the animal represented them. Specifically, the bullock represented the *humanity* of the Church that is offered in connection with the consecration of the priesthood. However, in addition to the collective aspect of Aaron and his sons, when the high priest put his hand on the head of the bullock, that *head* represented him. When the underpriests laid their hands on the head of the bullock, the *rest* of the animal represented them. Thus the ability of the Church to participate in being offered for sin is because of their relationship with the Redeemer. Accordingly, Jesus said that whenever we pray to God, we are to pray in his name, and so, by praying "Our Father" in Jesus' name, we have access to God (John 14:13,14; 15:16; 16:23,24). When the underpriests laid their hands on the head, it was like saying, "It is through the head that this animal represents us," whereas the high priest himself was the head. The bullock, then, represents the humanity of The Christ, for when Jesus came to earth, he was made flesh for the purpose of suffering unto death, and likewise, the antitypical priesthood suffers unto death.

Lev. 8:15 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.

Moses slew the bullock for the sin offering. Since Moses represents God, in what way did God slay this animal? In studying the Lord's Word, we find out that there is a God, that He is the Creator of all things in heaven and earth, and that in a peculiar sense He identified Himself with the small nation of Israel and used them as a people in the Old Testament because He had hidden purposes in mind. The Lord's Word also tells the procedure we have to follow in order to be recognized of the Father as being identified with the antitypical priesthood. To do so means the slaying of our own will, the giving up of our will to God. In dedicating our lives, some of us may have initially misunderstood and given our life to Jesus, for there has been confusion in thinking that Jesus is God. God overlooks that misunderstanding because of our immaturity, but it is *His Word, God's Word, not Jesus' Word*. Yes, the four Gospels record Jesus' sayings, but when he spoke, he said in effect, "The words that I speak are not mine but the words of my Father, who sent me," and "As my Father taught me, so I speak" (John 7:16; 8:28; 14:24 paraphrase). Thus, even though the New Testament has Jesus' sayings, they are really the instruction that he received from his Father. The Heavenly Father shows that if we want to know Him and be in heaven with Him, that is a possibility, but first, we have to recognize we are sinners, accept Jesus as our Savior, ask for forgiveness, consecrate our lives, and try to make restitution where possible. Then we are accepted in Christ.

"Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar." Thus the altar was sanctified. Just as it was the blood of the bullock for the sin offering that purified the Brazen Altar, so Jesus' death and blood make our little all, or offering, acceptable. But then, on the other hand, we are also called to be a sin offering for the world, as is emphasized in Leviticus 16. We get only very basic lessons here in Leviticus 8.

We will backtrack for a moment. First, the Tabernacle was made and consecrated, and God accepted it with His presence being seen in the smoke that filled the building and seeped out for the Israelites to see (Exod. 40:34,35). Then came the preparation of the priesthood to serve in the accepted Tabernacle. This whole arrangement was ordained by God and done because the priesthood would be taking the sacrifices of the people. The people would come to the Tabernacle and the priesthood for help, forgiveness, thank offerings of appreciation, etc.

Moses “poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.” The altar was sanctified, and the pouring of blood at the foot of the altar shows the redemption of this sin-cursed planet. God’s will is not presently being done on earth as it is in heaven, but ultimately it will be. That residue of blood purchased the earth to bring it back into harmony with God.

Lev. 8:16 And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.

Lev. 8:17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

Moses did not burn the bullock on the Brazen Altar. He burned only choice organs from the bullock, namely, the two kidneys, the caul above the liver, and the fat on the inner parts. Fat is a symbol of zeal, and the zeal of both Jesus and his followers pleases the Heavenly Father. Usually the antitypical burning of these choice organs is not appreciated by others, for the attitude is, “He (or she) is too religious; that person is a fanatic.”

The old-fashioned word for the two kidneys was “reins.” They represent not the intellect or the emotions but the will. The will is invisible and more subtle, but it is at the bottom of everything. The reins guide and control an animal, a horse, and it is known in medicine that the kidneys and the heart are very closely related. Probably the word “reins” came from the ancient recognition that there is a relationship; that is, the left and right kidneys are like two reins, for they affect the heart and steer one’s course. And so our will, our purpose, our determination—what we want to do—is reflected, and it is even deeper than our heart because the heart is sentimental. The heart is the seat of emotions, and the forehead is the intellect, but the reins are deeper and more subtle. Therefore, the reins, our determination, our will, is more satisfying to God, and He looks on that. We can have our will in a more perfect situation, whereas our thoughts are sometimes mixed; for example, we may find it hard to concentrate when praying. The same is true with our heart, which changes with emotion. But in back of all these things are our kidneys.

Notice that the heart of the bullock was not put on the altar as part of the sin offering, and neither was the head. The whole animal—the head, the body, the skin, the entrails, and the dung—was burnt without the camp, and only the few choice organs went on the altar. Therefore, 99 percent of the animal was burnt outside the camp, and only the burning on the altar of the few organs, which had a high significance, was what pleased God. When Jesus said, “The zeal of thine house hath eaten me up [consumed me],” that zeal was the antitypical fat on the altar, which fried, bubbled, splattered, and made flames when it burned (John 2:17). That fat, which was acceptable on the Brazen Altar in the Court, represents our enthusiasm and our zeal to do God’s will.

Incidentally, the caul above the liver is an appendage that is attached to the liver. In this case, it was considered synonymous with the fat of the inner parts.

With regard to “the bullock, and his hide, his flesh, and his dung” being burnt with fire without the camp, Jesus was crucified outside the city of Jerusalem. The Scriptures say, “Cursed is every one that hangeth on a tree” (Gal. 3:13; Deut. 21:23), so when people looked at Jesus on the Cross, they did not see that he died as an *offset* for man’s sin. He took the sinner’s place in order to redeem mankind, but when they looked upon him, they misconstrued the situation as meaning that Jesus did not have God’s favor. Being outside the city, outside the gate, was like

being outside the camp in the Tabernacle picture. Conversely, we see that his sacrifice was necessary. Jesus said he came “to give his life a ransom for many” (Matt. 20:28).

Lev. 8:18 And he brought the ram for the burnt offering; and Aaron and his sons laid their hands upon the head of the ram.

We just read what happened to the bullock, which was for sin. Now came “the ram for the burnt offering,” and as was done with the bullock, “Aaron and his sons laid their hands upon the head of the ram” for the burnt offering.

A burnt offering represents God’s acceptance based on the precedent when an angel touched Gideon’s unleavened cakes with the end of his staff, and they were consumed by fire (Judg. 6:21). On another occasion, Elijah said in effect, “To let it be known that Jehovah is God and not the priests of Baal, let fire come down from heaven and consume the sacrifice,” and fire did come down and consume Elijah’s sacrifice (1 Kings 18:17-40). Also, when Ahab sent out 50 men to apprehend Elijah, fire came down from heaven and consumed them (2 Kings 1:9,10). Thus consuming by fire in a supernatural sense became a symbol of recognition and acceptance, for it was as if God ate the sacrifice. Since He could not come down here in human form and eat, He consumed the sacrifice by fire. In fact, certain sacrifices are sometimes called God’s “food” (Lev. 3:11,16).

Lev. 8:19 And he killed it; and Moses sprinkled the blood upon the altar round about.

Lev. 8:20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

Lev. 8:21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the LORD; as the LORD commanded Moses.

Moses killed the ram for the burnt offering, sprinkled the blood on the Brazen Altar, cut the animal in pieces, washed the innards and the legs, and burnt the head, the pieces, and the fat. In the burnt offering, as described elsewhere, the head was put on the altar, and then the different parts of the animal were laid to the head as if the animal were whole, whereas it was actually cut in pieces. What is shown by these pieces being laid to the head? The individual body members are not considered the whole animal *unless* they are all laid together to the head. Then the whole animal was burnt on the altar. In other words, the pieces were attached to the head, which did not need washing. The representation is that Jesus was already justified. Being holy, harmless, sinless, and undefiled, he did not require washing, whereas the body members, those identified as Christians, are in need of washing (Heb. 7:26). The body members are recognized as part of that offering because the pieces were laid to the head, and the whole animal was offered.

Of course, as stated elsewhere, certain parts of the animal were not burnt on the Brazen Altar. The skin, hooves, and dung were removed, for otherwise the burning hair would have been a stench. The burning of the skinned animal took place in the Court, not outside the camp way in the distance.

The head of the ram was a picture of *actual* justification, whereas the body parts of the ram were representative of *reckoned* justification. The steer, a larger animal, was a sin offering, and the ram showed acceptance before God as a burnt offering.

Lev. 8:22 And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

Lev. 8:23 And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

Lev. 8:24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

The blood of the ram of consecration showed the responsibility of Aaron and his sons to God. With the ram representing the priesthood, blood put on the right earlobe means that we are to *hear* the Word of God; we are to *heed* the call and the conditions set forth in the Word. Thus the right ear pertained to hearing. Blood on the big toe of the right foot means that to the best of our ability, we should try to walk circumspectly in the divinely appointed paths. Generally speaking, the right hand is considered more influential. Therefore, the right hand is a symbol of favor. Accordingly, blood on the thumb of the right hand means that we are to serve the Lord wholeheartedly and do with our might what our hands find to do.

Lev. 8:25 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:

In the present life, we have to earn a living and deal with the world, for we are in it. Therefore, the right shoulder of the animal represents our endeavor, to the extent of our ability, to serve the Lord in thought, word, and deed. The "right shoulder" is a symbol of our best strength, but sometimes we have to serve other people, as with employment. Since we cannot serve God with 100 percent of our time, we can give the employer our left shoulder, as it were. In other words, we are to provide things honest and decent in the sight of men, so we use the less favorable left shoulder to support our family or our dependents. Our right shoulder, our best endeavor, should be used in the direction of God.

Lev. 8:26 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:

Lev. 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.

The right shoulder was like a leg of lamb, and it included the chief side of the animal. Moses was holding the right shoulder, and on top of that shoulder was the fat from the inward parts. Then, from the basket of unleavened bread, he took a sample of each of the three kinds of bread and placed the cakes upon the offering. Next, Moses placed the offering on the hands of Aaron and his sons, but he also helped them as together, they all waved the right shoulder with the fat and the cakes. Moses' assistance represents God's helping hand because in our own strength we could not carry on. Spiritually speaking, we would get fatigued and not have the endurance without assistance from above. Thus, when Moses placed the offering on the hands of Aaron and his sons, he did not withdraw his hands but helped them to wave it.

Lev. 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.

Moses took the wave offering off the hands of Aaron and his sons and burnt it on the altar. The removal and burning signify the end of our course. God assists us while we are active and alive and walking, but when our earthly course is finished at the end of life, our sacrifice is put on the altar as acceptable to God.

Lev. 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.

The breast of the ram of consecration was given to Moses, who represented God. Like the breast of a woman, the ram's breast symbolizes the emotions, affections, and adoration of the consecrated. We are not to adore fellow man but are to worship the Lord our God with all our heart, mind, soul, and strength. God accepts this choice part of our consecration, our *reverence* for Him. Thus the breast was not burnt on the altar but was given to Moses.

Lev. 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.

This sprinkling of the blood and the anointing oil on the garments of Aaron and his sons more or less completed the consecration service. The priesthood had been washed and clothed, and the animals represented what happened to them as individuals in laying down their lives in trying to serve God as best they could. Now they were anointed in a different fashion from when the anointing oil was poured only on Aaron's head earlier (verse 12). There the body members received of the anointing in a fragmented portion. But here the sprinkling of Aaron and his sons with a mixture of anointing oil and blood represented the sanctification of The Christ, Head and body members.

Lev. 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.

Lev. 8:32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

Moses instructed Aaron and his sons, "Boil the flesh at the door of the tabernacle of the congregation [that is, in the Court]." Thus the remainder of the ram of consecration, the part that was not offered on the altar, was boiled, and Aaron and his sons ate the boiled flesh. However, whatever they could not eat in the proper manner—that is, any superfluous amount that was not consumed—was burnt with fire.

Lev. 8:33 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.

The "seven days" represent the seven stages of the Gospel Age, the antitypical period of the consecration of the priesthood. After the seven days came the services for the people, for Aaron and his sons had been ordained as God's ministers. In the antitype, which is the Kingdom Age, The Christ will be able to help mankind, for they will be on a level of authority and glory where they can administer help and relief to the world. Even those who are dead in the tomb will come forth and be helped and given the opportunity to walk up the highway of holiness (Isa. 35:8).

Thus the seven days preceded the public service of the priesthood. After the washing, the anointing, and the ceremony were finished, Aaron and his sons had to stay in the Court by “the door of the tabernacle of the congregation” for seven days. They were confined there and could not leave until the seven days were complete. Leviticus 8 introduces the next chapter, which took place on the eighth day and is a picture of the Kingdom Age (Lev. 9:1).

Lev. 8:34 As he hath done this day, so the LORD hath commanded to do, to make an atonement for you.

Lev. 8:35 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.

Lev. 8:36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

Leviticus 8

Study Led by Bro. Frank Shallieu in 1998

Leviticus 8 is known as the consecration of the priesthood. We will begin by reading verses 1-4.

Lev. 8:1 And the LORD spake unto Moses, saying,

Lev. 8:2 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;

Lev. 8:3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

Lev. 8:4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

Moses was instructed of the Lord how the service was to be performed. When it came time for the installation of the priesthood, they first had to be consecrated. Accordingly, Moses made sure that the nation was gathered on the east side of the Tabernacle. The curtains were drawn aside in the gate so that the ceremony could be witnessed by the congregation and particularly by the elders, who would have been at the forefront. Neither the people nor the elders were in the Court itself. The expression “unto the door of the tabernacle of the congregation” simply meant *in alignment* before the door to the Holy, for otherwise, the people and the elders would have been in the way of the activity that was about to take place. Antotypically also, the people and the elders could not have been in the Court.

The congregation assembled on the first day of a seven-day feast (Lev. 8:33). Certainly they were not before the Tabernacle for all seven days, but they were present for part of the first day so that they could witness the main activities that would be of particular interest from the standpoint of the antitype.

Lev. 8:5 And Moses said unto the congregation, This is the thing which the LORD commanded to be done.

Moses said in effect, “I am about to do what *God* instructed me to do.” Henceforth *Moses* did *all* of the activity on that first day—the main ceremony—until (in verse 31) he told Aaron and his sons to “boil the flesh at the door of the tabernacle of the congregation: and there eat it,” etc. Meanwhile, Aaron and the underpriests, his sons, obediently submitted because they were the ones being consecrated.

Lev. 8:6 And Moses brought Aaron and his sons, and washed them with water.

Lev. 8:7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

Lev. 8:8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

Lev. 8:9 And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

Lev. 8:10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

Lev. 8:11 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.

The ceremony opened with Moses' washing and clothing Aaron and his sons. Aaron represents Jesus, the "High Priest of our profession," who did not need cleansing, but the bottom line of Christianity is purity, for without holiness shall no man see the Lord (Heb. 3:1). In fact, the Apostle Peter said that such perilous times would come in the last days that the righteous would *scarcely* be saved (1 Pet. 4:18). For both the Little Flock and the Great Company, these days will be a soul-searching time.

In the antitype, Moses' washing Aaron and his sons occurred before Pentecost for several reasons. When Jesus was baptized at the river Jordan, the nation thought of baptism as a cleansing work. We believe that the conversation Jesus had with John the Baptist was relatively private. John would have known what type of character Jesus had, for there was a family relationship. Therefore, he said to Jesus, "I am baptizing other people for the cleansing of their sins, and now your coming to me to be baptized does not make sense. If anything, you should be baptizing me." Jesus did not explain the meaning of his baptism but just said, "Suffer it to be so now, for it behooves us to obey righteousness and obey God's will" (Matt. 3:14,15 paraphrase). John then willingly performed the ceremony on behalf of Jesus. God had told John earlier in his ministry, "When the true Messiah makes his appearance, you will see a dove come down from heaven and alight on his shoulder." Jesus was the *first* of the new calling, the calling of the Gospel Age, and John was the *last* of Ancient Worthy calling.

Incidentally, the baptism that the nominal Church speaks of—repentance from sins—and the sprinkling method are only part of the story, for real baptism is an immersion. Moreover, real baptism represents both repentance from sin and burial into Jesus' death.

To repeat: The antitype of this washing of Aaron and his sons took place before Pentecost. The sons represented the *prospective* Bride class, the *prospective* ones who would be running for the high calling, before they were anointed by the Holy Spirit at Pentecost. Therefore, the sons are pictured as unrobed, for they were not clothed until Pentecost. Accordingly, the ceremony opened with Aaron being washed and clothed and the sons being washed but *not* clothed.

The first garment for the high priest, the undergarment, was a linen coat, which represented Jesus' purity. He said, "A body hast thou prepared me" (Heb. 10:5). Jesus was perfect and pure before he came down here, he was perfect and pure while he was here, and he was perfect and pure when he was raised from death and appeared to the disciples and subsequently when he ascended to heaven. Thus he has *always* had that white garment. His prior life from birth as a babe up to his baptism at Jordan is omitted from the picture, even though he was perfect then too, because the main theme is the consecration of the priesthood and not the previous background of those who become his followers.

The additional garments that were put on Aaron comprised the garments of glory and beauty. In the antitype, every article of clothing was placed on Jesus between his ascension on high and Pentecost. Previously he died on the Cross, was buried, was dead for parts of three days, was raised, stayed with his disciples for 40 days, and then he ascended on high with ten days remaining before Pentecost. During those ten days, there was a celebration in heaven, for worthy was the Lamb who was slain to be honored with various bestowals of the attributes that were crystallized and magnified by the character he displayed when down here on earth.

Jesus was indeed worthy for each piece of apparel that was added. Not only did threads of blue show faithfulness on the white linen of purity, but also gold, which was an integral part of some clothing, pertained to Jesus' being glorified with the divine nature (Exod. 28:2-8).

These garments were added one by one, and had Bro. Russell not given us all of this detailed information like a dictionary, we could not even begin to explore the depth of this picture. However, once that was done and one backs off and sees the drama being performed, the lessons that are made possible are overwhelming. For many years, I had meticulously studied this subject of the garments in minute detail and thought, "How wonderful!" But being so engrossed in that aspect, I had forgotten the meaning of the drama itself. Thus only in the last 15 or 20 years have I begun to see that this is a *story* with a meaning, and the time aspect helps in understanding the picture better.

In the antitype, as stated, the washing of Aaron and his sons occurred before Pentecost, and so did the antitypical clothing of Jesus in the garments of glory and beauty. Why? Because this picture is *sequential*. What happened next?

Lev. 8:12 And he [Moses] poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

After Jesus was clothed in the glory garments, he was anointed with oil. This was not the anointing of the Holy Spirit when he presented himself at Jordan. Rather, this anointing took place after his ascension when he was anointed with the "oil of gladness" above his fellows, above the Church, as the *Head* (Psa. 45:7; Heb. 1:9). To repeat: This anointing of the High Priest took place between his ascension and Pentecost.

The account is mathematical and startling. In fact, the simplicity, the pristine clarity, is just awesome. So much information is compacted in only a few words, but we have to be familiar with the whole New Testament in order to even *begin* to plumb the depths.

Lev. 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.

Aaron was washed, the sons were washed, and Aaron was clothed with garments of glory and beauty and anointed with the holy anointing oil. During all of this activity, the sons were still there without coats, and now came the time for Moses to clothe them. However, they could not be justified, so they could not be clothed with the garments of righteousness. Instead their garments were the *imputed* righteousness that Christ gives to his Church.

All this activity took place up to Pentecost. The *public* life of Jesus, as well as the public life of Peter, John, and the other disciples, is recorded in the Gospels. What happened back there is in the public domain, but from Pentecost on, there are gaps in history of which we are not informed, so we have to take clues here and there and extrapolate. In contrast, the ceremony between Jordan and Pentecost is all laid open and bare, for four accounts are given. Matthew wrote his Gospel, Mark almost dittoed what Matthew said but in fewer words, Luke came along and put the events in a time frame in connection with the Roman government, and much later John skipped over what had already been said in two or three witnesses and added some unusual information mostly about talks of Jesus and gaps in his ministry.

The inference is that ever since Pentecost up to the present time, the antitypical underpriests are being clothed. The clothing began at Pentecost, but it is still going on. However, Aaron's sons were clothed on the *first* day of the ceremony; that is, Moses did not put coats on them the

second day, the third day, etc., of the seven days of consecration. Therefore, Leviticus 8 is showing the *initiation* of the consecration of the priesthood. Subsequently we came in at a late period of time, but we are in the time slot of the seven days. Thus the washing, the clothing, and the anointing are *sequential* up to verse 13.

Lev. 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.

Lev. 8:15a And he slew it; . . .

Lev. 8:16 And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.

Lev. 8:17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

Next, the animals appeared on the scene: a bullock and two rams. The bullock was a sin offering, the first ram was a burnt offering, and the second was a ram of consecration. With all three, Aaron and his sons laid their hands on the head of the animal, indicating, "This animal represents *us*." With Jesus being pictured by Aaron, and with the body members, the Church, being pictured by Aaron's sons (verses 14, 18, and 22), each animal, as it was being offered, also started at Jordan. At age 30, Jesus consecrated as the bullock, which pictures his human nature, his flesh, his humanity. His consecration began at Jordan, and his humanity was on the altar until the Crucifixion. Thus, as far as Jesus was concerned, it took 3 1/2 years for the bullock to be offered.

But what about the body members? Starting at Pentecost and continuing down through the Gospel Age, the rest of the bullock, the body members, are being consumed. With the performance taking place the first day, the inference is that the lesson was back there, but we have to carry it on. Because Aaron and his sons all put their hands on the bullock, it is an *ongoing* sin offering—and will be until it is *consumed*. In other words, the completion of the consumption process is still future. To understand the sequence of Leviticus 8 is mind-boggling because it answers so many extraneous thoughts that are going around. It puts the cobwebs aside, as it were.

The bullock was a sin offering, and we know that none of the sin offering was eaten, for it was entirely consumed. Only the fat upon the innards, the caul above the liver, and the two kidneys and their fat—the inner vital parts—were burned on the altar in the Court. The rest of the animal—dung, hooves, hide, and flesh—was taken outside the camp and burned. Thus the sin offering was wholly consumed (part in the Court and the greater part without the camp) so that nothing was left. With Aaron and his sons all laying their hands on the head of the bullock, this offering shows the Church's share in the sin offering. This doctrine is taught over and over in the Scriptures. The Pastor used three or four pictures, but there are *many* proofs. He did not give more proofs because it was not the due time. The truth is advancing and will continue to do so "unto the perfect day" yet future (Prov. 4:18).

So far we have discussed the washing, the clothing, the anointing, and a time period expiring at Pentecost. Moreover, we extrapolated that baptism has been in order all down the Gospel Age. The same time frame applies to the animals. The offerings began at Jordan, and they will end in the near future.

Lev. 8:18 And he brought the ram for the burnt offering: and Aaron and his sons laid their

hands upon the head of the ram.

Lev. 8:19a And he killed it; . . .

Lev. 8:20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

Lev. 8:21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the LORD; as the LORD commanded Moses.

The next animal was the ram for a burnt offering. A burnt offering was so-called because it was wholly burnt. The entire animal was consumed, and in this instance, the burning took place in the Court. The burnt offering began with Jesus, the antitypical Aaron, as represented by the head of the ram. The ram was cut in pieces and laid to the head, again showing the Church's share in the sin offering. Jesus' burnt offering was finished at Calvary, and then from Pentecost until some date in the future, the ram of burnt offering of Leviticus 8 continues with the body members.

Lev. 8:22 And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

Lev. 8:23 And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

Lev. 8:24a 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: . . .

The next offering, the ram of consecration, was a peace offering. Moses took some of the blood and put it on the right ear, the right thumb, and the big toe of the right foot of Aaron and his sons.

In the antitype, the blood on the right ear shows the responsibility for our thoughts, our mind, to be consecrated, for the ear is the opening to the brain. The relationship of the ear to the brain was demonstrated when Jael drove a tent peg into Sisera's temple (Judg. 4:17-21). Thus our ear of understanding belongs to the Lord. With our mental faculties being consecrated, we are to try to think on better things.

The right thumb represents our activities. The instruction is, "Whatsoever thy hand findeth to do, do it with thy might [as unto the Lord]" (Eccl. 9:10). We are to provide the necessary and decent things of life with regard to our responsibilities in the family, in business, and with neighbors.

The big toe on the right foot pictures our Christian walk, that is, our moral deportment. "Make straight paths for your feet, lest that which is lame be turned out of the way" (Heb. 12:13).

Aaron and his sons were in each of these blood applications, so this picture started with Jesus at Jordan. He lived a consecrated life until his offering was consummated in faithfulness unto death. The Church has the same responsibilities, as exemplified in the dedication of the apostles and manifested at Pentecost. (Of course Judas was replaced by Paul a little later.) By

extrapolation, the application of the blood has been continuing with the priesthood and has not yet been consummated.

The washing, the clothing, and the anointing are pictures of the past. The first animal, the bullock for a sin offering, began at Jordan and continues to a future date. The second animal, the ram for a burnt offering, likewise goes from Jordan down to the future. The third animal, the ram of consecration, also covers the same time period. Thus a sequence is involved in each picture, and that sequence is repeated and repeated and repeated from different perspectives.

Lev 8:15b . . . and Moses took the blood [of the bullock], 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.

Lev. 8:19b . . . and Moses sprinkled the blood [of the ram for the burnt offering] upon the altar round about.

Lev. 8:24b . . . and Moses sprinkled the blood [of the ram of consecration] upon the altar round about.

Moses took of the blood of the bullock and put it on the four horns on the corners of the altar. The horns were so constructed that a saucer was underneath each of them. The blood of the sin offering was applied on the tip of each horn and allowed to flow down into the saucer. This detail about the blood for the sin offering being collected underneath the horns of the altar is important, for it is referred to in verse 30, even though neither the horns nor the sin offering is mentioned there.

The blood of the next two animals, the ram for the burnt offering and the ram of consecration, was sprinkled on the altar. Unlike the blood of the bullock, the blood that was sprinkled could not be collected.

Lev. 8:25 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 [of the ram of consecration]:

Lev. 8:26 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:

Lev. 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.

Lev. 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.

Lev. 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.

Of the three animals—the bullock for a sin offering, the ram for a burnt offering, and the ram of consecration—the only one that could be eaten at all was the last, the ram of consecration. However, the right shoulder could not be eaten because it was burnt on the altar for a burnt offering. Later Moses, who pictures God, got the breast of the ram of consecration. And so the

loyalty, affection, and devotion belong to the antitypical Moses. There were six actors in this chapter—Moses, Aaron, and Aaron's four sons—and they had to be considered as a part of this one drama of the consecration of the priesthood.

Lev. 8:33 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.

Moses, who was 81 years old at that time, did the work in this chapter. He single-handedly dragged and carried the heavy sin offering, a *bullock* (except for the choice internal organs), without the camp. Moses was allowed to go in and out of the Court, whereas Aaron and his sons had to stay in the Court for seven days. This detail is interesting, for it shows that God is doing a lot of work in the Gospel Age. Yes, He “rested on the seventh [Creative] day,” and He is still resting, but He is resting from His *physical* work with the planets, the natural realm, and creation (Gen. 2:2).

For us, as Christians, to enter into the rest of God means that we cease aspirations as humans—whatever we wanted to be: a physicist, an orator, a singer, etc. All those natural hopes and aspirations are placed behind us because we want to enter into God's rest as He did. After the creation of Adam and Eve, He put that type of work on hold. However, He has been active in other areas, such as the calling of the Ancient Worthies and the New Creation. Certainly in the type, Moses did a lot of work. Regarding the antitype, “For it is God which worketh in you both to will and to do of his good pleasure” (Phil. 2:13). “For we are his [God's] workmanship, created in Christ Jesus unto good works” (Eph. 2:10). It is true that we are to work out our own salvation, but we cooperate and are fellow laborers with God. Out of adoration and reverence, we originally gave our heart to Him. Of course to communicate with God in an acceptable fashion, we need the redemption merit of His beloved Son and have to go through Jesus.

Lev. 8:30 And Moses took of the anointing oil, and of the blood [of the sin offering] which was upon the [horns of 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.

Verse 30 describes a second anointing of Aaron, but this time he was anointed in a different fashion with a mixture of anointing oil and the blood of the sin offering. (In the beginning, only Jesus had the anointing oil, but now, in this drama, the animals had all been offered.) In the antitype, this anointing is still future, for it did not take place when Jesus ascended on high and was made a High Priest after the order of Melchisedec (Heb. 5:6-10; 6:20). While he was down here, he was the Head of the Aaronic priesthood, but when he was raised and clothed with the garments of glory and beauty, he became the Head of the body of Christ. In other words, the first anointing was Jesus as our High Priest, and the second anointing is in preparation for the work of the Kingdom Age. Leviticus 8, a seven-day period, is the preparation for Leviticus 9, which began the next day, the eighth day. Therefore, the eighth day has to be considered as a part of this drama. Leviticus 8 and 9 are one unit, whereas Leviticus 16 is a separate picture.

While this anointing was done back on the first day of the seven-day period in the type, by extrapolation it is still future in the antitype. How do we know this? A bullock had to be slain in order to collect its blood, and that has not yet happened in the antitype, for the Church is not complete. This is a future picture. The anointing will take place when the work of the Holy Spirit of the Gospel Age has ceased. Symbolically the anointing represented the preparation of a priesthood for future service, and that future service is Leviticus 9.

Lev. 8:31 And Moses said unto Aaron and to his sons, Boil the flesh [of the ram of

consecration] 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.

Lev. 8:32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

That which was left of the ram of consecration was eaten, that is, the ram minus the right shoulder and the breast. The animal was used for food for the remainder of the seven days, but whenever the priesthood took a part of the animal for food, they had to boil it first. Whatever could not be finished had to be put in the fire. This procedure was followed for the seven days. In other words, of the part of the ram that was chosen for the first day, what could not be finished was thrown in the fire, and of the part that was selected for the second day, what was not eaten was burned, etc. Nothing was allowed to putrefy.

That was also true of the basket of unleavened bread, picturing a basket of a variety of truth. And what did Jesus say? “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you” (John 6:53). During the Passover night, which is the Gospel Age in one picture, we are to eat “the Lamb of God, which taketh away the sin of the world” (John 1:29). We are eating the Lamb and the unleavened bread of truth. Here the bread is shown from a little different perspective, for it was in a basket. In the antitype, this basket is loaded with doctrinal truths of all kinds—the promises of God, prophecy, etc.

Lev. 8:34 As he hath done this day, so the LORD hath commanded to do, to make an atonement for you.

Lev. 8:35 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.

Lev. 8:36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

The parting admonition of this chapter is that Aaron and his sons were to abide at the door of the tabernacle throughout the entire seven days, day and night. The seven days picture the Gospel Age, the seven periods of time that have been planned to finish this age.

There is another mind-boggling point with regard to the antitype. Here is Jesus in his garments of glory and beauty, and he is in the Court. In the Gospel Age, his main association is with his people, not the public. Jesus is the King, the Priest, and the Teacher of his Church in the Court condition for seven days, and not until the seven days are complete will he deal with the “nation,” the world. While the next chapter, Leviticus 9, opens with the Lord appearing, that day will be the entire Kingdom Age; that is, it is not the first day when the Kingdom is inaugurated. In the services of the ninth chapter, the world of mankind will be taught the same things that we are being taught now, but they will not have the same participation. However, they will be historically informed as to why God waited so long to usher in the Kingdom. The consecration of the priesthood is the primary reason, and when the Church is complete, God will let the world know His power and influence.

Thus Leviticus 9 reviews in a different manner the story of the Gospel Age. That chapter is not just a replay of the eighth chapter all over again, but it does cover the same period from a different perspective. One reason is that Aaron is the chief actor of Leviticus 9, which pictures the Kingdom Age, whereas in Leviticus 8, which pictures the Gospel Age, he is inactive (even though he is the most prominent feature of the priesthood), and Moses is active. Evangelical churches give more credit to Jesus, but *God* authored the divine plan, chose Christ before the

foundation of the world, and predestinated a class of compatriots with him. The ninth chapter shows that God has committed all judgment to the Son, for He “hath appointed a day, in the which he will judge the world in righteousness by that man [Jesus] whom he hath ordained; whereof he [God] hath given assurance unto all men, in that he hath raised him from the dead” (Acts 17:31). Jesus will be the Mediator between God and mankind. Therefore, the review in Leviticus 9 is merely a historical education of mankind of what *previously* happened.

Q: With regard to the ram of consecration, Moses took one unleavened cake, a cake of oiled bread, and one wafer. What do these cakes represent?

A: The unleavened cake is the humanity of Christ, the appreciation of what he did. The cake of oiled bread is the spiritual understanding not merely of Christ’s dying for us but also of the privileges of the high calling. This doctrine is mixed with the Holy Spirit (the oil). The wafer, a thin piece of bread that is somewhat translucent, is the hope of the high calling. Thus we feed on (1) faith in Jesus Christ as our Savior and walking the consecrated life, (2) the opportunities of the walk in the narrow way, and (3) the hope of inheriting the high calling. All of these doctrines are partaken of on this side of the veil.

The right shoulder was consumed on the altar. Actually, the right shoulder goes to God, as well as the breast later. Our strength, pictured by the right shoulder, is dedicated to God. The right shoulder acted like a table on which the cakes were put. When Moses handed it to Aaron (Jesus) and his sons (the Church), all five waved their hands. The right shoulder represented their 100 percent focus of attention on service for God. Finally Moses took the right shoulder off Aaron’s hands, and this happened antotypically when Jesus died on the Cross. The right shoulder being on the sons’ hands and then being removed signifies that we are to be faithful unto death, and it is God who decides when we die.

Two of Aaron’s sons, Nadab and Abihu, never attained the priesthood because they died a day later for disobedience. How startling! They became heady after the glory of God appeared to all the people (Lev. 9:23,24; 10:1,2). Jesus said that we are to fear God, who is able to destroy both body and soul in death, but we are not to fear man, who can kill only the body. Man may cause the soul to die, but he cannot make it perish, for that is God’s prerogative, and He is a jealous God. As both the Creator and the “de-Creator,” He does the determining. Even though Jesus is intimately related to the called of this age and is doing God’s will, God is the active One in that sense.

With regard to the wave offering, when the three samples of bread were taken from the basket of unleavened bread, placed on the right shoulder, and put in Aaron’s hands, he waved them back and forth. The waving signified that Jesus was active throughout the 3 1/2 years of his ministry, not even taking a vacation. The offering was antotypically taken off Aaron’s hands when Jesus expired on the Cross. At that point, he was relieved of the way of sacrifice. And so with the priesthood, pictured by Aaron’s sons, God determines whether one is faithful or unfaithful when the cessation of life takes place.

Faithfully waving, showing activity, is demonstrated today by Jews who are before the Wailing Wall. When they offer prayers, they bob their heads back and forth and sway with their bodies. With this procedure, they are thinking of the wave offering. Praying in this manner is like saying that their hearts, minds, and bodies are actively dedicated to God.

The Consecration of the Priesthood

Discourse by Bro. Frank Shallieu in 2003

The eighth chapter of the Book of Leviticus pertains to the consecration of the priesthood. We are fascinated by this chapter because we see that the animals represent people. Generally speaking, the bullock represents our Lord Jesus Christ but not in this chapter. As we will see, the definition of the bullock pertains to the subject of the Church's share in the sin offering, which is peculiar to our day, the Harvest period at the end of the Gospel Age.

Before the ceremony of this chapter took place, something else had to be done. Leviticus 8 and Exodus 29 both tell of the consecration of the priesthood, but each chapter contains certain details that are omitted in the other chapter. In addition, Exodus 40, the last chapter of the Book of Exodus, has fragmentary information pertaining to what was done in this ceremony. By reading all three chapters, we get a fullness of information.

Once the Pastor explained about the Church's share in the sin offering, an abundance of Scriptural evidence could be seen. As a pioneer, he opened up the subject, breaking the barrier to understanding. For example, the first chapter of Leviticus discusses the burnt offering with different animals. We will take only one illustration that proves the point. The priest, Aaron or one of his sons, handled a burnt offering brought by the people in the sacrifices subsequent to the consecration of the priesthood or the Day of Atonement, as recorded in Leviticus 1:5-9.

“And he [either Aaron or one of his sons—whoever happened to accept the people's offering when a person came with his animal] 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.

“And he shall flay the burnt offering, and cut it into his pieces.

“And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

“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:

“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.”

First, the animal was flayed and eviscerated, that is, cut down the middle and its inner organs removed and cleansed. Next, the animal was cut into pieces with the head being separate. Then the various parts were laid to the head. The head and the pieces were called a “burnt offering.” Right away this arrangement suggests the relationship of the body of Christ to the Head, Jesus.

Normally we do not think of a burnt offering as a sin offering, but actually, every offering was the *same* offering just seen from *different* perspectives. Stated another way, the sin offering, the burnt offering, and the peace offering all pertained to the same offering, but they were viewed from different standpoints. The burnt offering was *wholly* consumed, and God smelled the fat of that sacrifice, which was very acceptable to Him. The sin offering in Leviticus 16, for example, was the same offering of Christ. The animal typically canceled sin, and it was acceptable to God. The peace offering was the benefit that the offerer received.

The burnt offering was not thought of as a sin offering, yet it was. Leviticus 1:4 reads, “And he [the priest] shall put his hand upon the head of the *burnt offering* [a bullock in this case]; and it shall be accepted for him [the individual who brought the offering] to make *atonement* for him.” Thus, in some manner, the person’s burnt offering made atonement (at-one-ment) for him. The head with the pieces laid to it shows that the Church is related to a share in the sin offering. There are several such pictures in the Book of Leviticus, of which this picture is one. It is hard for many brethren who never believed in the Church’s share in the sin offering to accept this doctrine, but it is repeatedly taught in the Scriptures.

We will start by considering Leviticus 8:1-4.

“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.”

Notice that this chapter begins with a *public demonstration*. God told Moses that the *whole* congregation of Israel was to gather in front of the Tabernacle at a certain time of the day to witness what would be done. Accordingly, the curtain of the gate was removed so that the people could look from the outside into the Court. Thus all the proceedings of Leviticus 8 were on public display on this occasion.

In the encampment of the tribes of Israel around the Tabernacle, the Levites were closer to the structure than the other 12 tribes. There had to be a certain distance, an open space, from the Court of the Tabernacle to the tents of the tribes. For illustrative purposes, let us say that the distance was 1,000 cubits, or 1,500 feet.

Aaron was a son and his sons were grandchildren of Amram, who was the grandson of Levi. In fact, Miriam, Aaron, and Moses were all children of Amram. The residency of Amram and his family was on the east side of the Tabernacle, that is, in front of the structure. Therefore, Moses, Aaron, and Aaron’s sons each had a tent in this location but separated a distance from the Tabernacle. On this occasion, the people, the whole congregation, gathered in the space between the Amramites and the Tabernacle to view the spectacle that was about to take place.

The ceremony was meant to be a public demonstration, but we will not feel the *power* of this demonstration unless we realize the detail. Here in Leviticus 8, God told Moses to take Aaron and his sons, three animals (a bullock and two rams), and a basket of unleavened bread and bring them to the Tabernacle. In Exodus 29, a companion chapter, the order was purposely reversed with the animals mentioned first and the sons later. The people knew they were all to be assembled at the particular hour when the ceremony would begin. We believe that a ram’s horn was blown, and silence followed.

Leviticus 8:5,6 states the following:

“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.”

Exodus 29:1-4 gives a better explanation. There God told Moses to “take one young bullock, and two rams without blemish.” Next, God instructed Moses to bring a basket of unleavened bread. Notice that it was *Moses*, not Aaron or his sons, who was to bring the three animals and the basket of unleavened bread. In Leviticus 8 (and Exodus 29), *Moses* acted everything out except at the very end of the ceremony. He brought the animals, killed them, skinned them, cut them in pieces, etc., etc.—he did *everything*. How startling to behold the *leader* of the nation doing servile work!

How would Moses have brought the three animals? We think the following suggestion is reasonable. The bullock would have been first, being led by a cord. Another cord was tied to the first ram and then to the second ram. In other words, Moses led the bullock, and behind the bullock were the two other animals. Then, behind the animals, were Aaron and his four sons. Thus, with Moses leading the procession and Aaron and his sons following in the wake, it was as if the latter were being led by an *invisible* cord. Aaron and his sons obediently followed in this train.

Meanwhile, the people were watching. The hour had arrived, and here came Moses leading the procession. The people would have gotten the impression that this ceremony was *Moses'* doing, for he was taking care of the animals, and the priesthood obediently followed along. The emphatic implication in Leviticus 8 is that *Moses represents God*. *God is the Creator; He is the Author; He is more than Jesus*. Therefore, *God* was the initiator of everything in this chapter. One of the most impressive lessons of Leviticus 8 is that not only was it the plan of *God*, but the plan was being performed in a symbolic fashion. We tend to get lost in the detail, but when we back off, we see that Moses (picturing *God*) washed Aaron and his sons. How were they dressed for that part of the ceremony? They were just wearing knickers, *underwear*. Being bare from the waist to the head, they were undressed from the standpoint of normal procedure.

As the people continued to watch, Moses began to wash the bare flesh of Aaron and then his sons. The washing took time. The people would have been startled to see a man with such *profound* powers who was used by *God* doing such menial work.

Next, *Moses*, not Aaron, killed all three animals and skinned them. This was laborious work. There is no mention of other Levites being in the Court in Leviticus 8, Exodus 29, or Exodus 40:12-16. Only Aaron and his sons were present on this particular occasion. Leviticus 8:14,15,18,19,22-24 reads as follows:

“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.

“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 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 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.”

What about skinning an animal? Have we ever seen a bullock or two rams being skinned? Moses had to do this work *single-handedly* and also collect the blood of these animals in a vessel when the jugular vein was cut.

What do the three animals represent? Aaron and his four sons laid their hands on the head of the bullock. Later, when the rams were offered, Aaron and his sons laid their hands on the head of each ram as well. The bullock was a sin offering, the first ram was a burnt offering, and the second ram was called “the ram of consecration.” All three animals represent The Christ. By Aaron and his sons laying their hands on the head of the animals, they were saying in effect, “These animals represent us,” and Moses was doing the conducting.

What happened to the blood of the three animals? (1) When the blood was collected from the bullock, it was taken to the Brazen Altar in the Court and applied to, or sprinkled on, the horns of that altar. The balance of the blood was poured out at the bottom of the altar. (2) The same thing was done with the blood of the burnt offering. In Leviticus 8, no blood was brought into the Holy or the Most Holy. In contrast, the blood was sprinkled on the Mercy Seat in the Most Holy in Leviticus 16. (3) The blood of the ram of consecration was treated differently in that when collected, it was applied to the right earlobe of Aaron and his sons, to the right thumb, and to the big toe of the right foot. Applying the blood in this manner showed the Christian’s responsibility in carrying out his consecration vow to God.

The whole purpose of Leviticus 8 was the consecration of the priesthood. Aaron and his sons were made amenable as servants of God to be ministers to the nation of Israel. Hence their consecration took place before they could begin their service on behalf of the people.

Exodus 40 describes the setting up of the Tabernacle. All of the various component parts had been made. They were finished and ready to be put together and erected, but first, Moses inspected them to make sure they had been made “according to all that the LORD [had] commanded” (Exod. 39:32,42,43). Then the Tabernacle was erected, and Exodus 40 provides the minutiae of detail of what went first, what came second, etc. Finally the Tabernacle was fully set up—the Court, the Holy, and the Most Holy.

Exodus 29:4-9 and Leviticus 8:6-13 similarly describe the washing and the clothing of Aaron and his sons. Exodus 40:12-16 reads as follows:

“And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

“And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest’s office.

“And thou shalt bring his sons, and clothe them with coats:

“And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest’s office: for their anointing shall surely be an everlasting priesthood throughout their generations.

“Thus did Moses: according to all that the LORD commanded him, so did he.”

By taking all three chapters (Leviticus 8 and Exodus 29 and 40), we get a lot more information. For instance, the Tabernacle was set up in the second year in the wilderness after the Israelites left Egypt. “On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.... And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up” (Exod. 40:2,17). It took about nine months to build the component parts, and at the beginning of the second year from the Exodus, the Tabernacle was erected. Thus, from a calendar standpoint, the consecration of the priesthood of Leviticus 8 began with the first day of the first month of the second year.

Next, we will consider the basket of unleavened bread, which is recorded in Exodus 29:2,3,23-28 and Leviticus 8:2,26-29. The basket contained three kinds of unleavened bread made of wheat flour: (1) plain bread, (2) bread “tempered with oil” (oil was mixed *into* the flour), and (3) wafers “anointed with oil [on the *outside*]” (Exod. 29:2). The Pastor went right to the explanation, but there is much value in studying the details. He said the plain bread represents “justification.” The bread mixed with oil pictures “sanctification.” “For this is the will of God [concerning you], even your sanctification” (1 Thess. 4:3). After we have made a covenant of consecration, the Holy Spirit *in us* makes us desire to please God. The third kind of bread, the wafer anointed with oil, is the *hope* of inheriting the high calling. We partake of this hope during the present life, on this side of the veil. The emphasis is on making our calling and election sure, and not on restitution, for we are studying the consecration of the *priesthood*. Christians are *prospective* priests hoping to be of the 144,000 saints on the other side of the veil. The Great Company, those who are overcomers but do not attain the Little Flock, will be the antitypical Levites.

God is the Author of the Law in *every sense* of the word. The following words of Jesus are often misunderstood: “In burnt offerings and sacrifices for sin thou hast had no pleasure.... Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law” (Psa. 40:6-8; Heb. 10:5-9). Many use these statements to disparage God’s Law, but that is absolutely the *wrong* thought. God is the Author of the Law, and *nothing* is wrong with the types. For example, the killing of animals was absolutely painless when it was done according to the Law by cutting the jugular vein. The animal was weakened immediately as the blood gushed out. Therefore, when the animals were killed the proper way, they were put to sleep.

When Jesus said, “Thou wouldest not,” he knew that the animals represented The Christ. Spiritually speaking, the *animals* represented himself and his ministry, and after his death, resurrection, and ascension, they represented the body members and their experiences in the flesh. Therefore, the three animals in Leviticus 8—the bullock and the two rams—all represent The Christ in the flesh. The *priests* represented the new creature. Thus Aaron, the high priest, represented Christ, and his sons represented the body members. Two of Aaron’s four sons, Nadab and Abihu, were unfaithful very quickly—in fact, almost immediately after this ceremony with the consecration of the priesthood (Lev. 10:1-6).

When Moses brought in the basket of unleavened bread, he represented God. The same representation is shown when Abraham offered up Isaac, for there Abraham represented God. Of course sometimes Moses represented Jesus, The Christ, or even the Second Death class

depending on the picture and the context, but here he represented God. It is like a motion picture, which can be cut in pieces to show different episodes. Each picture or episode is separate and is not meant to be blurred into another context. We use the term “rightly dividing the word of truth” (2 Tim. 2:15).

As a sidelight, we will briefly mention a “deal” and a “hin,” a dry measure and a liquid measure, respectively (Num. 15:1-11). In a meal offering, there was a tenth deal of fine flour for a lamb, two-tenths deal for a ram, and three-tenths deal for a bullock. A deal was about a handful, although receptacles were used for these measurements. Mixed into that flour was the fourth part of a hin of beaten oil for a lamb, a third part of a hin for a ram, and a half part of a hin for a bullock. All animal offerings were accompanied with a meal offering and a drink offering. The meal offering is called a “meat” offering in the King James, but it was really a cereal offering. With oil mixed into a cereal offering, it became somewhat like batter. Incidentally, when the Israelites left Egypt, they took batter, or unleavened dough, with them. Since the meal, or cereal, was food, it represented doctrine, and the oil pictured the Holy Spirit. The mixture helps us to understand God’s Word.

The drink offering was next. Every sacrifice was supposed to have a drink offering. Thus by law every sacrifice had a cereal offering mixed with oil plus a drink offering of strong (not sweet) wine (Num. 28:7). The drink offering, the last offering, was poured out on the animal until the container was empty. As an illustration of this principle, Jesus started his drink offering at Jordan, and he poured out his soul unto death, ending with the Cross. Therefore, the antitypical drink offering is a *progressive* laying down of one’s life in consecration, and the strong wine represents blood, which is poured out until the receptacle is empty, that is, until the individual dies.

For seven days, Aaron and his sons were to remain in the Court. That was the time period for their installation in office. If they went out the Court gate before the seven days expired, the penalty was death. In the antitype, the seven days picture the seven stages of the Gospel Age. Leviticus 8:33-36 reads as follows:

“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.

“So Aaron and his sons did all things which the LORD commanded by the hand of Moses.”

In addition to the bullock and the two rams, there was another offering on each of the seven days, namely, a bullock for a sin offering unto the Lord. We think that this additional, separate offering occurred at the start of each day. The account in Exodus 29:36,37 does not say that Aaron and his sons laid their hands on that bullock. “And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth

the altar shall be holy.”

Moses would have been physically strong and tall in stature. An earlier example of his strength was when he fled Egypt and came to the aid of Jethro’s daughters because shepherds were preventing their access to the well (Exod. 2:15-17). Not only was he a big man, but he was brilliant, being very learned in all the wisdom of Egypt and having a phenomenal memory (Acts 7:22). Moreover, he would have had a strong voice to be heard by 2 million Israelites. Truly he was born for his role with the nation of Israel. But what happened in the consecration of the priesthood? Moses spoke very few words, for it was almost entirely a *silent* drama yet *powerful*. When he brought the three animals into the Court but before he washed Aaron, he probably walked up the ramp of the Brazen Altar and there shouted with volume and power: “*This is the thing which the LORD commanded to be done*” (Lev. 8:5). That was all he said until later when he instructed Aaron and his sons to boil and eat the flesh of the ram of consecration and stay in the Court for seven days (Lev. 8:31-36). Thus, without a running commentary, the Israelites had to *actually see* the drama with the washing and clothing of Aaron and his sons and the procedure with the animals in order to know what was happening. But even so, they did not understand that the bullock was for a sin offering, the first ram was for a burnt offering, etc. However, what happened that day has been filmed and will be shown in the future.

In Exodus 29, God repeatedly used the words “take” and “bring” in addressing *Moses*, not Aaron and his sons. This was a drama from beginning to end. Since Moses’ tent and the people were on the east side of the Tabernacle, a corridor would have been established, perhaps with stones marking either side, so that Moses could walk from his tent to the Tabernacle Court while leading the three tethered animals and carrying other items such as the basket of unleavened bread. The people would have wondered not only why Aaron and his sons were not doing the work but also why they were dressed only in their knickers. Subsequently, after washing them, Moses robed Aaron first and then his sons garment by garment. The dressing of Aaron started with the coat that covered his underwear and then went in sequence. This process is described in Leviticus 8:7-13, as follows:

“And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

“And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

“And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

“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.

“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 miter was a white linen headband, on which was put a golden crown, a curved plate, that said, "HOLINESS TO THE LORD" (Exod. 39:30,31). The golden crown had two holes for a blue lacer that secured the crown and was tied in back. The high priest wore the golden crown *every day*, including the Day of Atonement; that is, it was worn with both the sacrificial garments and the garments of glory and beauty.

After Aaron was anointed, his sons were clothed, and bonnets were put on them. Later Moses sprinkled Aaron and his sons with blood and oil. "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" (Lev. 8:30). Normally blood would stain the garments and be difficult to remove, but when blood was mixed with oil, it was a little different situation. The mixture was sprinkled on both the head and the garments of Aaron and the head and the garments of his sons. When Aaron was initially clothed, the anointing oil was *poured* on his head, but now the blood and oil were *sprinkled*. Thus there were two anointings.

The Tabernacle was also anointed (Lev. 8:10,11). In other words, before Moses anointed Aaron with oil, he anointed the Tabernacle and all the furniture and vessels inside. Then he anointed the Brazen Altar and the Laver and its foot and all the vessels outside. Incidentally, the "door of the tabernacle of the congregation" was the veil of the Holy.

Many years ago Bro. Oscar Magnuson made a statement that impressed us very much. He said, "All things come from the Tabernacle." That structure is like an acorn from which a great oak tree blossoms forth. The Tabernacle is the condensed divine plan.

Leviticus 9

Study Led by Bro. Frank Shallieu in 1991

In Leviticus 8, the consecration of the priesthood, we saw that Moses did practically everything. He bathed and clothed Aaron (the high priest) and his sons. When the sacrifices were offered, Moses took a very active role in directing the service. However, Leviticus 9 is the other way around, for Aaron is the chief actor. Also, we find that his sons play a very minor role, whereas in Leviticus 8, both the high priest and the underpriests collectively placed their hands on the heads of the three animals that were offered in sacrifice: a bullock for a sin offering, a ram for a burnt offering, and a ram of consecration. All three animals represented The Christ, that is, Jesus the Head and his body members. In Leviticus 9, there are seven animals, and the sequence is a little different.

Lev. 9:1 And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;

Lev. 9:2 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.

Lev. 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;

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

This chapter is really a continuation of the previous chapter. Leviticus 8 embraced seven days, and Leviticus 9 embraces one day, for a total of eight days. All eight days are related to the consecration and dedication of the priesthood before they officially acted on behalf of the nation, when individuals brought their sacrifices.

As stated in verse 1, the elders of Israel were brought in because the goat of the sin offering is called “the sin offering for the people” (verse 15). Moses instructed Aaron to bring a young calf, or bullock, for a sin offering and a ram for a burnt offering. Then Moses turned to the elders, the representatives of the people, and told them to select a goat for a sin offering and a calf and a lamb for a burnt offering.

This chapter reviews the same time period as the last chapter. The seven days represent the Gospel Age. Leviticus 9 starts on the eighth day, but the eighth day embraces a review of what took place in the seven previous days of sacrifice—only from a different perspective. The main point is that the Lord would appear to the nation, but that would not happen until the service was complete. We can imagine the anxiety and expectation of the people, but the sacrifices had to be offered before that appearance, or manifestation, could occur.

Lev. 9:5 And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

The 70 elders “brought that which Moses commanded before the tabernacle of the congregation [that is, into the Court].” Outside was the nation, for the people removed from their tents and stood on the east side of the Tabernacle where they could observe the ceremony that would take place. We believe that on this occasion the curtain of the gate to the Court was drawn aside so that the people could look in from the outside and be witnesses of

what would occur.

Lev. 9:6 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.

Lev. 9:7 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.

The sequence was (1) Aaron's offering of both the sin and the burnt offering and (2) the people's offering of the goat for a sin offering plus other animals.

Lev. 9:8 Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself.

The Pastor explained that this sin offering, which was for Aaron ("for himself"), was for the body members whom Aaron represented. It was not a sin offering for the Head (Jesus), but Aaron was a human being, so from the standpoint of the public, the people thought that it covered his personal sins, as well as those of the underpriests. The Scriptures make abundantly clear that when Aaron sacrificed for himself, it was for his body members, the called of the Gospel Age.

Lev. 9:9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar:

This blood, which was from the calf of the sin offering, was collected in a vessel. Verse 9 says that the sons of Aaron brought the blood. However, all four sons would not be needed to carry the blood, so we think the following may have happened. The four sons came with the blood, but only one son brought the blood over to Aaron so that he could dip his finger in it. Then the son retreated back, and all four stood at attention. In other words, the one son represented the four sons when he brought the blood to Aaron.

Incidentally, we agree with *Tabernacle Shadows*, but we are covering Leviticus 9 from a different perspective in order to fasten this chapter into our memory. As we get interested in the details, the rest becomes a little easier to remember.

Aaron dipped his finger in the blood and put it on the horns of the Brazen Altar in the Court. Next, he "poured out the blood at the bottom of the altar." Presumably, then, the blood was taken care of in its entirety; that is, some was put on the horns, and the rest was poured at the bottom of the altar.

Lev. 9:10 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.

The procedure was the same in chapter 8, where the fat, the kidneys, etc., were burned on the altar. The difference is that now Aaron was doing the action.

Lev. 9:11 And the flesh and the hide he burnt with fire without the camp.

Aaron continued the procedure with the calf of the sin offering by burning the flesh, hide, hooves, and dung without the camp. In other words, after he finished burning the fat, kidneys,

etc., on the Brazen Altar, he took *all the rest* of the animal outside the camp and burned it. In effect, the “flesh” meant the whole animal, for the meat, the skeletal frame, the hide, and the dung were all burned without the camp.

Notice that *none of the blood* was brought inside the Tabernacle, into the Holy. We need to remember this point because this subject is very complex. Many erroneous conclusions are based on limited understanding of the law of the sin offering and, in a relatively minor sense, the burnt offering.

Lev. 9:12 And he slew the burnt offering; and Aaron’s sons presented unto him the blood, which he sprinkled round about upon the altar.

The next animal was a ram for a burnt offering (verse 2). Aaron was to offer, first, a young calf for a sin offering and then a ram for a burnt offering. (We will go over and over these points for the sake of memory.) When Aaron killed the burnt offering by cutting the animal’s throat, the blood spurted out. From a practical standpoint, his sons had to make sure the blood was caught because Aaron could not do both things at the same time.

Incidentally, the Tabernacle was made for symbolic and sometimes practical purposes. For example, the Brazen Altar was a hollow frame filled with sand so that, for practical purposes, it could be easily lifted up and transported.

Lev. 9:13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar.

Lev. 9:14 And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar.

Aaron’s sons “presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar.” Then Aaron washed “the inwards and the legs, and burnt them upon the burnt offering on the altar.” Leviticus 1:8,9 shows that the head was not washed.

The Book of Leviticus should be studied in sequence, starting with chapter 1, for that is how the Lord wrote it. Therefore, as we return to the earlier chapters, we get to know the rules and the regulations with regard to how various sacrifices were to be offered, and we try to memorize the procedure as best we can. The only problem is that there are exceptions to the general rule, and although these exceptions are spelled out, they are spelled out in different places. Hence we have to read the *whole* Word. In other words, by first reading chapters 1-7, we get a much, much better understanding, at least of the procedure, than if we jump immediately to chapters 8, 9, and 16. But on the other hand, there are clues as to what the exceptions were, and they played a very important role.

Thus Aaron offered the burnt offering, and in this offering, the flesh was burned on the altar, not without the camp. However, although the burnt offering was not burned outside the camp as far as the *explained* arrangement here was concerned, we can be sure that the hide, hooves, and dung were taken outside the camp and burned, for otherwise, there would have been a real stench in the Court, which was a condition of some favor. Outside the camp was a condition of disfavor; that is, it was a symbol of disesteem by the public. Since those in the Court were in a nearer condition to God than those outside, the fragrance within the Court was pleasing to the Lord’s nostrils.

Here we are speaking about the consuming of the flesh, not the incense, which was a higher level of understanding. There were three levels of burning on some occasions, but the burnt offering was wholly burnt. With regard to Leviticus 9, the hide may well have been taken without the camp, but the very fact it is not mentioned means it is not to be considered in the type. Therefore, what is said and what is not said become important. Of course if the account says “according to regulations,” that expression includes a lot of detail which has to be taken into consideration.

In summary, then, the ram for a burnt offering was wholly burnt on the Brazen Altar. Aaron washed the innards and the legs, which picture the body members, for we need to be washed inside as well as outside. The pieces were laid to the head when they were put on the altar. The “head” is Jesus, who does not need washing, and the body members are joined to their Head.

The burnt offering was a representation of God’s acceptance of the sin offering. First, the young calf was offered as a sin offering, and now the burnt offering was God’s acceptance of that sin offering.

We will digress now because this subject is not discussed half as much as it should be. Why were the body members pictured in the ram for the burnt offering? It was the *priest’s* offering, not the people’s offering, for the goat was the next offering. The body members of the Church, not the Great Company, were pictured to show an *intimate* association with Jesus. When God’s true elect, whoever they are, are laid to the Head and offered on the altar for a burnt offering, that sacrifice for sin is actually a *composite* sacrifice, for even though the emphasis was on Aaron with his young calf, or bullock, his sacrifice was not accepted as only that. In other words, the Church shares in the sin offering, even though this first sacrifice emphasized what Aaron did for himself.

As far as God is concerned, the bullock represents only Aaron, only Jesus, but that sin offering is so tied in with the sin offering of the Church that it cannot be separated. However, in order to show the *primacy* and *importance* of Christ, the account puts him first. When it comes to the next offering, the separation of the head and the goat is sort of a mechanical separation in some respects. The only difference in the first offering is that Jesus’ sacrifice preceded that of the Church, for he died before the Church’s offering was even made. Therefore, the burnt offering shows that God’s acceptance of Jesus’ sacrifice did not end there, but sequentially, as far as Jesus was concerned, he died at Calvary and then left behind a sin offering. And that is what is shown in the burnt offering with the pieces being joined to the head.

God’s acceptance of Jesus’ sacrifice is modified in the sense that in His mind the sin offering for the world is *one* sacrifice—Jesus and his body members. Notice the careful wording of verse 7, where 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...” (Moses made this statement *BEFORE* the goat was offered.) Verse 7 continues: “and [*THEN*] offer the [goat] offering of the people, and make an atonement for them; as the LORD commanded.” The word “*THEN*” emphasizes the sequence.

Thus the vicarious nature of that first sacrifice, the *saving* nature of Jesus’ sacrifice, was sufficient in itself to make atonement for the Church and the world, but it is not viewed that way. However, it is stated that way lest we get too high-minded in thinking about the Church having a part in the sin offering. Accordingly, the account is saying that the bullock and its burnt offering were for himself (his body members) and for the people, which was the next sacrifice, *before* the goat sacrifice of the people was even offered. The account is emphasizing the importance of Jesus’ role from God’s standpoint, yet in viewing the importance of Christ’s

sacrifice, God is telling us that He is not separating it on the altar from the sacrifice of the body members. Understanding this point, the Apostle Paul said in Romans 12:1, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice [singular], holy, acceptable unto God, which is your reasonable service.” It is *one* sacrifice of Jesus and the Church, but it is broken down so that we can see historically how it was fulfilled; that is, Jesus finished his course first, and then the Church, represented by the goat, came on the scene. God broke down the one sacrifice so that we can see the primacy of Christ and yet our inclusion in the sin offering.

Q: Is the thought that the ram burnt offering comes second, after the sin offering of the bullock, rather than after the offering of the bullock and the goat, to emphasize the primacy of Christ? Is that why the bullock offering was interjected?

A: It was also interjected to show a time element. When Jesus said on the Cross, “It is finished,” his personal sacrifice, pictured by the bullock, was finished. Then the ram showed the acceptance of his sacrifice and what it would entail. Jesus’ sacrifice subsequently justified his body members so that they could be considered part of the *one* sacrifice. But there was a time element, and the burnt offering was inserted to show that Christ’s sacrifice was complete. In addition, there was a burnt offering after the goat sin offering, and in the antitype, that burnt offering will take place at the end of the Gospel Age when the Church is complete. The ram burnt offering with regard to Jesus occurred when he was raised from death; that is, his being raised from death showed that his sacrifice was acceptable to God. Then, later, the Holy Spirit coming down at Pentecost was a further manifestation of the acceptance of that sacrifice.

And there is another point. When we read about sin offerings and burnt offerings, the burnt offering is always put first—except when it pertains to the Church and the people. For instance, Leviticus 1 tells of the burnt offering, Leviticus 2 is the meal offering, and Leviticus 3 is the peace offering. The sin offering is not mentioned until the fourth chapter. Thus the emphasis on the sin offering comes later. The people’s offerings will be acceptable because the burnt offering of the acceptance of Christ’s sacrifice *preceded* it. The people can come with their sin offerings because of what *previously* happened. Therefore, the sequence is different with regard to the world, but in Leviticus 8, 9, and 16, which pertain primarily to Jesus and his Church, the order is reversed.

Lev. 9:15 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.

Lev. 9:16 And he brought the burnt offering, and offered it according to the manner.

Lev. 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 word “beside” in verse 17 means “next to” or “alongside.” Since part of the burnt offering would have remained, some translations say “in addition to” the burnt offering. That is true, but we think the account is trying to call attention to the meal offering being *alongside* the daily burnt offering. In other words, the daily burnt offering preceded all other offerings. When the Tabernacle or Temple service opened on any day of the year, including the Day of Atonement, the daily burnt offering was first. Then came the other offerings. The day began with the offering of a daily lamb, and the day closed with a daily lamb, so that at 3 p.m., the end of the day, the very last sacrifice was the daily burnt offering.

Here the service was progressing. To be “beside” the burnt offering means that previously

there was *another* burnt offering than the one mentioned in verse 16. That other offering was the *daily* burnt offering.

Lev. 9:18a He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people: . . .

Aaron “slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people.” Two animals were the “sacrifice of peace offerings.” A sin offering was an offering for sin, and a burnt offering was the acceptance of that sacrifice, but what was a “peace offering”?

Comment: Another translation uses the term “fellowship” offering.

Reply: Whose fellowship would that be?

Comment: The offering was for the world’s benefit.

Reply: Yes, the offering was for the people.

Verse 15 said that Aaron “brought the people’s offering, and took the goat, which was the sin offering for the people, and slew it.” Both this goat and the bullock were slain for sin, but the goat’s offering was for the people’s sin. As Bro. Anton Frey said, it is like a blood transfusion. As a result of the death of the bullock (picturing Jesus’ offering), its blood is transfused into the blood of the goat so that the goat (picturing the Church) is justified. Thus the goat’s being a sin offering for the people means that the sin offering of the bullock goes through the goat to the people. In other words, the sin offering starts with the Head and then goes through the body members. The bullock died for the Church’s sin, and the goat died for the people’s sin. Hence Paul said, “Else what shall they do which are baptized for the dead [ones plural], if the dead [ones] rise not at all? why are they then baptized for the dead [ones of humanity]?” (1 Cor. 15:29). Paul seemed to be stating inferentially that as the goat died for the people, so the body members of Christ, who are consecrated unto death, will be included in this overall sin offering, which will apply to and benefit the world of mankind.

The goat’s offering was considered whole and pure before it was put on the altar, for otherwise, it would not be acceptable. For that reason, the animals had to be a year old and without blemish (Lev. 9:3). Are we without blemish when we offer ourselves in sacrifice to the Lord? No, we have an *imputed* righteousness; we are *reckoned* perfect through Christ. Thus the bullock that preceded justifies the goat, and the goat dies not for itself but in connection with the sin offering, which will be applied for the world. The *one* offering of a bullock and a goat is done on behalf of the world, but that one offering is divided to show that Jesus was at the *beginning* of the Gospel Age and the goat is *throughout* the Gospel Age. At the end of the present age, the next step will be for the people.

Verse 18 tells that Aaron slew a bullock and a ram “for a sacrifice of peace offerings, which was for the people [the world].” The bullock represents Jesus, and the ram pictures the Church. Notice that they are now incorporated for the benefit of the world. First came the sin offering, next a burnt offering, and now peace offerings *for the world* (verses 15, 16, and 18). Altogether, they are *one* offering, but that offering is progressive down through the age, starting with Jesus, the Head.

The first offering of the priest was a young calf for a sin offering and a ram for a burnt offering (verse 2). *Both* animals were of the first year, and they are called “sons” in the Hebrew; that is, the young calf was a “son,” and the ram was a “son.” The next offering was a *young* goat for a

sin offering and its burnt offering. What emphasizes the *young age* of the animals is the fact that the peace offerings were a “bullock”—actually, an ox, an *old and mature* animal (see RSV)—and a ram. Thus progression is shown from the standpoint of *age*. The calf, the ram, the goat, and the other animals were all young. But the ox of the peace offerings was a *full-grown* animal. Based upon the preceding sin offering and burnt offering, the peace offerings represented the benefits that accrue to others, namely, the people.

Notice that there was no peace offering for the first sacrifice of the priest, namely, the young calf for a sin offering and a ram for a burnt offering. The goat for a sin offering and the accompanying burnt offering were followed by peace offerings because the type was showing the end of the Gospel Age, the final result. The mature ox was representative of Christ's sacrifice, but Jesus left behind sufferings for the Church; that is, he left afflictions that were to be filled up for the body's sake (Col. 1:24). The antitype is the end of the age when both the Head and the body members have been offered and accepted. (The burnt offering for the priest's offering, and the burnt offering for the goat's offering showed that both were accepted and complete.) Then came the peace offerings, the benefits that accrued.

Lev. 9:18b . . . and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

Lev. 9:19 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:

Lev. 9:20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

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

The peace offering is sometimes called a burnt offering, but it was not wholly burnt on the altar, for “the breasts and the right shoulder Aaron waved for a wave offering before the LORD.” Thus only a *portion* of the ox and the ram were put on the altar, for the breasts and the right shoulder were excepted.

Notice that the “fat” was from two animals—the bullock and the ram. Also, the “breasts” (plural) of the wave offering were from both animals. However, the “right shoulder” (singular), which was also a part of the wave offering, has caused a problem. What is the thought? The peace offerings consisted of an ox and a ram, and the fat of these two animals was put on the altar. In addition, the two breasts (the right and left breasts) and one shoulder of *each* animal—that is, the breasts and the right shoulder of the ox, as well as the breasts and the right shoulder of the ram—were waved as an offering before Jehovah. The fat, the rump, the kidneys, and the caul above the liver have been discussed on other occasions.

Lev. 9:22 And 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.

Lev. 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.

In the antitype, the peace offering will come to an end. The type is showing those who have died faithfully down through the Gospel Age, for the ox represents Jesus, and the ram pictures the body members. Aaron first lifted up one hand and blessed the people. Then he went into the Tabernacle and changed his clothes. Going into the Tabernacle represents the change of the

feet members so that the whole Church is now complete in heaven. When Moses and Aaron came out of the Tabernacle, both arms were raised, and the people were blessed. Then “the glory of the LORD appeared unto all the people.” Therefore, the glory of God, a manifestation of His acceptance, will not appear to the people until the sacrifice of The Christ is complete in heaven.

Lev. 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.

God appeared in the sense that a fire came down and consumed everything on the altar. Thus He showed His acceptance. When the people saw this awesome manifestation of God’s acceptance, they shouted and fell on their faces.

The incident with Nadab and Abihu in Leviticus 10:1-7 took place either on the same day or on the very next day after the nation had seen the glory of God. People tend to think that everyone in the Kingdom Age will believe, but unless the fallen human nature is changed and one has a heart of faith and belief, there can be all kinds of favorable signs from the Lord, yet many will not properly act upon them.

Based on context, the Pastor assumed that Nadab and Abihu went into the Tabernacle under the influence of alcohol and offered incense. The glory of the Lord coming down had *greatly honored* the priesthood, but two of Aaron’s four sons got so heady when this manifestation occurred that they subsequently presumed to offer incense to the Lord which was not asked for and in an improper condition. As a result, “there went out fire from the LORD, and devoured them, and they died before the LORD” (Lev. 10:2). Moses’ instruction was, “Do not mourn for Nadab and Abihu because if you mourn when God’s wrath is manifested, you will be honoring man more than God. Do not loose your hair or rend your clothes, for the normal signs of mourning would be misunderstood by the people.”

Leviticus 10

Study Led by Bro. Frank Shallieu in 1983

As far as we know, at least some portions of this tenth chapter of Leviticus have not been considered in any depth, and certain aspects are rather troubling. Therefore, we will try to resolve the understanding, but in order to get the background situation that existed at the time, we will have to treat the chapter in its entirety and then come to certain conclusions.

Of course Leviticus 10 follows Leviticus 9, and frequently a new chapter begins a new incident on a different occasion. However, we do not think that was the case in this instance, and we will try to justify this statement as we proceed. We feel that the happenings in the tenth chapter occurred on the same day as the ninth chapter.

Lev. 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.

Nadab and Abihu both took their censers and “put fire therein” and later put incense upon the censers. Then they “offered strange fire before the LORD, which he commanded them not.” The penalty for offering “strange fire” or strange incense was death. Evidently, the fire came from coals off the Brazen Altar in the Court, for certainly Nadab and Abihu did not make a bonfire in order to get the coals and then go into the Holy. According to the law of the burnt offering, a fire had to burn in the Brazen Altar day and night, for at no time was that fire allowed to be extinguished. Therefore, fire was readily available from that altar. What, then, is the explanation for what happened with Nadab and Abihu?

Lev. 10:2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

The phrase “before the LORD” indicates that Nadab and Abihu died in front of the Most Holy. The question would be, Did they die in the Holy or in the Court? We think that they died in the Court, although the account does not specifically state.

Lev. 10:3 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.

Aaron would have been very troubled, for Nadab and Abihu were two of his four sons, and now two had died in an instant. However, Aaron held himself in check when Moses said in effect, “Here is an example showing that God meant business when He said what should not be done.” With disobedience came the death penalty.

Lev. 10:4 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.

Uzziel was one of the sons of Kohath, the other sons being Amram, Izhar, and Hebron, as stated in 1 Chronicles 6:2. Amram was the father of Moses and Aaron. Thus Mishael and Elzaphan were sons of a brother of Amram.

Moses called Mishael and Elzaphan, “Come near, [and] carry your brethren from before the sanctuary out of the camp.” We would understand “before the sanctuary” to mean outside in

the Court before the Holy, rather than before the Most Holy.

Lev. 10:5 So they went near, and carried them in their coats out of the camp; as Moses had said.

Mishael and Elzaphan carried Nadab and Abihu “in their coats” so that they would not touch the dead bodies. If they touched the bodies, they would become polluted, or defiled, and would have to go through the process of ceremonial cleansing, which was a handicap in connection with that service. Therefore, it was almost as if an electric wire was under the dead bodies, and Mishael and Elzaphan, not wanting to get a shock, stayed as far as possible from the dead bodies by taking the sleeves of garments and putting them under the head and legs and then dragging and pulling the bodies out. We are reminded of the incident in the New Testament when Ananias and Sapphira died and they were carried out in a similar fashion to avoid defilement from physical contact with the dead bodies (Acts 5:1-10).

Consider this incident with Nadab and Abihu. Earlier, in the previous chapter, instructions were given as to how to handle the sacrifices. If the procedure was faithfully followed, God would appear to Israel that day (Lev. 9:3-6). After the sacrifices were performed, fire came down “from before the LORD, and consumed upon the altar the burnt offering and the fat” in the sight of all the people (Lev. 9:24). The people shouted and fell down, prostrating themselves and worshipping God, because this event had to do with the dedication of the priesthood and the inauguration of the Tabernacles ceremonies. The Tabernacle had already been assembled, but before any services for the people could be performed, the priesthood had to feed on unleavened bread for seven days, as narrated in Leviticus 8. The events of the ninth chapter took place on the next day, the eighth day, for in addition, Aaron had to do these things before starting the sacrifices on behalf of the people. The fire came down to signify that now all things were in order—the priesthood and the Tabernacle were sanctified. Then, lo and behold, *on the very same day*, the sad development occurred with Nadab and Abihu. How startling! Thus it should be easy for us to remember this account. However, we normally make a mental break between the ninth and tenth chapters and do not realize that the very same day of a *great and happy occasion* was also a *day of mourning* the death of two of Aaron’s sons. Of course the mourning occurred later in the day, whereas the happiness was in the forepart. Leviticus 9 was the *main* ceremony of the eighth day, when the Lord appeared in the sight of all the people.

Lev. 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.

Moses spoke unto Aaron and his two surviving sons, Eleazar and Ithamar: “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.” Here was a circumstance where one’s emotions had to be curbed. According to worldly philosophy, Aaron and the two surviving sons should have mourned, but in the position they occupied as teachers and representatives of the priesthood in the sight of the nation, mourning would have been improper, for it would have cast a reflection on the Lord, implying that He was not merciful or just in putting Nadab and Abihu to death. Therefore, Aaron, Eleazar, and Ithamar were not to vent their emotions. God said in effect, “If you do not obey what I am saying, you will suffer the same fate as Nadab and Abihu.” However, the rest of the nation, the congregation, the people, were permitted to mourn because it was an occasion for mourning. Aaron, Eleazar, and Ithamar would have appeared cruel, hard, and lacking in compassion, but appearances were not relevant. What mattered was how God viewed the matter.

Lev. 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.

Aaron and his two sons could not “go out from the door of the tabernacle of the congregation” lest they die. Similarly, for the seven days of the consecration of the priesthood, Aaron and his sons had to stay in the Court and feed on unleavened bread, etc. (Lev. 8:33,35). During a feast—Passover, Pentecost, the Day of Atonement, or whatever it might be—the priests could not just take a break and go out into the public, that is, outside the Court and into the camp. When the festival time period ended and the related ceremonies were completely finished, they could leave and return to their homes, for their tents were in the camp. However, when serving, the priesthood had to live in the Court. The same principle applied to the subsequent Temple arrangement.

The antitype is that once a person consecrates, he cannot go back into the world, for consecration is unto death. Therefore, great jeopardy is involved for those who return to the world, for generally speaking, the penalty leads to Second Death.

Lev. 10:8 And the LORD spake unto Aaron, saying,

Lev. 10:9 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:

Lev. 10:10 And that ye may put difference between holy and unholy, and between unclean and clean;

Lev. 10:11 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 paragraph mark at the beginning of verses 8-11 seems to signify a little break in time, but the instructions and subsequent happenings of the tenth chapter all occurred on the same day as the ninth chapter and the death of Nadab and Abihu. Clearly the Pastor thought that the “strange fire” offered by Nadab and Abihu was the imbibing of strong drink. They were not necessarily staggeringly drunk, but they had consumed strong liquor and then presumed to offer incense in the Holy.

Normally the priesthood went into the Holy near the end of the day to offer incense at the time of prayer, which was 3 p.m. For example, the angel Gabriel appeared to Zacharias “at the time of incense,” or 3 o’clock in the afternoon (Luke 1:9-13). Zacharias was one of a number of priests, just as Nadab and Abihu were not the only priests. The priests had different duties, and the “lot” of Zacharias was to offer incense. With Nadab and Abihu, the influence of strong drink in connection with what would have been a legitimate service was obnoxious in the Lord’s sight. Therefore, the Lord introduced this prohibition against the priests’ imbibing wine or strong drink when they were serving the Tabernacle, and particularly when they entered into the service.

Evidently, then, Nadab and Abihu had partaken of strong drink. They had probably even greatly rejoiced to see the fire of God’s acceptance come down from heaven and consume the burnt offering and the fat, but they went beyond the proper performance of their duties.

The prohibition against taking wine or strong drink was to “put [a] difference between holy and unholy, and between unclean and clean.” In other words, in both their behavior and their doctrinal utterances, the priests were to be exemplars in showing the difference between that which is right and that which is wrong. By being exemplars, they would “teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.”

Lev. 10:12 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:

Lev. 10:13 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.

Lev. 10:14 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.

Lev. 10:15 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

Verses 12-15 are another paragraph break, but they, too, took place on the same day, for chapters 9 and 10 are all one continuous occurrence. Verses 12-15 describe the priests' share of the offerings made on behalf of the people; that is, the priests were to retain and eat the choice parts because they were the priests' “due.”

Moses said to Aaron, Eleazar, and Ithamar, “Take the meat [meal, or cereal] 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.” In this case, the meal offering had to be eaten in a “holy place.” In addition, it had to be eaten “beside the altar,” so the priests could not just go around the Court munching on the meal offering. Rather, there had to be some association or affinity between their eating and the holy place; that is, they had to be near that which was holy. Except for the door of the Tabernacle, the Brazen Altar was the “most holy” place in the Court, so the meal offering had to be eaten beside that altar.

“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.” Wave, heave, and peace offerings also belonged to the priesthood. The difference is that the priests' daughters were now mentioned. As long as the daughters were ritually clean, they could partake of these offerings “in a clean place.” The “clean place” was not the same as the “holy place”; that is, the clean place was not beside the Brazen Altar. The wave, heave, and peace offerings had to be eaten in a clean atmosphere, but we will not explain further at this time, for certain background information would be needed.

Numbers 18:9,10 reviews this same matter. “This shall be thine [the priests'] of the most holy things, reserved from the fire: every oblation of theirs [of the children of Israel, of the people], every meat [meal] offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, shall be most holy for thee and for thy

sons. In the most holy place shalt thou eat it; every male shall eat it: [for] it shall be holy unto thee.” As rendered here in the King James, we would have to say that the priests ate their portion in the Most Holy. Even some Hebrew translations have “the holy of holies,” but we feel that is an improper translation. As an illustration, meal offerings were mentioned—“every meat [meal] offering of theirs”—but we had just read in Leviticus 10:12,13 that the meal offering was to be eaten “beside the altar” in “the holy place.”

To show that several Scriptures tell where the eating took place, we will go back to Leviticus 6:26, “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.” And Leviticus 6:16 reads, “And the remainder thereof [of the meal offering] 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.” Numbers 18:9,10 states that every oblation, meal offering, sin offering, and trespass offering was to be eaten in “the most holy place,” but in Leviticus 6 the sin and meal offerings were to be eaten “in the holy place ... in the court.”

In Leviticus 10:12,13, the current study, the meal offering was to be eaten beside the Brazen Altar in the Court, and Leviticus 6:26 said that the sin offering was eaten in the Court. Numbers 18:9,10 is the same reference; however, instead of saying “*the* most holy place,” verse 10 in the Revised Standard has “a most holy place.” As far as principle is concerned, this would be the proper thought, for “a most holy place” was the Court, that is, somewhere in the Court.

Some scholars give still another rendition that pertains to the things enumerated in Numbers 18:9 (every oblation, meal offering, sin offering, and trespass offering). Instead of “in the most holy place shalt thou eat it,” verse 10 is translated along the lines of “thou shalt eat these most holy things.” (The word “things” is supplied for clarification.) That is probably the correct rendition, although I have not studied as carefully on this point, but definitely other Scriptures show that the offerings could not have been eaten in the Most Holy.

After telling about the disobedience of Nadab and Abihu, Moses said to Aaron in effect, “The Lord meant it when He said not to mourn the deaths of your two sons. In the future, make sure that neither you nor your other sons imbibe strong drink when going into the Tabernacle. Since you are representatives of God’s priesthood, your behavior should be exemplary. You do not have the liberty of running in and out when you please, for you are confined to this area and must strictly watch your steps when it comes to the service of the Lord.” Then Moses used the same occasion to say that when the priesthood got offerings from the people, they could not just eat them anywhere they chose, for they had to partake of these dedicated things in a holy atmosphere, or place.

Lev. 10:16 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,

Lev. 10:17 Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

Lev. 10:18 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.

Lev. 10:19 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 today, should it have been accepted in the sight of the LORD?

Lev. 10:20 And when Moses heard that, he was content.

Verse 16 starts another paragraph break in the King James, but this incident also took place on the same day. “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.” Then Moses said, “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 [the sin offering] was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded.”

However, Moses was content when Aaron replied, “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 today, should it have been accepted in the sight of the LORD?” The question immediately comes to mind, Why was Moses content when he heard these words?

The first point is that Moses “diligently sought the goat of the sin offering, and, behold, it was burnt.” But why did Moses have to *diligently* look for the goat of the sin offering? The problem was that there were other offerings. Leviticus 9:22 speaks of “the sin offering, and the burnt offering, and peace offerings.” The peace offerings were two large animals, a bull (or ox—see RSV) and a ram, which were skinned, parted, and prepared. Moses had to examine the animals and look at the parts and the organs that had not yet been fully eaten. To find one particular animal took a little time, especially when the animals had been burnt.

Leviticus 9:15,16 reads, “And he [Aaron] 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.” In other words, Aaron did the same thing with the goat that he had done with the previous sin offering of the priest, which was burnt with fire without the camp. “And the flesh and the hide [of the calf of the sin offering] he burnt with fire without the camp” (Lev. 9:11). Aaron offered the goat, the people’s sin offering, the same way, meaning that it was burnt outside the camp.

Why was Moses initially angry with Eleazar and Ithamar (verse 16)? After he diligently sought the goat and eventually learned that it had been burnt, he was angry with the two surviving sons of Aaron and asked, “Why haven’t you eaten the sin offering in the holy place, seeing it is most holy?” We had just read in Numbers 18:9,10 that every oblation of the children of Israel (meal offerings, sin offerings, and trespass offerings) was to be eaten in a most holy place. Here was a goat, a people’s sin offering, so Moses reasoned that it had to be eaten, not burnt with fire without the camp. However, he misunderstood a representation of what the Lord meant. The goat sin offering had actually been offered correctly, but Moses thought it was to be eaten because he improperly applied the instructions the Lord had given him. We will try to show what the problem was.

Numbers 18:9,10 does say “every oblation” of the children of Israel, so Moses assumed that the goat of a sin offering was included and should have been eaten. However, that was not the case because Numbers 18:9,10 was talking about the *normal* offerings throughout the year when the people brought an offering. Then the portion that the priesthood got was to be eaten, but if the animal was entirely consumed, there was nothing to eat. Numbers 18:9,10 was speaking about the *general* law.

Leviticus 6:16 and Numbers 18:9,10 both state that the meal offering was to be eaten in the

Court, but a little later, in Leviticus 6:22,23 a distinction was made; namely, when the meal offering had to do with the *priesthood*, it could not be eaten but had to be wholly burnt. “And the priest of his sons that is anointed in his stead shall offer it [the priest’s meal offering]: it is a statute for ever unto the LORD; it shall be wholly burnt. For every meat [meal] offering for the priest shall be wholly burnt: it shall not be eaten.” Thus there was a difference when the priesthood was involved—there was an *exception* to the general rule. Stated another way, the general rule applied to the *people*, but a sacrifice of the *priesthood* was not always handled in the same manner because there were exceptions. Leviticus 6:22,23 points out an exception with the meal offering, but there were other exceptions as well, as we will try to show.

Leviticus 4 talks about the sin offering. The goat that Moses diligently sought and found was burnt for a sin offering. There is a great mass of detail, so this topic is very confusing unless one sits down and really goes through the detail, but even then, it is not that easy. Present truth is essential for understanding. In fact, that is why Moses got confused, for the Lord did not give confused instructions. Moses followed the instructions, but he misunderstood.

Leviticus 4:5-7 gives the procedure for a sin offering when the *high priest* sinned through ignorance. “And the priest that is anointed shall take of the bullock’s blood, and bring it to the tabernacle of the congregation: 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. 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.” If the high priest sinned, he had to take “of the bullock’s blood” and put some of the blood on the horns of the Incense Altar in the Holy. Then he poured the balance of the blood at the bottom of the Brazen Altar out in the Court. A high priest’s sin offering was to be treated this way. Then “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” (Lev. 4:11,12). In other words, after the blood was brought into the Holy, the high priest’s sin offering was burnt without the camp.

Leviticus 4:13-21 gives the procedure for a sin offering when the *nation* sinned through ignorance: “And if the *whole congregation* of Israel sin....” For this type of sin, the blood was treated the same way as when a high priest sinned. It was brought into the Holy, and the animal was consumed outside the camp.

Leviticus 4:22-26 tells of the sin offering when a *civil ruler* sinned through ignorance. In this case, there was a vast difference, for the blood was not brought into the Holy, and nothing is mentioned about the animal being burnt without the camp.

Leviticus 4:27-35 pertains to an *individual*: “If any one of the common people sin through ignorance....” The procedure was the same as with a civil ruler who sinned. Again the blood was not brought into the Holy, and nothing is said about burning the animal outside the camp.

We will return to Leviticus 10:16-18. There Moses, who was angry with Eleazar and Ithamar, said that the blood of the goat for a sin offering “was not brought in within the holy place.” He continued, “Ye should indeed have eaten it in the holy place, as I [previously] commanded [under the law of the sin offering in Leviticus 4].” Moses was repeating what the Lord had told him, but his application was incorrect. Without exception *all* sin offerings where the blood was brought into the Holy had to be burnt outside the camp. But then an *improper* inference or assumption was made, namely, that any sacrifice in which the blood was not brought into the

Holy was not burnt without the camp. That was not the case, but it was true that when the blood was brought into the Holy, the sacrifice had to be burnt without the camp. However, if the blood was not brought into the Holy, that did not mean the animal had to be eaten. The animal had to be eaten if it was a *general* offering of the people, as we will try to show. But under the Lord's commandment, just as with the meal offering, there was an exception. Generally speaking, the meal offering was eaten, but the exception was with the priest. The meal offering of the priest could not be eaten, for it had to be burnt. Likewise, there was an exception with this particular goat of the sin offering in Leviticus 10 because it did not refer to the sin of Nadab and Abihu. Yes, they disobeyed, but the Lord took care of the penalty by putting them to death. Therefore, Eleazar and Ithamar were not responsible and had done no wrong in not eating the goat of the sin offering. The point is that the "goat of the sin offering" of Leviticus 10:16-18 was the one of the previous chapter (Lev. 9:15,16), and it had properly been burnt without the camp.

Now we will go back to Leviticus 9. The reason that the goat of the sin offering was properly disposed of and burnt is very simple. First, the ninth chapter was instituted by God. The Lord told Moses what to do. Leviticus 9:1-4a reads as follows:

"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.

"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;

"Also a bullock and a ram for peace offerings, to sacrifice before the LORD...."

There are more animals here in Leviticus 9 than in either Leviticus 8 or Leviticus 16. Notice that Aaron was to take a young calf for a sin offering, whereas the people's offering for sin was a goat. Moreover, Aaron's burnt offering was a ram, the people's burnt offering was a calf and a lamb, and the peace offerings were a bullock and a ram. This was a lot of detail according to the Lord's instructions.

Next, we will read Leviticus 9:7-11, as follows:

"And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering [that is, Aaron was to offer *his* sin offering and burnt offering], and make an atonement for thyself, and for the people: and [then] 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 balance of] 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.”

The first offering was a sin offering, and it was burnt without the camp. However, the blood was not brought into the Holy, and this fact is what Moses overlooked. Here is the one exception. To repeat: The blood of this sin offering was not brought into the Holy, and Moses overlooked this *one exception*. Here it was *not* true that because the blood was not brought into the Tabernacle, the animal had to be eaten. Instead the animal was to be burnt without the camp. The Lord said that when the blood was brought into the Holy, the animal had to be burnt, but He did not say that if the blood was not brought into the Holy, it had to be eaten. No, it was to be eaten in all instances *except where the Lord made an exception*. In this case, where the blood of the sin offering was not brought into the Holy, why was the animal burnt without the camp? There was a good reason, but Moses overlooked it because he misunderstood and thus drew a wrong conclusion. He had faithfully transmitted the instructions, but he misunderstood this point.

Moses faithfully transmitted the Lord’s instructions to Aaron, and Aaron faithfully performed them. Leviticus 9:15 reads, “And he [Aaron] 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*.” In other words, as with the first sin offering, Aaron did not bring the blood into the Holy. However, Moses assumed that “as the first” meant, “Handle the goat of the sin offering as the first sin offering *with the exception* that it has to be eaten in the Court.” That was Moses’ mental reservation, for otherwise, he would not have been angry with Eleazar and Ithamar. Now we can see where the confusion came in. As with Moses, we, too, can subconsciously assume certain things that are not necessarily so.

There is another way to reason. Leviticus 9:7 tells that the goat was the sin offering “*of the people*,” but unless we understand the philosophy of the Church’s share in the offering, this phrasing could throw us for a loop. Why? When these two sin offerings—one for the priest and one for the people—were to be brought, Aaron was to get the animal for himself, but the goat was to be presented “of the people.” This instruction also threw Moses off because he thought from another standpoint, as we will try to show.

When the people brought a sin offering, it was to be eaten in the Court, but there were two exceptions. If either the high priest or the whole congregation sinned, the blood was to be brought into the Holy, and as soon as that happened with the blood, the animal automatically had to be consumed, wholly burnt. But even if we do not consider that standpoint, the animal was handled differently because the whole congregation, not an individual, had sinned.

Moses thought, “The goat is being brought, and it is the *people’s* offering.” However, the doctrine of the Church’s share in the sin offering applies here. The bullock, or calf, represents Jesus, and the goat represents the *Church*, not the people. The goat is “of the people”; that is, the goat is *some* of the people, for the Church is called out of all nations, peoples, and tongues. A select group is called *out* from the world. By consecration and the imputation of Christ’s merit, these individuals are accredited with a standing they did not have inherently. Therefore, the goat sin offering is not the people’s appreciation of their sin. Rather, the goat of the sin offering is *for others*; it is for the world. The goat sin offering does not represent the world’s trying to cancel their own sin.

In the antitype, when we bring an offering because we have sinned or because we want to give a thank offering, an oblation, or a meal offering, we are doing it either out of the goodwill of our heart or because our conscience is smitten and we want to do penance with a sin or

trespass offering. Thus we are doing something for ourselves. Leviticus 9:7 is an exception from the general rule because it is for *others*, and that is what Paul said in 1 Corinthians 15:29, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" We are not baptized for ourselves; we do not justify ourselves. Jesus died for us. Therefore, the first sacrifice was for himself, that is, for the household of faith. The first offering of Aaron was to cleanse and justify the goat, the Church, and not the world. The body members do not offer the goat for themselves, for they have already been theoretically cleansed from sin. Rather, the offering is for the benefit of the world, and the blood of Christ is imparted in and through the Church on behalf of others. Their sacrifice merely passes along the justification of Christ; that is, the justification goes through them to the world. The Christian is being baptized into death as a sin offering on behalf of the world of mankind, who are dead in their trespasses and sins.

That is why when it comes to the burnt offering, Leviticus 9:16-18 says, "And he brought the burnt offering, and offered it according to the manner. And he brought the meat [meal] offering, and took an handful thereof, and burnt it upon the altar, beside the burnt sacrifice of the morning. He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people." The peace offerings, being "for the people," are another view of this whole service. The sin offering is one perspective, the burnt offering is another perspective, and the peace offering, a third perspective, shows the procurement of peace on behalf of the people. The peace offerings of a bullock (Jesus) and a ram (the Church) constitute the peace offering not for themselves but on behalf of the world. Because this slant is an exception, the sin offering has been a difficult subject for some to study, and we can see how Moses, who was extremely wise, misunderstood. How he could keep all this detail in his head is astounding, but he could not understand the mystery of the Gospel Age: "Christ in you, the hope of glory" (Col. 1:27). We are not trying to belittle Moses, for it was not possible to understand the philosophy of these sacrifices until at least the antitype began to come. Jesus "brought life and immortality to light through the gospel" (2 Tim. 1:10). Paul said this mystery was hidden from ages and generations, but "now [it] is made manifest [being disclosed]" (Col. 1:26).

In Leviticus 10:19, Aaron said to Moses, "Behold, this day have they [the people] offered their [goat] sin offering and their burnt offering before the LORD; and such things have befallen me: and if I had eaten the sin offering today, should it have been accepted in the sight of the LORD?" Aaron did not understand any more than Moses. He was just historically relating what had happened. Therefore, he was saying in effect, "With regard to this goat sin offering, which is for the people and was offered this day, could I have done otherwise? Could I have eaten this offering after my two sons died? It would have been very difficult for me to be in a thorough mood. And another thing, would God have accepted the eating, seeing that Nadab and Abihu deflected?" Aaron felt he was justified in not eating of that sacrifice, and his reasoning satisfied Moses, for "he was content" (Lev. 10:20).

Aaron could not have known that the offering had to be burnt, for had he known, he would have reminded Moses. Instead his attitude was, "I did not do anything wrong. Wasn't the first offering burnt without the camp? Shouldn't the second offering also have been burnt?" Moses and Aaron did not put the facts together because this situation was *the* exception to the rule. The Lord had commanded with regard to the first offering, whose blood was not brought in, that it was to be burnt without the camp. Therefore, logic would say that the second offering should be treated in the same manner, for its blood was also not brought into the Holy. Because the instructions were not spelled out for the second animal, the other laws seem to have slanted both Aaron and Moses to think that the goat should have been eaten. But that is not the case.

In summary, we are just trying to rationalize (1) why Moses diligently sought the goat of the sin offering when the reason should have been very simple because of the peace offerings, (2) why he was displeased, and (3) why he concluded that what was not offered in the Holy must be eaten when it was not a hard-and-fast rule. The goat sin offering on behalf of the people is the offering of the body members of the High Priest in the antitype. Thus it was a priestly offering, even though it was “of the people.” Actually, the goat sin offering is *for* the people. As Christians, we die as a part of our relationship with Christ on behalf of the world. Christ died for us, and we merely *share* in connection with the sin offering on behalf of the world.

Leviticus 16 Dispensationally

Discourse by Bro. Frank Shallieu in 1990

Not too many talks are given on this topic from *Tabernacle Shadows*, for the subject is usually relegated to study meetings. Leviticus 16, which concerns the Day of Atonement, is a familiar chapter, but we will treat it quite differently, that is, from a *dispensational* standpoint. Therefore, we will eliminate a lot of minor details lest they complicate the situation and make the discourse too lengthy.

Lev. 16:2 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.

Lev. 16:3 Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.

Lev. 16:4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

Lev. 16:5 And he [Aaron] 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.

Lev. 16:6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

Lev. 16:7 And he shall take the two goats, and present them before the LORD [Jehovah] at the door of the tabernacle of the congregation.

Lev. 16:8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat [or Azazel].

The following historical explanation of the institution of the Day of Atonement service concerns the dedication and categorization of five animals: a bullock, two goats, and two rams. In *Tabernacle Shadows*, the Pastor gave a rather unique interpretation of these animals because before 1881, and even subsequent to that date, true and loyal Christians desirous of knowing the Lord's Word interpreted three of these animals—the bullock, the Lord's goat, and the scapegoat—as all pertaining to Jesus. However, the Pastor came along and explained that they represent three *different* categories. The bullock, a prime, fat, stout animal, represents the perfect humanity of Christ, his fullness of perfection. The two lean goats represent two categories of the Lord's people, namely, the Little Flock and the Great Company. The offerings had not started yet; the account is just explaining the intent, or purpose, of the offerings.

Lev. 16:9 And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering.

The service still had not started. The Lord's goat was just being dedicated. In other words, a pronouncement was made, and the animals were separated according to intent.

Lev. 16:10 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.

In certain Jewish traditions, the term “escape goat” or the abbreviation “scapegoat” was used, but the Hebrew *Azazel* was thought of as the foremost angel among the fallen demons. From the Pastor’s standpoint, this goat represents the turning over of certain Christians to the Adversary “for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus” (1 Cor. 5:5). Therefore, when this goat was taken out in the wilderness, it was left there to die. The scapegoat did not die immediately like the bullock and the Lord’s goat, for it represents immature Christians who need more time for development.

Lev. 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:

Lev. 16:12 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:

Lev. 16:13 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:

Lev. 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.

Verses 11-14 describe the offering of the bullock of the sin offering. Earlier verses just told of a separation, a dedication, and the intent with regard to the animals. Now came the actual beginning of the service.

Verse 14 tells that Aaron, the high priest, sprinkled the blood of the bullock with his finger seven times “eastward”; that is, the sprinkling was done in an eastward direction, first down and then across in the form of a cross. Thus the blood was crisscrossed on the propitiatory lid of the Ark of the Covenant to represent the death and crucifixion of Jesus. With the Lord’s goat later, the sprinkling signified *figurative* crucifixion, for Christians are figuratively crucified.

Lev. 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:

First, notice that the death of the bullock and the sprinkling of its blood on the mercy seat were “for himself, and for his house” (verse 11). Of course the bullock represents the humanity of the high priest in the antitype. That humanity was sacrificed, so only the blood was brought into the Most Holy. The public, the people, saw this sin offering being carried out, and it was “for himself,” that is, for the high priest’s body members. Stated another way, the sin offering was not for Jesus personally, but it cleansed the antitypical priesthood so that they might have a standing before God. In addition, the sin offering was for the antitypical Levites. Thus it was for the *whole* “house,” both the Little Flock and the Great Company.

Consider Jesus when he was baptized at Jordan. When the Israelites saw John baptize Jesus, they thought he was being immersed for his own sins. Privately John was reluctant to baptize Jesus not only because he knew the immersion would give an unfavorable appearance before Jewry but also because he knew Jesus personally and did not think repentance and the washing and cleansing of sin were appropriate. Therefore, John was puzzled, but Jesus said in effect, “Baptism is fit to do. Just baptize me, even if you do not fully understand the significance.”

John the Baptist thereby instituted a baptismal service for the Church of Christ to be immersed into Christ's death and raised up out of the water in newness of life. In other words, following baptism, the candidates are to walk as if they are living a resurrected life.

With regard to Jesus' death on the Cross, the public who saw him certainly thought he was a sinner, for "cursed is every one that hangeth on a tree" (Gal. 3:13; Deut. 21:22). Thus the public could not understand Jesus' death anymore than they could understand his being immersed. Just as John the Baptist was informed privately, so we are informed privately as to the significance of these events. The people wondered, Why should Jesus die in this ignominious fashion? They were very puzzled, for here was one who had professed to be the Messiah. Therefore, from the public standpoint, it looked as though Jesus was responsible for incurring his death by crucifixion. The matter was left unexplained except to Jesus' disciples and those who would have a hearing ear later after Pentecost.

Where the account states that the bullock of the sin offering was "for himself [Aaron], and for his house," the Israelites could understand, for Aaron was born in sin and shaped in iniquity like the whole human race. However, the antitype with Jesus was puzzling to the nation of Israel. The people did not understand that he had to die accursed in order to take the sinner's place, for that was part of the Ransom, as well as his death (Matt. 20:28; 1 Tim. 2:5,6). He had to experience on the tree the curse that came upon Adam in the Garden of Eden, the nakedness, etc. Thus the Scriptures show that Jesus' death by crucifixion was intended as part of God's plan, and even the misunderstanding was purposed, for only those who asked questions and desired to know were informed.

In studying *Tabernacle Shadows*, we were blessed to learn the identification and representation of the bullock, the Lord's goat, and the scapegoat. That key unlocked the significance of the Day of Atonement ceremony. However, in reading Leviticus 16 verse by verse, we see that the Pastor did not go into much detail, but present truth opens this understanding so that the details can be discerned, as we will try to show now to a certain extent.

Lev. 16:20 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:

Lev. 16:21 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:

Lev. 16:22 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.

Here "the holy place" is the Most Holy, as proven by verse 17 and also by the Hebrew word *qodesh*, which is used several times in this chapter. The word "tabernacle" refers to the Holy, "the first [tabernacle]," as shown in Hebrews 9:2. Thus verse 20 is saying, "And when Aaron has made an end of reconciling the Most Holy, the Holy, and the Brazen Altar in the Court, he shall bring the live goat." In other words, when the structure was cleansed, dedicated to the Lord, and in a purified state, it would be ready for the people to come with their offerings for individual transgressions or their thanksgiving offerings. Stated another way, the Tabernacle arrangement would be ready to receive the people's subsequent sacrifices.

Notice, when Aaron had "made an end of reconciling" the Most Holy, the Holy, and the Court

altar, he then laid both hands on the head of the live goat, which would go into the wilderness. This end of reconciliation meant that the death of both the bullock and the Lord's goat had taken place and that blood from both animals had been sprinkled on the mercy seat in the Most Holy. Dispensationally and antitypically speaking, the completion of these activities brings us down to the end of the Gospel Age. The Christ class (Jesus and the Little Flock) will have finished their course—the bullock being killed first and its blood sprinkled for the justification of the Church, followed by the killing of the Lord's goat and the sprinkling of its blood for the sins of the world. After the Church has gone beyond the veil, Jesus will figuratively lay his hands on the scapegoat and send it into the wilderness.

There has been a Great Company all down the Gospel Age, as indicated by the Apostle Paul's delivering an individual "unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor. 5:5), but the scapegoat picture is to be considered from a *dispensational* standpoint, for only at the end of the age will the Great Company be dealt with as a class. Thus, after the bullock and the Little Flock have both been "slain," those of the Great Company who are left behind will be sent into the wilderness.

Lev. 16:23 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:

Certainly Aaron did not dress or undress in either the Holy or the Most Holy and fold up his clothes and leave them there. Rather, the sides of the Tabernacle, a rectangular structure, provided dressing rooms in the following manner. Four coverings were draped over the roof of the Holy and the Most Holy. Two coverings in particular, the rams' skin dyed red and the seal-skin covering, were extra large, or elongated, and they were pulled out at the sides like a tent and staked to the ground. The whole structure, the Holy and the Most Holy with these side flaps pulled out, was considered the Tabernacle. Thus the priests, or in this case just Aaron, went into the sides to change their garments and then came out for service. Symbolically their going into these "dressing rooms" represented going into the Most Holy and coming out.

The linen garments that the high priest wore when he killed the bullock and the Lord's goat had to do with the *sacrificial* role of The Christ (or High Priest) class. In verse 23, Aaron changed from the linen garments into his garments of glory and beauty, his usual garments for the rest of the year. In this categorization, the high priest's usual garments, the glory garments, were representative of the Head and the body members not initially but *as they developed*. In other words, Aaron represented *only Jesus* when he went into the Most Holy with the blood of the bullock and also afterwards when he went in with the blood of the Lord's goat. However, when Aaron came out as the high priest dressed in the garments of glory and beauty, he represented The Christ, Head and body members. The antitypical signification is that when this happens, The Christ class will be complete.

Lev. 16:24 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.

When Aaron entered the side-flap arrangement of the Tabernacle and put off his sacrificial linen garments, he washed his flesh, put on his usual garments of glory and beauty, and came forth. Then he offered his burnt offering and the people's burnt offering. Here is where the two rams come into the picture. Notice that *neither the bullock nor the Lord's goat had yet been burnt on the altar*, for only their blood had been taken into the Most Holy. Now that Aaron had changed his clothes and come out, what did he offer? He did not offer the sin offering first but

the *burnt offering*, and we have learned that the signification of a burnt offering is God's acceptance of a sacrifice in its being wholly consumed by fire. He figuratively "eats" the sacrifice because He is pleased with it—He accepts it. Therefore, this offering outside in the Court represents the *world's* appreciation, for Aaron came out now into the public arena.

This procedure and the sequence of the offerings in Leviticus 16 are *radically different* from those in Leviticus 8 and 9, for here the burnt offering was done *after* Aaron changed his garments. What is the representation? At this yet future time in the antitype, the world will recognize and appreciate that a work had been going on during the Gospel Age with Christ and his followers. Previously the world was unaware of this sacrificial offering, but now they will see its acceptance. There are several ways that this recognition will occur.

Why, in Leviticus 16, do the burnt offerings take place *before* the sin offerings? The world will appreciate the sacrificial offering of The Christ *before* they fully understand the sin aspect. The very fact that Jewry will look upon Jesus "whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn," shows their recognition that Jesus is their Messiah (Zech. 12:10). This revealing work will be mostly mental, but it will be accompanied with outward signs and evidences of the power and glory of Jesus' taking unto himself his great power and glory to reign (Matt. 24:30; Mark 13:26). "When thy judgments are [abroad] in the earth, the inhabitants of the world will learn righteousness," but these judgments will start with a spectacular display initially so that the people will be aware that Jesus really is the Messiah (Isa. 26:9).

Thus the people will see the burnt offering aspect ahead of the sin offering aspect, for an understanding of the philosophy of sin atonement will take a little longer. For this reason, the sequence in Leviticus 16 is different. Whereas in Leviticus 8 and 9 the sin offering precedes the burnt offering, the sequence is reversed in Leviticus 16. Initially only the blood is sprinkled on the mercy seat in the Most Holy, for even now the whole Christian world knows that Jesus died, that he shed his blood, but they do not necessarily see him as the Savior. In other words, they do not see the burnt offering aspect—that Jesus' sacrifice has been accepted by God. Yes, the people think Jesus was a wonderful man, they love his Sermon on the Mount and the beatitudes, and they know that he led a consistent life and stood for principle, but only the consecrated believer sees the *Savior* aspect of Jesus.

Leviticus 16, the Day of Atonement, shows the sacrifices of The Christ from the *world's* standpoint. In contrast, the Passover presents the Christian's standpoint, for as Paul said, "Christ our passover is [previously] sacrificed for us: Therefore let us keep the feast [the Gospel Age], not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. 5:7,8). Pentecost is also a different picture, for it pertains to the Christian brotherhood upon whom the Holy Spirit came. Therefore, since the Day of Atonement is from the world's standpoint, the order of events is different from that in Leviticus 8 and 9. The corelationship and dispensational aspect of these three chapters is not fully appreciated.

Lev. 16:25 And the fat of the sin offering shall he burn upon the altar.

Lev. 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.

Lev. 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.

Lev. 16:28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

The time element does not permit an explanation of the philosophy, but the account now says that the one who led the scapegoat into the wilderness could come back into the camp after he did certain things; that is, he first had to wash his flesh and his clothes (verse 26). The same was true for the individual who was responsible for taking the bullock and the goat outside the camp, for he also had to wash his flesh and his clothes (verse 28). This procedure shows that the people who are responsible for the death, humiliation, and sufferings of the Christian brotherhood at large (both the Little Flock and the Great Company) will have to personally repent in order to come back into harmony with God's arrangements.

Verses 27 and 28 state, "And the bullock for the sin offering, and the goat for the sin offering ... shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp." However, verse 25 had just said, "And the fat of the sin offering shall he [Aaron] burn upon the altar." In other words, the fat of the sin offering was put on the altar to be burned *before* the bullock and the goat sin offerings were taken outside the camp and burned. The burning of the fat on the altar, which included the two kidneys and the caul above the liver, represented the zeal, enthusiasm, and dedication of Christ and his followers, and it was a sweet savor to the Lord even from a natural standpoint. Meanwhile, holy incense burned inside the Tabernacle, and the burning of the same sacrifice outside the camp was a stench to the public because they did not understand it.

However, the fact that the high priest changed his garments before offering the burnt offering and before consuming the sin offering and burning it without the camp puts a different light on the meaning. The signification is that the world will first see that Christ is indeed the Savior and that there are other saviors, and then they will learn the philosophy of the sin offering. Thus Leviticus 16 shows the *world's* appreciation of Jesus' having previously gone without the camp. The point of differentiation is the high priest's changing of his garments. After the offering of the bullock's blood and the offering of the goat's blood, then came the fleshly part, but the fleshly part was merely a pantomime illustration of what *had* happened. In the antitype, now the public would realize what *had* occurred previously. In other words, the people will be indoctrinated at that time, just as we are being indoctrinated now as to the meaning of *Tabernacle Shadows* and why the Jews in the type performed these strange ceremonies in connection with shedding the blood of animals for the propitiation of sin. We see that the ceremonies were types, that they portrayed typical justification, that they have a beautiful symbolic fulfillment in the death of Christ and his followers, and that the world will be apprised of the identification and change of this Christ class.

Lev. 16:33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

For the term "holy sanctuary," the Hebrew is "holy" twice, so the reference is to the "Most Holy," the "holy of holies." Verse 33 can be paraphrased as follows: "And Aaron shall make an atonement for the Most Holy, the Holy, and the Brazen Altar, and then he shall make an atonement for the priests with the blood that was applied previously and finally for all the people of the congregation." The purpose of the atonement in the type was to cleanse the priesthood, the people, and the service, as well as the building, or the sanctuary, in its component parts.

Lev. 16:34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

This atonement was to be performed annually “for the children of Israel for all their sins.”

The Third Temple

Another picture that has been very enlightening to show in an even stronger way the differentiation of the animals—that the bullock represents Jesus and the goat pictures the Church—is found in Ezekiel 43, one of the Third Temple chapters. Ezekiel 43:18-24 reads as follows:

“And he said unto me, Son of man, thus saith the Lord GOD; These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

“And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.

“And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

“Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.

“And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

“When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

“And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD.”

Notice that in this ceremony to dedicate the altar, no blood is brought into the Holy. This is a picture of the future because the blood of Jesus and the Church will have already been offered. Also, this ceremony is presented from the world’s standpoint; that is, its purpose is to educate the world. In the Third Temple, the world will be able to see the altar, but they will not be allowed to see inside the Holy and the Most Holy, in which there will be no Candlestick, no Table of Shewbread, no Ark of the Covenant, etc. The Temple chapters provide a lot of detail about this structure in great mathematical precision—in fact, more so than the chapters about the Tabernacle. Therefore, we cannot say that the Third Temple is only a symbolic picture.

The fact that only the altar is described here in Ezekiel 43 indicates that at this time in the Kingdom, all the other education will already be known, based on the Tabernacle picture. The world will have been apprised of what happened in the Gospel Age, and now the Temple services were about to be performed. We continue with the description of the dedication of the altar, which will precede its use. Ezekiel 43:25-27 states:

“Seven days shalt thou prepare every day a goat for a sin offering; they shall also prepare a young bullock, and a ram out of the flock, without blemish.

“Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

“And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD.”

The ceremony will take seven days, during which offerings will be made. Notice that a bullock for a sin offering will *start* the ceremony (verse 19), but every day thereafter only a goat will be offered for a sin offering (verses 22 and 25). Actually, based on other pictures, a goat will also be offered on the first day, but the Ezekiel 43 account does not so state.

<u>Sin Offering for Seven Days</u>	<u>Animal</u>
First day	Bullock followed by a goat
Second day	Goat
Third day	Goat
Fourth day	Goat
Fifth day	Goat
Sixth day	Goat
Seventh day	Goat

Thus everything is based on Christ's sacrifice, but the fact that a goat will be offered for seven days as a sin offering suggests that in the antitype the sacrifice of the Church continued down through the Gospel Age. The seven days of the Feast of Passover represent the seven stages of the Church, for the Feast of Unleavened Bread pictures the Gospel Age, and Christ is the forerunner. In Leviticus 8, the consecration of the priesthood also lasted for seven days, showing the same lesson. In that ceremony, the priesthood had to be sequestered for seven days before they could start their office. For that length of time, Aaron and his sons could not leave the Court and have social intercourse with the public and go about their normal duties. On the eighth day, a public service was performed. The same procedure of seven days followed by the eighth day is shown here in Ezekiel 43 with the sin offerings for seven days. On the eighth day, the Third Temple will be opened to the people. This chapter nails down the sin offering, for the bullock being the first animal for a sin offering and then the goat being the next animal for all seven days show two different classes down through the Gospel Age: Jesus and the Church.

Stated succinctly, during the Jewish Age, the sacrifices looked *forward* to Christ. During this age, *Christians look back* to his sacrifice on the Cross. In the Kingdom, the *world will look back* to Christ's sacrifice.

Leviticus 16

Study Led by Bro. Frank Shallieu in 1991

Lev. 16:1 And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;

Lev. 16:2 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 interim period between Leviticus 8 and 9 and this chapter is not as long as might first appear. Leviticus 16 is approximately halfway through the Book of Leviticus. The tenth chapter tells about the death of Nadab and Abihu, two sons of Aaron, the high priest. Verse 2 furnishes a clue that when they offered strange incense and the Lord struck them dead—the implication being that they approached the Tabernacle under the influence of liquor—they presumed to go into the Most Holy. The chapters in between Leviticus 10 and Leviticus 16 are all instruction, that is, ordinances on how to distinguish between clean and unclean meats and what procedures to follow in diagnosing and treating leprosy. Therefore, when the sixteenth chapter mentions the death of these two sons, their demise was very recent.

Leviticus 16 pertains to the Day of Atonement. In the last chapter of Exodus, we find that the Tabernacle was erected on the first day of the first month in the second year subsequent to the Exodus. It is possible that the consecration of the priesthood took place after that calendar day. There were seven days of consecration, and then the Lord appeared to the nation of Israel on the eighth day, as recorded in Leviticus 9. Thus the Tabernacle was set up on the first day, the consecration of the priesthood lasted for seven days, and the Lord appeared on the eighth day, which was really the ninth calendar day. The next day was the tenth of the first month, which was in preparation for the Feast of Passover.

Now we understand the setting for Leviticus 16, which talks about the Day of Atonement, a service that was to be performed on the tenth day of the seventh month. However, what we are about to read in this sixteenth chapter did not occur in the seventh month, for Moses was merely instructing what was to be done when that date arrived. In other words, Moses was giving this instruction near the beginning of the second year as the Israelites were about to observe their second Passover. Of course the first Passover occurred when they left Egypt.

Q: Much of the instruction that was inserted between chapters 9 and 16 seems to pertain to natural defilements, which would equate in the antitype to spiritual defilements, and Nadab and Abihu were a classic example of that which is unacceptable in the Lord's sight. Is verse 2 a purposed contrast to show what is acceptable to God in terms of priestly sacrifices?

A: Yes, and we will try to treat that aspect now.

When God instructed Moses to tell Aaron “that he come not at all times” into the Most Holy, the thought is not that the high priest could not go into the Most Holy on other days of the year. Many erroneously conclude that the prohibition was for all days of the year except the Day of Atonement. Instead God was telling Aaron not to just enter the Most Holy whenever he felt like doing so, but he was required to enter once a year on the Day of Atonement according to the rules that would be laid out. Also, the high priest had to go into the Most Holy when the Tabernacle needed to be dismantled in preparation for moving the camp to another place. In addition, there were occasions of national importance when something unusual happened and the Lord had to be specially petitioned. Verse 2 did not preclude the high priest

from going into the Most Holy on such rare occasions. To our understanding, verse 2 was saying, “Do not promiscuously enter the Most Holy. Do not get too familiar in going into that compartment, for when you enter, you are going into a representation of the *divine presence* itself. Therefore, any entrance should be done according to the proper procedure.”

Lev. 16:3 Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.

Verse 3 starts to tell what would occur on the Day of Atonement.

Lev. 16:4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

Aaron had to cleanse his body before he robed himself with these white garments, which are a picture of purity. This service was unusual in that Aaron started it without his glory garments. No breastplate, robe of the ephod, etc., were there but just plain, white linen clothes almost like the garments of a normal Levite without any special office. This attire represents the time of service of the antitypical High Priest during the period of his humiliation, that is, during our Lord's First Advent, when he appeared as an ordinary, humble man with unusual talents. Jesus led about fishermen, plain individuals who listened to his gospel, and he went about the nation of Israel preaching and healing people. In other words, he was wearing the robe of a servant of truth. The white garments, then, provide a dispensational aspect that refers to the 3 1/2 years of Jesus' ministry as the High Priest of his Church (and later for the world)—a ministry that began with his baptism at Jordan and ended when he died on the Cross. At his First Advent, he appeared in the role of a servant and not as the King and Conqueror that the nation of Israel was looking for. Of course Jesus will come as a Conqueror with power and glory when the Kingdom is inaugurated.

Lev. 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.

Aaron's offering was a bullock for a sin offering and a ram for a burnt offering (verse 3). Here the offering of the people was two goats for a sin offering and a ram for a burnt offering. These two goats were presented to be offered on the altar, but only one of them was selected to be slain and ended up on the altar of sacrifice. The other goat was subsequently led as a live goat into the wilderness. Thus, while two goats were offered, only one actually ended up as a goat of a sin offering. Accordingly, only one ram was represented as a burnt offering.

The bullock that the high priest had for a sin offering represented him, his humanity, for he was laying down his life. In the antitype, Jesus was laying down his life as “a ransom for many” from the moment of his consecration when he dedicated his life until he died at Calvary (Matt. 20:28). He did not go to the rabbinical school of learning but spent his life in service for God.

The bullock of sin offering and the accompanying ram of burnt offering represent the same time period from two different perspectives. When the sin offering and the burnt offering were being consumed, they both represented Jesus' ministry from beginning to end but from two different viewpoints. Stated another way, the bullock for a sin offering and the ram for a burnt offering had a contemporaneous fulfillment, for they both represent Jesus' *one* sacrifice for sin, which God looked upon as an acceptable sacrifice. The same principle applies to the goat that was offered on the altar as a sin offering and the ram for a burnt offering; that is, they both represent the calling and experience of the Church from Pentecost to the end of the Gospel Age

from two different perspectives.

Lev. 16:6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

In *Tabernacle Shadows*, the Pastor opened this door of understanding by showing that when Aaron offered the bullock for himself, it was for his body members. The New Testament tells us that Jesus is the Head of The Christ, The Anointed, and that the Church is his body. In the final analysis, therefore, the High Priest will be Jesus and his body members. However, we are studying Leviticus 16 in a sequential fashion, so the first two animals that were offered, the bullock and the ram for the high priest, represent Jesus' personal sacrifice for the sin of his Church, as well as for the sin of the world. However, that sin is satisfied sequentially. First, the Church is dealt with and sanctified, and later, in the next age, the world will be sanctified by that *same* sacrifice of Jesus during his ministry of 3 1/2 years.

In reading Leviticus 16, we find that the consumption of the offerings does not take place until late in the chapter, whereas the presentation of the offerings occurs earlier, for the *blood* of the bullock and the *blood* of the goat are soon taken care of. Thus the account first concentrates on the blood and does not treat what happens to the remainder of the animals until much later in the chapter. This time gap is very significant. Aaron first collected the blood of both the bullock and the Lord's goat.

Lev. 16:7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

Lev. 16:8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

When Aaron cast lots upon the two goats, one lot was for Jehovah, and the other lot was for the "scapegoat," or *Azazel* in the Hebrew. The two goats were the sin offering of the people (verse 5), whereas Aaron brought the bullock for the sin offering (verse 3). Accordingly, Jesus said, "A body hast thou prepared me" (Heb. 10:5). The bullock represents Jesus' humanity, which he laid down day by day for 3 1/2 years. He expended his humanity not in worldly pursuits and pleasures but in dedication to doing his Father's will.

The two goats were presented before the "door of the tabernacle"; that is, they were tethered in front of the outward veil, the First Veil. Aaron, the high priest, had a container in which he shook two tablets up and down. On one tablet was inscribed the name Jehovah, and on the other tablet was the name Azazel. If the first tablet was for Jehovah, a *personality*, the Creator of the universe, it is reasonable to assume that the second name, Azazel, was also the title of a *personality*, namely, Satan himself. Thus one goat was for Jehovah, and the other goat was for Satan. Among Jewry there is a lot of discussion on this point. Although the bulk would give a slightly different interpretation, a sizable group recognizes that Azazel is a proper symbol of Satan, and that is the interpretation we favor.

So that the observer would have no doubt that the selection was impartial, Aaron shook the container with the two flat tablets. First, he put his right hand into the container and picked up one tablet, and then he put in his left hand and picked up the other tablet. Next, he laid the tablet in his right hand on the head of the goat to his right, and the tablet in his left hand on the head of the goat to his left. When he removed his hands, the tablet on one goat said "Jehovah," and the tablet on the other goat said "Azazel." Obviously, the goat with the Lord's name was the Lord's goat, and the goat with the name Azazel was the scapegoat, sometimes called the

“goat of escape” or the “goat of leaving.” There are all kinds of word derivations for Azazel—for instance, a “high precipice,” and later rabbinical writings taught that this goat was thrust off a cliff. However, the thought of Azazel as an evil personality is accurate because the Lord often uses a play on words. For example, Babylon means “gate of God,” but a change of vowels gives it the unfavorable significance of “confusion.”

The Pastor gave the primary thought in *Tabernacle Shadows* that God does not predestinate us as being of the Little Flock. Rather, He predestinates us to be conformed to the mental and moral likeness of His Son as far as possible, the principle being, “Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5). The selection was a miracle because no human connivance was involved in the shaking. One of the two goats was in the right heart condition and attitude, theoretically speaking, whereas the other goat had a slightly inferior attitude. The one with the best attitude would be selected as the Lord’s goat, and the goat with the lesser zeal would go into the wilderness. Of course the two goats picture the consecrated of the Gospel Age. Just as there were two goats in the type, so there are two classes of the consecrated, as represented by Elijah and Elisha and also the wise and foolish virgins. Of the two classes among God’s elect down here in the flesh, only one class will prove to be the very elect. The other class will be the lesser elect, which we style the Great Company.

Lev. 16:9 And Aaron shall bring the goat upon which the LORD’S lot fell, and offer him for a sin offering.

Verse 9 is not saying that the burning of the Lord’s goat as a sin offering would take place right away. First, the animal had to be prepared and the blood collected. That blood would be used for atoning. All of this preparation is symbolic with the Christian.

The bullock had already been set apart to be used as a sin offering for the high priest, and now the Lord’s goat was being set apart as a sin offering for the people. The bullock was for the high priest (the body members in the antitype) and the high priest’s “house” (the consecrated who do not attain the priesthood). In other words, the high priest’s “house” comprises those who do not prove to be of the very elect when they die but who will get life, nonetheless. The bullock was for the body members in the sense that it covers their imperfections, for Christians believe in Christ and can be forgiven based on their justification by faith. The bullock was also for the Great Company, for it covers their imperfections as well. Hebrews 3:6 speaks of Christ as being the Head over his house: “But Christ as a son [was faithful] over his own house [as a whole]; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.”

Lev. 16:10 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.

Verse 10 tells how the live goat would be handled, but it was not sent out into the wilderness until later. The instruction to Aaron was, “You shall *later* take the live goat and let him go for a scapegoat into the wilderness.” Thus the bullock had been selected as a sin offering, and the casting of lots had decided which of the two goats was the Lord’s goat and which one was the live goat. The actual consumption, or treatment, of the animals had not yet taken place.

Lev. 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:

Lev. 16:12 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:

Lev. 16:13 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:

Now Aaron killed the bullock. His two hands were “full of sweet incense beaten small,” and the hands being full of incense are a symbol of full consecration. For example, if someone said to us, “Will you do such and such?” Our reply might be, “I can’t, for my hands are full,” meaning we are so occupied with other things that we do not have time to comply. And so, the incense represents the various qualities of the perfections of Jesus’ human nature, including his good breeding and noble thoughts. In the type, this incense had to be ground fine with a pestle so that it contained no lumps. The significance is that Jesus’ character was beautifully blended with various qualities, for he was a perfect man. He offered up these qualities in service to the Heavenly Father. Accordingly, hanging from Aaron’s wrist by a chain was a censer, a vessel, in which were hot “coals of fire from off the altar.” In the other hand, also hanging with a chain, was a basin of blood. Thus not only were Aaron’s hands literally full of incense, but they were full in more ways than one.

We are going into these details because they help us to understand the procedure that was followed. When these details are pieced together with other Scriptures, we get additional background information on the required procedure.

With his hands cupped and full of incense, Aaron went “within the veil,” which was slit so that he could just nudge the curtain aside and slip into the Holy. He went to the Incense Altar, also called the Golden Altar, which had a small platform on top, and rested the censer of coals there as he removed his hand. The censer with the live coals served as a little oven, and now he crumbled the incense in both hands onto the coals, thus emptying his palms. Right away a perfume arose. As the powder was consumed, it created a cloud of incense. Since the Second Veil, the hanging between the Holy and the Most Holy, was suspended from the ceiling of the Tabernacle, which consisted of cloth, there was a gap; that is, the weight of the curtain pulling down from the hooks created a little aperture crack, as it were, through which the incense cloud went over the Second Veil and slowly penetrated the Most Holy. The symbolic import of the cloud of incense covering “the mercy seat that is upon the testimony [the Ark of the Covenant]” was “that he [Aaron, picturing Jesus] die not.” Jesus had to perform his sacrifice perfectly as the representative High Priest of the Church first and the world later. Incidentally, Aaron was still in his linen garments at this time, for he did not change into his garments of glory and beauty until verses 23 and 24.

The “testimony” was a symbol of the Law. In other words, Jesus needed to satisfy Justice, which had condemned man in Adam. “For as in Adam all die, even so in Christ shall all be made alive” (1 Cor. 15:22).

Lev. 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.

Aaron was to “take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward.” Thus he had to dip his finger into the basin containing the blood. The first motion was a stroke across the top of the Mercy Seat, which was a slab of gold with two cherubim. As Aaron stood facing the Ark of the Covenant, “east” was behind him; that is, he was facing the back of the Tabernacle, which was on the west. Therefore, when he sprinkled

the blood “eastward,” the emphasis of that stroke was that he swung it down by his side, with the elongation of that stroke pointing backwards, to the east. Therefore, he was making the first part of a cross with a long stroke. Then Aaron again dipped his finger in the basin of blood and struck the blood across, or “before the mercy seat,” thus making the top part of a cross with a short horizontal stroke.

The way the Hebrew is worded suggests that Aaron sprinkled the elongation only once and then across seven times. Seven is a symbol of completion, but it also shows a time period, namely, the Gospel Age. The point is that the high priest made the symbol of a cross as his first act of special significance.

Lev. 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:

Aaron followed the same procedure with the blood of the goat of the sin offering, doing as he had done with the blood of the bullock. However, the activity of the incense was not necessarily duplicated. In other words, when Aaron entered the Holy the first time, he crumbled incense on the censer of live coals so that he would not die. He would have left that censer on the Golden Altar and gone on into the Most Holy to sprinkle the blood of the bullock on the Mercy Seat. Then he went back out into the Court, killed the goat, and reentered the Holy and the Most Holy to sprinkle its blood the same way he had sprinkled that of the bullock. The emphasis is that the blood of *both* animals was offered in the Most Holy for atonement, for the sins of the nation, which, *collectively* speaking, amounted to Israel’s *national* sin. National sin was sin that was common to all the people; in other words, it was Adamic sin.

Leviticus 8, 9, and 16

Before continuing with Leviticus 16, we will have a little review and tie some thoughts together. In Leviticus 8, the consecration of the priesthood, Moses pictured God and was the leading character in that enactment. Only three animals were offered: a bullock and two rams. All three animals represented both Aaron and the underpriesthood because they were seen laying their hands on the head of each animal, as though to say, “What happens to this animal represents us.” Aaron pictured Christ, and the underpriests represented the body members under Christ. The offerings were a sin offering, a burnt offering, and a consecration offering. The antitypical time period is the Gospel Age, during which the three animals receive their treatment beginning with Jesus at Jordan and ending at the completion of the age. Therefore, each animal represents a different perspective of the *same* sacrifice of The Christ—as a sin offering, as a burnt offering, and with regard to the responsibilities and experiences of their consecration, or dedication, to God. Jesus was the first: “Lo, I come ... to do thy will, O God [as it is written of me in the volume of the book]” (Heb. 10:7; Psa. 40:7,8). In principle, these words have also been the sentiment of the Church down through the Gospel Age. Thus the whole Gospel Age is shown with each animal representing The Christ, Head and body members.

Leviticus 9 is a continuation of the eighth chapter because Leviticus 8 lasted for seven days and Leviticus 9 took place on the next day, the eighth day. On that day, the Lord manifested Himself to the nation in a miraculous fashion whereby fire came down from heaven and consumed the offering on the altar. While the ninth chapter reviews some of the activities of the eighth chapter, this time Aaron, representing Jesus, was the chief actor. Thus Aaron did a lot that Moses had done earlier. Leviticus 8 shows what *God* does for the Church, whereas Leviticus 9 shows what *Jesus* does for the Church. However, Leviticus 9 ends with the supernatural manifestation of fire coming down from heaven on the eighth day or, to state the

matter another way, at the conclusion of the seventh day and the beginning of the eighth day.

When we put chapters 8 and 9 together, they are something like Leviticus 16, which also had a certain manifestation of God's approval and Jesus' approval. We notice, too, in Leviticus 8 and 9 that no blood of the sin offering was brought into the Tabernacle, yet the animals of the sin offering were burnt outside the camp in the sight of the people and were a stench. To God, however, the burning was a sweet perfume. From the standpoint of Jesus, the Head of the Church, the emphasis in Leviticus 8 and 9 appears to be that it was necessary for him to die not only to redeem, or purchase, mankind but also to receive discipline, since atonement is lacking. These two aspects were equally important. Accordingly, the Apostle Paul said that although Jesus was holy, harmless, and sinless, he required further education in order to qualify as the Messiah of the next age. He needed to have a feeling of man's infirmities, and thus he was made perfect by the things that he suffered. "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8). "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:17). Jesus' experiences during his earthly ministry qualified him for the office of Messiah, for they helped him to better empathize with the infirmities of mankind. "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" (Heb. 4:15).

Now we come to Leviticus 16, where atonement is made. We have already covered atonement to the extent that the blood of both the bullock and the Lord's goat was eventually brought into the Most Holy and sprinkled on the Mercy Seat. The necessity for the atonement of sin was shown by the application of that merit in the Most Holy.

In the eighth chapter, there was no goat, just the bullock representing the Head and the body members. In the ninth chapter, there was a goat for a sin offering. Now in the sixteenth chapter, there were two goats. Thus the Lord is leading us step by step. We learn the ABC's by first studying chapter 8, then chapter 9, and finally chapter 16. At this point, we will resume the verse-by-verse consideration of Leviticus 16.

Lev. 16:16 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.

Lev. 16:17 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.

Lev. 16:18 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.

Lev. 16:19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

Aaron had just finished applying the blood of the bullock and the goat. Now the inference is that some of the blood may have been applied to the Incense Altar, and in that sense, the Holy ("the tabernacle of the congregation") was atoned for, as well as the Most Holy ("the holy"). Since the national sin of Israel, the sin of the nation, comprised the sin of the individuals of that

nation, the plural is sometimes used, but the reference was to Adamic sin; that is, the blood was applied for *Adamic* sin.

Lev. 16:20 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:

Lev. 16:21 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:

Lev. 16:22 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.

The sin offering for the world, the offering for Adamic sin, will be complete when the antitypical Aaron comes out of the Tabernacle the second time. Therefore, even though the blood of the bullock was applied on the Mercy Seat of the Ark of the Covenant in the Most Holy when Jesus died on the Cross, it was not fully paid over to Justice at that moment, for it was held in escrow. Yes, Jesus' shed blood was taken into the Most Holy and sprinkled seven times on the Mercy Seat, but the blood, or the merit of life, that Jesus had given was held in escrow and is loaned to his Church as a covering for their blemishes. Thus, all during the Gospel Age, the blood has not been paid over to Justice in the sense of being applied for the release of mankind from the tomb, for that event cannot take place until the blood of the Lord's goat sin offering is also complete. When that time comes at an unknown date in the future, the sin offering for the world will be complete. At that time, Aaron (Jesus) will come out of the Tabernacle and confess "all the iniquities of the children of Israel" over the head of the live goat—the goat sometimes called the "scapegoat," which was not offered in sacrifice on the altar. Stated another way, after Aaron made an end of reconciling the Most Holy, the Holy, and the Brazen Altar in the Court, he was to bring the live goat, confess all the sins of the Israelites on its head, and send it "away by the hand of a fit man into the wilderness" to die.

The live goat, representing the Great Company, shows that they will not be dealt with as a class until the true Church has made its calling and election sure. Contrary to the thoughts of some, the "fit man" is not Satan. Rather, the "fit man" brings the live goat to Azazel (Satan). (We recall that when Aaron stood at the door of the Tabernacle and shook the container with the two tablets, one goat was designated for Jehovah, and the other goat was for Azazel.) The "fit man" who brings the live goat into the wilderness is like an agent. Paul spoke of remanding an individual over to Satan "for the destruction of the flesh, [so] that the spirit may be saved in the day of the Lord Jesus" (1 Cor. 5:5). We will find out later in this chapter that the agents who brought the animals either without the camp or into the wilderness were forgiven for what they did because they were allowed to come back into the camp among the people of God after they washed their clothes and bathed their bodies (verses 26-28).

Generally speaking, those who persecute the saints are unwitting servants of the Adversary. Verily they think they are doing God a service (John 16:2). Not being familiar with Scripture, they believe the saints are schismatics or cultists. Those individuals will be given an opportunity for life, but they will have to go through the process of spiritually bathing themselves and washing their clothes; that is, they will have to repent for their misdeeds. Therefore, the term "fit man" just means whoever is involved in the persecuting circumstances. The point is that we should view them as Joseph viewed his brothers who persecuted him, saying, "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. 50:20). In other words, the brothers' wrong deeds were eventually overruled for

their betterment because when Joseph was made prime minister of Egypt, he was responsible for the salvation of his whole household.

Lev. 16:23 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:

Lev. 16:24 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.

Lev. 16:25 And the fat of the sin offering shall he burn upon the altar.

Lev. 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.

Lev. 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.

Lev. 16:28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

At the juncture when the live goat was sent into the wilderness, Aaron went into the Tabernacle and put off the white linen garments. All this time he had been wearing those garments, but now would come a change. First, however, he confessed over the head of the scapegoat those sins that were not attributable to Adamic weakness but were sins against light, thereby alleviating somewhat the harshness of punishment that will be upon individuals guilty of such sins, for example, the “fit” men who are responsible for persecuting the saints. The live goat represents the foolish virgins, the Great Company, an innocent class, but their sufferings will help to expiate, in part, the willful sins of others. This kind of atonement is different from national atonement, which is related to Adamic sin or death.

Aaron “shall wash his flesh with water in the holy place, and put on his garments [of glory and beauty], and come forth [at the beginning of the Kingdom Age], and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. And the fat of the sin offering shall he burn upon the altar [the Brazen Altar].” Notice the sequence here. The burnt offering was treated first when it came to the *flesh* of the animal. (We are not talking about the blood, for the blood of both the bullock and the Lord’s goat had already been brought into the Most Holy.) The animals themselves were dealt with *after* Aaron changed his clothes. It was then that he began to offer the animals from the standpoint of their flesh. In other words, Aaron started with a *different sequence*. Earlier in Leviticus 16, the blood of the *sin offerings* was brought into the Most Holy. But now, instead of starting with the same sequence and taking, first, the flesh of the sin offerings and afterwards the two rams for a burnt offering, he did the reverse; that is, the *burnt offerings* were *offered first* (verse 24). Aaron offered his personal burnt offering and then the burnt offering of the people. Thus the burnt offerings were disposed of *before* the sin offerings (verse 25 and 27).

This reverse order is significant because Leviticus 16 pertains to what will happen when the world becomes cognizant of the acceptance of the death of Jesus and the Church. The people will be informed after the Church is glorified; that is, after Aaron comes out with his glory garments, the burnt offerings will be seen as being accepted of God. The world’s appreciation

of the sin offerings will come later because that will take a little more indoctrination. With regard to the burnt offerings, something will be done to apprise the world that a work had been going on of which the people were not aware. They will then know that the deaths of Jesus and the Church were acceptable to God. But when it comes to the sin offering, philosophy is involved; hence more explanation is needed. Thus the world will see the offerings in reverse order: first, the burnt offerings and later the sin offerings.

There is no mention of peace offerings here, but we know from Leviticus 9:4,18,22 that peace offerings were to accompany the sin and burnt offerings of an ox (a mature bull) and a ram. The peace offerings will be seen last by the world. First, the world will be made aware of the burnt offering aspect—that Jesus is the Messiah and that with him is an acceptable class God has been calling out all down the Gospel Age. The sin offering will be seen next, and last of all, the world will benefit from the peace offerings.

When Jesus antitypically comes out in his garments of glory and beauty to be honored and recognized with all his saints in an appreciative sense, that will be the beginning of the Kingdom Age. At that time, the people will be educated as to the significance of the offerings. In other words, animals were actually offered in the type, but the antitype signifies the people's understanding of the types.

Comment: The fact that Aaron did not change into his garments of glory and beauty until after the blood of the sin offerings of the bullock and the goat was sprinkled on the Mercy Seat shows that the reign over the world cannot begin until the Little Flock is complete and beyond the veil.

Reply: That is right.

In *The Keys of Revelation*, we state that the feet members will receive their change in the middle of the hour of power. Then will come the wedding in heaven, that is, during the last half of the hour of power, when there is "silence in heaven" and anarchy and tumult down here with regard to the fall of the church systems (Rev. 8:1). The wedding of Jesus and his Bride will occur at that time. Then, at the end of the hour of power, which will coincide with the end of the half hour of silence in heaven, Jesus and the Bride will come back to deal with the Great Company class. Here in Leviticus 16, the scapegoat was sent out into the wilderness before Aaron changed his clothes. The wilderness experience corresponds to the foolish virgins' going back to the marketplace to get oil. During this time, Aaron will change his clothes, and the marriage will take place.

Lev. 16:29 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:

Lev. 16:30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

Lev. 16:31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

Lev. 16:32 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:

Lev. 16:33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

Lev. 16:34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

These last verses of Leviticus 16 are more or less historical. The Day of Atonement “shall be a statute for ever unto you: ... in the seventh month, on the tenth day of the month.” “For on that day shall the [high] priest make an atonement for you [the nation of Israel], to cleanse you, that ye may be clean from all your sins before the LORD. It shall be a sabbath of rest unto you, and ye shall afflict your souls.” Whoever was high priest in succeeding years performed this service. Verse 32 shows that only the high priest was anointed directly: “And the priest who is anointed and consecrated as priest in his father’s place shall make atonement, wearing the holy linen garments” (RSV). In fact, he was “the anointed one,” which was another title for the Messiah and is what the word “Messiah” means. Thus the antitypical High Priest is the Messiah.

The high priest shall “make an atonement” for the Most Holy, the Holy, the Brazen Altar, the underpriests, and the people. “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.” The Apostle Paul came along and said in effect, “The very fact that this service had to be repeated every year shows that no lasting atonement was secured and that the real atonement will come through the greater High Priest in a greater Tabernacle, that is, Jesus and his Church, for the sin offering of the Gospel Age is superior to the Day of Atonement during the Jewish Age.” The expression “for ever” (verse 29) is the Hebrew *olam*, which means “to a conclusion,” not for perpetuity.

Q: On another occasion, it was suggested that the “fit man” who leads the scapegoat into the wilderness is the Judas class. According to the King James margin, the Hebrew for “fit man” is “a man of opportunity.” The added suggestion is that the “fit man” will be unwitting servants of the Adversary who will think they are doing God a service. Won’t the feet members have that kind of experience more than the Great Company? The feet members will be accused of being a cult and will be put to death by the nominal Church, whereas the Great Company will be put to death by the world, who will be fed up with religion at that time. Nevertheless, could one application of the “fit man” be the Judas class?

A: Yes, the “man of opportunity” might be some of the Judas class, as well as some who are not of that class. When Judas betrayed the Master, ministers of the high priest did the dirty work. In other words, Judas identified Jesus with the betrayal kiss, but the others actually apprehended him on behalf of the high priest and the chief priests. Thus different ones were involved with Jesus’ death: the priesthood, servants of the priesthood, and Judas. There will be hope for retrieval for the unwitting servants of the Adversary but not for the Judas class. In other words, the “fit man” is not arbitrarily a Second Death class.

Q: Since the Judas class will be involved with the death of the Lord’s goat, rather than the scapegoat, would the thought more accurately be the following? Seeing what the Judas class has done to the feet members will help to shock the foolish virgins into repenting and renewing their consecrations.

A: Yes, the Judas class has to do with the death of the feet members.

Q: Please explain again how the Hebrew word *Azazel* fits in.

A: Among Jewry there are two schools of thinking. We favor the thought that *Azazel* is of the Adversary. It is interesting that Webster's dictionary defines *Azazel* as "an evil spirit of the wilderness to which a scapegoat was sent by the ancient Hebrews in a ritual of atonement." Rotherham, in his appendix at the end of the Old Testament, gave a little explanation of *Azazel*. Since the Lord's goat was offered to a personality, Rotherham thought that *Azazel* was also a personality. In addition, the character named *Azazel* in the Book of Enoch was the Adversary.

The Book of Enoch is supposed to have contained the prophecy that is quoted in Jude 14 and 15, "Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." The Book of Enoch that has come down to us is a mixed account, but originally it discussed the appearance of the Messiah at the end of the age, *Azazel*, and conditions prior to the Flood.

Q: *Azaz* is listed in the back of Young's *Analytical Concordance* as meaning "be strong," "prevail," "strengthen," "harden," and "impudent." With *El* being "God," wouldn't *Azazel* literally mean "a strong god" in the Hebrew? Satan is the "god of this world" (2 Cor. 4:4).

A: The Hebrew word *ez* means "goat"—hence a "goat of separation." Also, in *Azazel* is the thought of a "high and lofty precipice." Accordingly, some in Orthodox Jewry say that in later times the goat was pushed off a cliff so that it would die. We prefer the thought that *Azazel* is a personality, and certainly Satan has assumed a high and lofty position. He is the preposterous one who has usurped this world.

Comment: The goat has a large place even in Satanic worship.

Reply: The Lord's goat was presented on the altar before God. The live goat was presented before Satan.

Q: Can we compare the "fit man" to the "watchmen" in Song 5:7? "The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me." The little sister, the Great Company, is slow to respond to Jesus. Then she goes out to look for him. At first, the watchmen mistreat her, but then they start to get interested in her description of Jesus.

A: In the account, the very ones who harass the little sister later change and express a desire to see Jesus and follow with her in her quest.

Church's Share in the Sin Offering (Leviticus 16)
Tabernacle Shadows: Still a Helping Hand for the Royal Priesthood
Discourse by Bro. Frank Shallieu in 1998

The first seven chapters of Leviticus are merely *instructions*; that is, no actual offerings took place, for how could the individual offerers come in with their animals and have their offerings put on the Brazen Altar when the Tabernacle had not yet been authenticated with a priesthood? In *Tabernacle Shadows*, these first seven chapters of Leviticus are properly styled "Sacrifices Subsequent to the Day of Atonement," for they typify, for the most part, the submission of mankind, as individuals, to Christ in the Kingdom Age.

Of particular interest at the present time is the introduction of new features in the procedural performance of the burnt offering; namely, the offerer was to put his hand on the head of the animal, slay it before the Lord northward in the direction of Pleiades, and then flay (skin) the animal and cut it in pieces (Lev. 1:11). Next, the sons of Aaron were to lay upon the altar the head, the fat, the reassembled body parts with the reinserted innards washed with water, and the animal's legs washed without; and the whole was to be burnt upon the altar. (The washing of the feet is a reminder of the original institution of the Memorial, when the Lord washed the disciples' feet.) This laying of the body parts of the animal in order upon the altar graphically portrays The Christ, Head and body members. What other meaning can we give it?

It should be carefully noted that the partitioned animal does not represent, basically, the offerer but, rather, the individual's *submission to and recognition of* the redeeming merit of the animal's blood, which was sprinkled upon the altar of justice. Therefore, although this particular sacrifice is described in Leviticus 1 as a *burnt offering*, is there not the inherent implication that it is also a kind of *sin offering*? Does not the act of the offerer—in this instance, placing his hand upon the head of the burnt offering—constitute tacit cognition that thereby "it shall be accepted for him to make *atonement* for him" (Lev. 1:4)?

The offering is not called a sin-offering burnt offering, but nevertheless, atonement is there. In fact, the word "atonement"—the Hebrew *kaphar* or *kopher*—is related to *kippur*, the actual word used in the Day of Atonement service for the covering of national sin, or what it particularly pictures, *Adamic sin* (Lev. 23:27,28). In other words, the laying of the body parts to the *unwashed* head of the animal to be burnt whole on the altar signifies the true Church's share in sin atonement.

When the doctrine of the Church's share in the sin offering is first heard, it can sound almost blasphemous, but the arguments and the four or five pictures the Pastor used to prove the point are sufficient to show that his reasoning was correct. And since his day, many other, even more powerful pictures have clarified that teach and corroborate this doctrine.

Leviticus 16

In the Day of Atonement service of Leviticus 16, three animals appeared on the scene to be offered as sin offerings: one bullock and two goats. However, of the two goats, only one was selected as a sin offering.

"And he [Aaron] 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 [that is, for his immediate body members, for the Little Flock in particular], and make an atonement for

himself, and for his house [for the household of faith, for the other members of the church of the (Passover) firstborn, which includes the Great Company].” (Lev. 16:5,6)

Some are beginning to revert back to the old orthodox view that all three animals—the bullock, the Lord's goat, and the purported scapegoat—represent Jesus in the antitype. It is this view that we wish to refute. Jesus cannot be represented by either of the two goats for the following reasons.

1. The *fullness* of a prime bullock is in marked contrast to the *leanness* of a goat.
2. Jesus is characterized as a *meek Lamb* in marked contrast to the contrariness of a *lean, mean, ornery goat*.
3. If the bullock and the Lord's goat both represent Jesus, why then does the account have the *unnecessary, exact duplication* of treatment of both animals as a sin offering?
4. A question arises as to the origin of the bullock versus the origin of the two goats. Leviticus 16:6 states that Aaron shall offer “*his bullock of the sin offering.*” In Hebrews 10:5, the Apostle Paul quoted Jesus as saying, “*A body hast thou prepared me,*” whereas in Leviticus 16:5 the two goats are said to be taken “*of the children of Israel,*” that is, from amidst the congregation. In marked contrast, the antitypical bullock came down *from heaven*.
5. If, for instance, the bullock and the two goats are one and the same, all representing Jesus, the *sequential flow of the enactment* of the ceremony is destroyed.
6. A *live goat* is called the “scapegoat” in contrast to the previously slain, or *dead, goat*.
7. Of the two goats, only the blood of the *Lord's goat* was sprinkled on the Mercy Seat and on the Brazen Altar in the Court for sin.
8. The rectangular framework of the Tabernacle in the Wilderness of Sinai was covered with four types of material. The bottom, or innermost, covering was of fine white linen interwoven with cherubim decor. This bottom curtain represents the Church, God's New Creation, of whom it is said, “*He shall give his angels [a] charge concerning thee*” (Matt. 4:6). For this very reason, it was a *cherubim* curtain, and the cherubim could only be seen overhead, and by one who was inside the Tabernacle, because the walls blocked the view when the curtain was draped over the sides of the framework. The next covering—that is, above the white curtain—was the goats' hair curtain, which represents the flesh, the old man. “*We have this treasure [the new life] in earthen vessels*” (2 Cor. 4:7). Above the goats' hair curtain was the third covering, a covering of rams' skins dyed red. In the antitype, this third curtain covers our shame, for, as expressed elsewhere, it is the robe of Christ's righteousness and the blood of the slain Passover Lamb. The fourth or last curtain, the outer covering of seal or porpoise (not badger) skin, illustrates how the public views the true Christian's behavior. The Christian is regarded as an oddity—like a marine animal in the midst of a barren and dry desert, like a fish out of water, like an odd duck. The reason we call attention to these four coverings of the Tabernacle is to demonstrate the need for the *goats' hair curtain* to be *clothed upon with the rams' skins dyed red* and, therefore, the incongruity of a goat's being used to depict Christ—it *cannot!*

This last and perhaps most important reason pertains to why Jesus is not represented by the so-called scapegoat.

“And Aaron shall cast lots upon the two goats; one lot for the LORD [Jehovah], and the

other lot for the scapegoat.” (Lev. 16:8)

The word “scapegoat,” as rendered in the King James, is a misleading and improper English rendering of the Hebrew word. The translation should be “one lot for Jehovah, and one lot for Azazel.” Azazel is the name or title of an evil being opposed to Yahweh; that is, it refers to Satan, to whom the live goat was sent on the great Day of Atonement.

Nor does the live goat *in any way* atone for the sin of others (the King James Version gives the impression that it does). Azazel is neither the fit man nor the live goat but a *third party* to whom the goat is sent in a land not inhabited, a land cut off or separated. The King James Version of Leviticus 16:10 is as follows:

“But the goat, on which the lot fell to be the scapegoat [namely, the goat for Azazel], 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 expression “*with him*” is an improper translation of the Hebrew compound word *aleev*. The first half of this compound word, *al*, is a preposition denoting a state of rest of one thing upon, on, over, or above another. The second half of the word *aleev* is the third-person singular masculine pronoun suffix “him”—hence “over him,” that is, “*over* the live male goat.” In other words, the atonement was done *before* the high priest covered or confessed over the live goat all the iniquities of the children of Israel. This very technical talk is absolute proof that the live goat does not atone for the sin of others, for the confession was done *after* the fact.

The Hebrew lexicon also expressly states that when the preposition *al* (*aleev*) is used with words that imply clothing or protecting (as in this instance, because it is immediately preceded by the word “atonement,” namely, *kippur*, which literally signifies to cover, clothing, covering), the one *doing* the covering (in this case, Jehovah through the ministry of Aaron the priest, typifying through Christ) is to be viewed intellectually as one sparing or pitying another. Thus Jehovah *pities* this live goat and the class it represents. In other words, the goat sent into the desert is *not the channel of atonement* for others but, rather, the *recipient itself* of atonement. On the other hand, the previous offerings of the bullock and the Lord's goat were channels of atonement *for others*, the bullock for the body members of Jesus and his house, and the Lord's goat for the children of Israel.

Attention is now called to Rotherham's correct rendering of Leviticus 16:10.

“But the goat over which came up the lot for Azazel shall he [Aaron] cause to stand alive—before Yahweh, *to put a propitiatory-covering over him* [the male goat],—to send him away unto Azazel, towards the desert.”

Leviticus 16:21 states in part in the King James:

“And Aaron shall lay both his hands upon the head of the live goat....”

Aaron's two hands over the head signify *protection* for the live goat, and not transferal of atonement for others; that is, the sins of the nation are confessed *after* the covering—not underneath the covering but *above* Aaron's two hands, as we would use our hands to cup, or put, them over the face of a dear little child who is crying in order to console and reassure him. The signification of putting the sins of the nation over the head of the live goat, already covered with hands, is that the goat class *will accompany the world of sinners* into the great Time of Trouble (Matt. 25:30), which the Little Flock are accounted worthy to escape (Luke 21:36). It

is in the Time of Trouble, the marketplace of experience, that the foolish virgins will wash their robes in the blood of the Lamb and replenish their lamps with the precious oil of the Holy Spirit. It is there that they will ultimately be delivered over to Satan, Azazel, "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor. 5:5).

Aaron's Garments

Let us now return to the main thrust of Leviticus 16. The Day of Atonement service opened with the scene of the washing of Aaron and his being clothed in sacrificial holy garments.

"He [Aaron] shall put on the holy linen coat, and he shall have the linen breeches [knickers] upon his flesh, and shall be girded with a linen girdle, and with the linen mitre [the narrow cloth headband that went around his head] shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on." (Lev. 16:4)

Please note carefully: *No mention was made of the holy golden plate's being attached to the linen turban encircling Aaron's head. No mention was made of Aaron's having on the robe of the ephod with the breastplate of judgment and its jewels. Why not? This part of the ceremony of Leviticus 16 depicts the activity of Jesus, as the risen Christ, on behalf of the Church during the Gospel Age of sacrifice, beginning with Jesus' induction into his 3 1/2-year ministry at the time of his baptism in the river Jordan. The bullock of the sin offering in Leviticus 16 represents the man Christ Jesus. The sin-offering Lord's goat, which followed shortly thereafter, represents the true Church, the faithful members of his body, who "fill up that which is [left] behind of the afflictions of Christ in ... [the] flesh for his body's sake" (Col. 1:24).*

Application of the Blood

"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." (Lev. 16:14)

Aaron took the blood of the bullock, representing the death of Jesus, his humanity, and sprinkled it upon and before the Mercy Seat seven times in the shape of a cross. The "seven times" signify not only sacred completion but also the *duration* of the imputation of that blood of the sin offering as regards its application to the body members of Christ, as well as the true household of faith, throughout the seven stages of the Church's existence in the Gospel Age.

The sprinkling of the blood of the bullock in the Most Holy represents the deposit of Jesus' merit at Pentecost and its application or imputation to others thereafter. Also, the sprinkling of the blood seven times on and before the Mercy Seat in the shape of a cross signifies crucifixion, the way of the Cross, the way of suffering. Cross bearing brings crown wearing.

"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." (Lev. 16:15)

Aaron treated the blood of the Yahweh goat class the same as the blood of the bullock. Presumably he sprinkled it seven times upon the Mercy Seat, showing that the antitypical blood has been figuratively shed ever since Pentecost, down through the Gospel Age, throughout the seven stages of the Church's development.

"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.” (Lev. 16:18,19)

Aaron took of the blood of the bullock and of the blood of the Lord's goat—note that these are two separate bloods, not one blood—and sprinkled the combined blood seven times on the four horns of the Brazen Altar before the Lord in the Court. This sprinkling upon the altar also presumably began at Pentecost. Why? Because the Brazen Altar has existed throughout the Gospel Age, and at its base, God's saints have been crying, “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” (Rev. 6:10). This altar in the Court has been undergoing a process of cleansing preparatory to its use in the Kingdom Age. In other words, all of this work is *preparatory*.

“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.” (Lev. 16:20,21)

Verse 20, which immediately follows the anointing of the altar with the two bloods, signifies thereby an end of reconciling the Most Holy, the Holy, and the Brazen Altar, but surprisingly, in the very next verse, Aaron laid both of his hands on the head of the live so-called scapegoat, which represents the Great Company class, and sent it away into the wilderness.

Change of Garments

Following the events just enumerated, Aaron, representing Jesus, then entered the Tabernacle to change his sacrificial garments and to put on his *usual* garments of glory and beauty, which he continued to wear the remainder of that day, as well as the remainder of that year. With more particularity, verses 23 and 24 state the following:

“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 [of glory and beauty], 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.” (Lev. 16:23,24)

Attention is now called to what was previously discussed about the top two coverings of the framework of the Tabernacle—namely, the seal skins and the rams' skins dyed red—which were not drawn close or flush to the sides of the structure. In contradistinction, the first, or bottom, two curtains were drawn close, and specific measurements are given to show that they were designed to be tight-fitting in covering the Tabernacle framework. The top two curtains were flanged, or pulled taut over the top ridge of the upright boards, and staked to the ground with pins at a 45-degree angle, thus creating a tentlike enclosure on both sides of the Tabernacle structure to be utilized for dressing and undressing and for storing meat, cereal offerings, incense, holy oil, etc. Therefore, Aaron did not wash himself in the Holy or the Most Holy compartments of the sanctuary itself. Rather, he washed outside and alongside the

rectangular enclosure—and thus underneath the privacy of the top two coverings, which were spread out like a tent. This area was also considered holy ground in a special sense. Why? Because of its proximity to the Holy and the Most Holy and because it was sheltered directly under the sanctity of the rams' skins dyed red. Hence Aaron could be spoken of as one who came “forth” (verse 24).

A Review

Now it is time to consider all the circumstances covered thus far in the Leviticus 16 narrative.

1. Has the Lord's goat class finished its earthly pilgrimage? No.
2. Has all the blood of the Lord's goat class been shed and deposited on and before the Mercy Seat? No.
3. Have the two bloods—the blood of the bullock and the blood of the Lord's goat—been fully sprinkled upon the Brazen Altar? No.
4. Has the live goat, the Great Company class, yet been sent into the desert wilderness? No.
5. Have the foolish virgin class (called “tribulation saints”) yet gone to the marketplace of experience to replenish their lamps with oil in the great Time of Trouble, from which the worthy Little Flock class are promised to be spared? No.

Our Hope

Consider even just three of these events. The Lord's goat class has not finished its earthly pilgrimage; an end has not been made of reconciling the Most Holy, the Holy, and the Brazen Altar; and the live goat class has not been sent in the direction of the desert wilderness. All three events are *still future*, and during all three events, Aaron is *still wearing the linen sacrificial garments*. He has not yet put on the head-plate crown and the ephod with its jeweled breastplate of judgment. Do not these facts tell us that the reign of Christ has *not yet begun*? The reign of Christ is *for the world of mankind*. Our hope is to reign with Christ *over the world in the Kingdom Age*, whereas ever since Pentecost, Christ has been King *over his Church*.

The Parable of the Wise and Foolish Virgins uses the expression “the bridegroom came.” This expression should not be confused with the initial announcement of Christ's secret, invisible presence (Greek *parousia*) of 1874 or 1875. Why not? Because it was *after* the foolish virgins had acknowledged and confessed their lack of oil and *while* they went to buy that the Bridegroom came. “And while they [the foolish virgins] went to buy, the bridegroom came; and *they that were ready* [the wise virgins, that is, the feet members of the body of Christ] went in with him to the marriage: and the door was shut” (Matt. 25:10).

The Binding of Satan

If Satan has been in the process of being *progressively and increasingly bound* for well over a century, how is it that he is to remain so effectual not only in putting to death the last members of The Christ but also, at a still later date, in terminating the career of the Great Company class? Indeed, if light binds Satan, the Prince of demons, should not the same light also bind *all* of his underlings, the fallen angels, even more tightly? If light binds Satan, how is it possible that at the end of the Kingdom Age, when the knowledge of the Lord will cover the earth as the waters cover the sea, when there will be no need to inform one's neighbor, “Know the

LORD,” for all shall know Him from the least unto the greatest—we repeat—how is it possible for him to be loosed in the Little Season and deceive a number as great “as the sand of the sea” (Jer. 31:34; Isa. 11:9; Rev. 20:8)?

In Leviticus 16:1-24a, Aaron in his linen sacrificial garments represents Christ's ministry as High Priest of God to the gospel Church, but in Leviticus 16:24b-28, he emerges with the garments of glory and beauty to minister to the needs of the world in the Kingdom Age as High Priest after the order of Melchisedec, the operative priesthood (Heb. 5:6-10). In *Tabernacle Shadows* under the subcaption “The Atonement Day Burnt Offerings,” page 73, the following statement is made: “Let us not forget that God thus indicates that he will not *manifest his acceptance* of the ‘better sacrifices’ than bulls and goats, until the sacrifices for sins are complete, and the true High Priest is robed in the honor and glory of his office, represented in the change of garments.” The logical conclusion to be drawn, also, is that the burning of the bodies—not the slaying and the application of the blood but the *burning* of the bodies—of the sin-offering bullock and the Lord's goat without the camp, which followed the burnt offerings, indicates that the world, as well as Israel, will be apprised of their meaning in the Kingdom, even as now we, as Christians, are given their significance through the attainment of knowledge and understanding.

Jesus as King

At this point, we will briefly discuss another subject: Jesus as King.

“Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born *King* of the Jews? for we have seen his star in the east, and are come to worship him” (Matt. 2:1,2).

“Tell ye the daughter of Zion, Behold, thy *King* cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass” (Matt. 21:5).

“On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the *King* of Israel that cometh in the name of the Lord” (John 12:12,13).

When Pilate asked Jesus, “Art thou the *King* of the Jews?” Jesus answered, “Thou sayest [it]” (Matt. 27:11).

“And set up over his head his accusation written, THIS IS JESUS THE *KING* OF THE JEWS” (Matt. 27:37).

Psalm 2:6 pertains to Jesus' ascension after Pentecost: “Yet have I [Jehovah] set my *king* upon my holy hill of Zion.”

“Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's [Adam's] house; So shall the *king* greatly desire thy [the Church's] beauty [in the Gospel Age, not the next age]: for he is thy Lord; and worship thou him” (Psa. 45:10,11).

“But his citizens hated him, and sent a message after him, saying, We will not have this man to *reign* over us.... But those mine enemies, which would not that I should *reign* over them, bring hither, and slay them before me” (Luke 19:14,27).

The last three Scriptures—Psalm 2:6; Psalm 45:10,11; and Luke 19:14,27—show Jesus' reign over

the true Church since Pentecost.

Jesus' Future Reign

Next, we will consider Scriptures pertaining to Jesus' *future reign over the world*, an important topic.

“Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you” (1 Cor. 4:8).

“If we suffer, we shall also *reign with him*: if we deny him, he also will deny us” (2 Tim. 2:12).

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people [to the *collect body*] of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him” (Dan. 7:27).

“That the trial of your faith ... might be found unto praise and honour and glory at the appearing [Greek *apokalupsis*] of Jesus Christ” (1 Pet. 1:7).

“And when the chief Shepherd shall appear [Greek *phaneroo*], ye shall receive a crown of glory that fadeth not away” (1 Pet. 5:4).

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear [Greek *phaneroo*], we shall be like him; for we shall see him as he is” (1 John 3:2).

“When Christ, who is our life, shall appear [Greek *phaneroo*], then shall ye also appear *with him* [the *entire 144,000*, not nine-tenths of the body first and then the last one-tenth later] in glory” (Col. 3:4).

“And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also *glorified together*” (Rom. 8:17).

“When he shall come to be glorified in his saints, and to be admired in all them that believe ... in that day” (2 Thess. 1:10).

“Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy *great power*, and hast *reigned*” (Rev. 11:17). Is *Jehovah* reigning at the present time? No. Revelation 11:17 is talking about *Jehovah*, not Christ. It is both the Kingdom of God and the Kingdom of Christ—these are not opposing terms, just different perspectives.

“... and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and *reigned with Christ* a thousand years” (Rev. 20:4). This is one place where the Sinaitic manuscript is wrong, for the term “a thousand years” is meant to be a title. The common Greek text, in this instance, correctly reads “*the thousand years*”—in other words, “the Millennium.” Verse 4 is referring to the reign within or during *part* of the Millennium.

The Revelation narrative continues: “... but they shall be priests of God and of Christ, and shall reign *with him* a thousand years” (Rev. 20:6). Here the Sinaitic text correctly reads “*the thousand*”

years.” That expression should be thought of as a title—and not necessarily as a full, literal 1,000 years.

Conclusion

In summation, *Tabernacle Shadows*, with its sacrifices, is the seed acorn whence the great oak of truth has grown. “Light is sown for the righteous, and gladness for the upright in heart” (Psa. 97:11).

Questions and Comments

Q: Leviticus 16:22 reads, “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.” Does this verse pertain to the *willful* wrongs of the people?

A: That thought has been introduced, but the Hebrew indicates that the sins are placed not under but *above* the covering. Jehovah will put a covering over the live goat class so that they will not deny God and Christ in the beginning of the Time of Trouble. He will protect the Great Company class, who do not make their calling and election sure, so that they escape when Babylon falls, just as God provided an escape for Lot. The angels of God *yanked* Lot out of Sodom and brought him to Zoar. Speaking in broad terms, we can say that a miracle will be extended to the Great Company class, who will be sent into the wilderness for the purpose of the destruction of the flesh but not the spirit. The spirit of these new creatures will be saved so that they will then do what they failed to do previously in the present life: *sacrifice*.

Q: If Jesus is not reigning at the present time, what is he doing right now with the risen saints? What term would we give their activities?

A: That subject is a talk in itself, but we will explain briefly. 1 Corinthians 6:2 tells us that “the saints shall judge the world,” but how will they do this? Will they take mankind one by one when the Kingdom starts, saying, “Now you are next; let’s review your case”? No, the thousand years would not be long enough for such a method. Prior to the judgment of mankind in the Millennium, the risen saints are being acquainted with all whom they will have to judge. There are 12 “tribes,” or divisions of mankind, just as there are 12 divisions in the Church, and the latter are being educated now with regard to those whom they will judge in the Kingdom. That way each member of the Little Flock will fully know the past history of all those under his particular charge. A judge must know all the facts before he can properly judge, and so the Church must know their subjects inside and out before judging their behavior in the Kingdom Age. The Church will be thoroughly acquainted with their subjects because the whole history of earth has been recorded.

And why has earth’s history been recorded? Because the plan of God started its enactment down here. When all other planets that are meant to be inhabited throughout the universe become populated, will not the inhabitants know about Christ? Will they not see his death on the Cross? Will they not know about the apostles, the prophets, the dispensational servants, and the Church in the flesh? All of these must be made known to the yet unborn, not-on-the-scene future inhabitants of other planets. If God created the earth not in vain but to be inhabited, the same would be true of the other solar systems, each of which will have at least one habitable planet. Just as we can see the value of our sun and moon, which are not inhabited—they have balancing effects, for example, and the signs of the zodiac also have a significance—so in other solar systems, not all heavenly bodies will be populated in the future, but at least one planet of each solar system will be inhabited.

Thus the risen saints in earth's atmosphere are presently undergoing orientation. They are being acquainted with future duties, the chain of command, what they can and cannot do, etc.

Q: Please explain again the proper term for "scapegoat" in Leviticus 16 and what it represents.

A: The word "scape" is *Azazel*, so the one goat is Satan's goat and the other is the Lord's goat. The live goat is the Great Company class, who will be sent unto Satan for the destruction of the flesh in the Time of Trouble yet future. All down the Gospel Age there has been a Great Company, but that class has not been officially recognized. Paul identified by name two individuals in the Church who had sinned and then remanded them over to the custody of Satan, not for the purpose of destroying them as new creatures but so that they would get life—if rightly exercised (1 Tim. 1:20; compare 1 Cor. 5:5). God does not desire the death of His children, but if they do not obey Him under these future circumstances when it becomes plain that they are not of the Very Elect class, they will not get life.

In fact, how did the Pastor say we would know when the door to the high calling is closed? By the fall, or destruction, of the nominal Church. When the Catholic Church no longer exists or any Protestant church—when the churches are all abandoned—those of the consecrated who remain in the flesh will know that the door is shut and that they are, at most, a secondary class. We can see already that the world is getting sick of church and governmental authority, and many are disobeying the rules. As a result, the churches are beginning to lean backward and are permitting lesbians, homosexuals, and disobedience of every kind. Everything is included under the banner of "love."

Comment: Ministers are even running for political office.

Reply: "Friendship of the world is enmity with God" (James 4:4). We must seriously address this subject, for all who "live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). That text is not referring to suffering from an automobile accident; it means we must suffer because of the *truth*. If we do not suffer for the truth, we are not mature yet. We are living in a soft generation—so soft, in fact, that we wonder how one can make his or her calling and election sure in this country. To be a Christian down through the Gospel Age meant one's life was at stake. To be a Christian today is nothing. Others will say, "So you are a Christian. I am a Christian too." There is no outward physical persecution. Therefore, we must live a godly life and witness and have enemies. Sometimes the enemies are right in the Truth movement itself because most of our fellowship is with brethren. This condition, then, explains that there will be trouble even in the Church.

Comment: The persecution is subtle, and not physical as in the past.

Reply: That is right. We have to receive some kind of persecution, and at present the persecution is not physical in this country. Therefore, we have mental battles in standing for truth and doctrine against all opponents.

Q: How would "midnight" be defined?

A: "Midnight" is when persecution will come from the nominal Church. During the Laodicean stage of the Church, there has been little or no physical persecution, basically speaking. However, many pictures show that the heel members of the body of Christ will suffer such persecution. For example, John the Baptist was beheaded; Elijah was taken away in a whirlwind (trouble); Gideon and the 300 broke their earthen vessels to let their lights shine out; and when

the three Hebrew children were cast alive into the fiery furnace, not a hair was singed, only the rope binding them, showing the escape of the feet members as new creatures and the death of the flesh.

Q: Which two coverings of the Tabernacle were stretched out taut and attached with cords to pins to form a tent? Were the pins silver?

A: The two outer coverings, the rams' skins dyed red and the seal skins, were so attached. Since the pins were in the Court, they were probably copper like the pins on both sides of the Court curtain. Both gravity and weight caused the two bottom curtains, the cherubim and the goats' hair coverings, to fit snugly when placed over the Tabernacle; they sagged down and covered the framework.

Comment: Over the years, there has been some persecution in this country by Catholics.

Reply: But the incidents have been relatively few, and it is not unpopular to be a Christian. At the present time, our movement is little and has a small audience, but in the circumstances of the near future, we will be persecuted because we do not believe in the Trinity, for example.

Q: When the Holy Remnant come into Christ in the beginning of the Kingdom, they might first be used in the general resurrection to, say, run schools of righteousness under the conditions of each of the 12 tribes, while an apostle and 12,000 of the Church class will be over each tribe. Is it possible that the *characteristics* of resurrected mankind will determine a person's placement in one of these 12 tribes?

A: Yes.

Comment: One form of persecution is when lies and rumors are spread about us.

Reply: Yes, and we are not belittling such persecution, but just to be a Christian and go to meetings on Sunday, etc., is not regarded in an inquisitorial fashion. During the so-called Holy Inquisition, the authorities wanted to know where a person worshipped and what he believed. Later on, the authorities will be interested in what we believe, and real persecution will occur.

Q: In regard to animal sacrifices in the Kingdom, how should the pictures in Ezekiel be viewed?

A: There will be literal animal sacrifices in the Third Temple in Jerusalem. The sacrifices will serve an educational purpose, and their significance will be explained as they are being performed. Israel performed animal sacrifices for approximately 2,000 years but did not understand their meaning or purpose. Won't God enlighten Israel (and the rest of the people) in the Kingdom as to their significance? Explaining their purpose will vindicate God's character. It will show that He had a reason for ordaining the sacrifices and that the ceremonial cleansing of Leviticus, which is counterfeited and perverted in heathen religions, was quite different. Moreover, the animals offered in Israel were *dead* animals—they were dead before they were burned. The cutting of the jugular vein in the throat is the least painful of deaths. When the jugular vein is slashed deeply, the vitality immediately starts to abate and continues to do so without any attendant suffering until the animal is dead. Therefore, this was the prescribed kosher method of killing animals. Today a sledgehammer is used in the slaughterhouses, but if the blow misses, it has to be administered a second time.

Q: Will literal animals be offered in literal sacrifice in the Kingdom?

A: Yes, and the Scriptures so state the matter. For example, Ezekiel 43:18 reads, “And he said unto me, Son of man, thus saith the Lord GOD; These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.”

Q: If literal animal sacrifice occurs in the Kingdom, how would we harmonize Isaiah 65:25, “They shall not hurt nor destroy in all my holy mountain, saith the LORD”?

A: That text applies at the end of the Millennium, for certainly many human deaths will occur during the Kingdom Age. All who go into Second Death will have to be off the scene by the end of the Millennium.

Comment: On the subject of animal sacrifices in the Third Temple in the Kingdom, it has been explained on other occasions that in Old Testament times the animal sacrifices pointed *forward* to Christ, whereas in the Kingdom the sacrifices will look *back* to Christ. Therefore, the sacrifices will be purely instructional with many lessons and will have no value as far as literal atonement is concerned.

Reply: The principle is the same with the Memorial, which looks back to Christ.

Q: What about Jeremiah 31:34, which says there will be no need to teach a neighbor about God, for all shall know Him from the least to the greatest?

A: To reach that condition will take a good part of the Kingdom Age, for mankind will come forth in the general resurrection in waves of different generations with the last being first and vice versa. Adam will be the last individual to come forth from the grave.

Q: Will there be any use for animal sacrifices after the Millennium?

A: No, not that we are aware of, and animals may even live forever from that point on. The Scriptures do not give definite information. After the Kingdom Age, after all who have proved worthy receive eternal life, there will be no more death. Luke 20:35,36 says that those who are “accounted worthy to obtain that world [the age beyond the Millennium], and the resurrection from the dead [not the resuscitation, or awakening, at the beginning but the *anastasis* at the end of the Kingdom Age], neither ... die any more: for they are equal unto the angels; and are [called] the children of God, being the children of the resurrection.” This text applies to those of mankind who pass through the final test of the Little Season—just as the holy angels who passed a severe test back in the Noachian dispensation are accounted worthy and will not die. The test was very severe because God did not interfere when the unholy angels disobeyed, taking human wives. Those angels who maintained their integrity by not joining the fallen ones will never die. They have eternal life—but not immortality, which is another subject.

Leviticus 8 and 9

Discourse by Bro. Frank Shallieu in 1996

Leviticus 8 concerns the preparation for the installation of the Levitical priesthood.

Lev. 8:1 And the LORD spake unto Moses, saying,

Lev. 8:2 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;

Lev. 8:3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

Lev. 8:4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

Lev. 8:5 And Moses said unto the congregation, This is the thing which the LORD commanded to be done.

With only three animals (one animal for each type of service), the offerings are easy to remember. The three are a bullock for a sin offering, a ram for a burnt offering, and a ram of consecration.

One outstanding difference in this chapter is that Moses assumed the active role, for he did everything. Initially and at least momentarily, the whole congregation was involved. They gathered “unto the door of the tabernacle of the congregation,” which was the First Veil, the entrance to the Holy. How was this gathering done? As *representatives* of the people, the elders of Israel were in the Court beholding the service. In addition, the Court gate was somehow exposed or opened so that the congregation at large could view the activities, at least in part. In any event, the nation was involved in connection with the consecration of the priesthood.

Lev. 8:6 And Moses brought Aaron and his sons, and washed them with water.

The ceremony began in a startling fashion because Aaron and his four sons were witnessed in a cleansing act. Hence their flesh was quite exposed with the exception of their private parts. The first thing Moses did was to wash them with water from the Laver in the Court. What was the purpose of the washing? The congregation was to reverently consider the whole Tabernacle arrangement as being holy. Therefore, anyone who took a leading role in the services had to be clean, the principle being that without holiness “no man shall see the Lord” (Heb. 12:14). Aaron represents Jesus, and the underpriests represent the Church, the prospective Very Elect of God. Of Aaron’s four sons, two of them soon died for disobedience, leaving only Eleazar and Ithamar (Lev. 10:1,2). But at this time, all four sons partook of the arrangement. The Levites would have been in the Court too, but they are not mentioned in this chapter, for the focus of attention was on the priesthood.

Lev. 8:7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

Lev. 8:8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

Lev. 8:9 And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

Lev. 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.

Aaron, the high priest, was the first to be clothed. Starting with the undergarments, Moses ceremoniously put the garments on Aaron, item by item. The pieces of clothing represented certain features of Jesus' role as the "High Priest of our profession" (Heb. 3:1). The last item was a crown, or golden plate, which was fastened to a miter, a cloth band, around Aaron's head. On the golden plate were the words "HOLINESS TO THE LORD" (Exod. 28:36; 39:30). Thus, even at the beginning of the installation of the priesthood, Jesus was portrayed as a King in the type.

Next, the underpriests were clothed. This robing ceremony of Aaron and his sons would have been very impressive to witness. We do not believe that the congregation stood in front of the Court gate all day, nor were they there in subsequent days. But certainly the elders and the people were present at the start of the installation service.

What does Aaron's robing represent antotypically, for he was clothed with the garments of glory and beauty right away? When Jesus was in the flesh before the Jewish people during his earthly ministry, he was disesteemed by the religious leadership of the nation, who were pictured by the elders in the Court. The "many" priests who believed on him were a definite minority because Jesus frequently castigated the scribes and Pharisees for their hypocrisy in religious matters (John 12:42). However, we believe that after Jesus' death, the people experienced a sense of remorse similar to what happens following a lynching. Under the emotional stress and excitement incited by different leaders, people sometimes do things that they would not do under normal circumstances. Therefore, we think that the nation of Israel felt a certain sensitivity after the Crucifixion. Their sentiments would have been, "This man did not do anything wrong. His whole ministry was one of healing and preaching. He did not commit any violence, and no man spoke like him." However, the sensitivity does not mean they became Christians.

It so happens that all down the Gospel Age, those who knew about Jesus but did not personally consecrate their lives to him realized that he was an innocent man and probably the most unusual man to ever walk on this planet. Therefore, Jesus' garments of glory and beauty were seen, but their significance, their symbolic meaning, was not understood.

The white garments of the underpriests were insignificant and plain. In the antitype, the public saw that true Christianity meant giving up things. Thus it was apparent that Christians were different from the average person. Even though they seemed to be fanatics with regard to religion, they were law-abiding and not given to excesses, and they lived innocent and meek lives as individuals. In fact, these very characteristics and the plain living kept the public from becoming Christians because they did not want to give up the world with its pleasures and pursuits. They looked upon the Christian life as a living death.

Each of the three animals represented a service. The bullock was a sin offering, one ram was a burnt offering, and the other ram pertained to consecration. Actually, each animal represented the same sacrifice but viewed from three separate and different perspectives. From these different views, we gather certain lessons.

The basket of unleavened bread contained assorted unleavened breads: (1) plain unleavened

bread, (2) cakes with oil intermixed in the very substance of the bread, and (3) wafers anointed externally with oil. As with the animals, these three kinds of unleavened bread represented three different perspectives of the *same* thing.

What was common with all three animals is that just before they were offered, Aaron and the underpriests put their hands on the head of each animal, as if to say, “This animal represents us—our humanity, our human nature that is to be sacrificed.” Of course the head of the animal represented the high priest, that is, Jesus in the antitype. The sons’ putting their hands on the head showed their participation and representation in the animal. Not merely do Christians participate in the sense of having fellowship, but they are represented in the animal with all of its experiences. With the bullock for the sin offering, the representation was the Church’s participation in the sin offering.

Moses, who represented God, did the washing. In another sense, the Law, which is God’s Word or commandment, also represents Him. Back there in the type, the requirement of the Law was part of the Israelites’ justification. Certainly Jesus, who was perfect, harmless, and sinless, did not need a sin offering or justification. Instead, his blood justifies others.

Another outstanding feature of Leviticus 8 is that the blood of the animals was not in any sense brought into the Tabernacle. Rather, the blood was identified with the Brazen Altar in the Court. The Pastor suggested the following antitypical representation. While, from God’s standpoint, it is necessary in the development of the priesthood that they be identified with the offering for sin, it is also necessary for them to suffer because with each of these animals, something had to be sacrificed on the altar. The sacrifice of all three animals signifies the crucifixion of the flesh, the necessity for some suffering, and death.

Even Jesus was not fully qualified to be earth’s High Priest until he completed his earthly ministry, which ended with his death on the Cross. Paul said that Jesus was made perfect through suffering; that is, before he could qualify as the High Priest of the Church and then the High Priest of the world, he had to meet certain conditions that manifested his dedication to Jehovah (Heb. 5:8,9). In other words, his consecration came at a cost; he suffered because of his dedication to do God’s will. This process, this experience with humanity, helped to develop and mature him. Even though he was previously in the presence of the Heavenly Father, now he had to obey under conditions of duress, and the experience with frail and fallen humanity made him a sympathetic high priest (Heb. 2:16,17; 4:15). Jesus was perfect before he came down here, but in order for him to have empathy for the fallen human race, he needed the quality of sympathy, which prepared him to be a successful High Priest in the Kingdom Age. Not only did Jesus’ suffering develop sympathy in him for the human race, but also it proved his love for his Father. For the same reasons, suffering is necessary in the underpriesthood.

Therefore, the blood not being brought in and sprinkled on the Mercy Seat or on the Golden Incense Altar in Leviticus 8 emphasizes that the priesthood had to suffer. One aspect of the permission of evil is the development of the priesthood in the Gospel Age.

Lev. 8:33 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.

Lev. 8:35 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 service of Leviticus 8 lasted for seven days and nights. During this preparation time, the priests were not allowed to leave the Tabernacle arrangement; that is, they could not go out

the gate of the Court into the camp before they were installed in office. From one standpoint, the seven days represent the seven stages of the gospel Church (Revelation 2 and 3). From another standpoint, the seven days represent the life of an individual Christian, the principle being, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). However, this picture before the nation of Israel represented the larger perspective, namely, the development of the priesthood during the lifetime of the Gospel Age.

Lev. 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.

Lev. 8:15 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.

Lev. 8:16 And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.

Lev. 8:17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

The first animal was a bullock for the sin offering. The Hebrew word for this "bullock," *par*, signified a mature animal. In addition, two rams were offered. Accordingly, The Christ, Head and body members, are represented by the bullock and each of the rams. The animals showed the priesthood as viewed from three different perspectives: (1) a sin offering, (2) a burnt offering, and (3) a ram of consecration.

How was the blood of the bullock dealt with? With his finger, Moses applied the blood to each of the four horns of the Brazen Altar. In other words, Moses immersed his hand in the blood that was collected from the bullock. When he applied the blood to the horns on the corners of the altar, he put his hand on an angle so that the blood, through gravity, flowed down his forefinger in a particular sense to each horn. A horn is a symbol of power. Therefore, as the blood was applied to all four horns, it was like saying, "The power, the efficacy, of this altar, is due to the bullock's blood being applied to the four horns." A saucer-shaped cup at the bottom of each horn collected the blood that dripped from Moses' hand. The blood in these receptacles was used later for another purpose (verse 30). Then the balance of the blood was poured at the foot of the altar. Thus the blood was first applied to the horns, and the rest was poured at the bottom of the altar.

With a sin offering, as here, only the inward parts of the bullock were put on the altar: the fat, the caul above the liver, and the two kidneys and their fat. The remainder of the animal—its flesh, hide, dung, and hooves—was burnt with fire outside the camp. No blood in this chapter was brought into the Holy or the Most Holy, yet the offering was considered a sin offering based on the altar in the Court.

Lev. 8:18 And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

Lev. 8:19 And he killed it; and Moses sprinkled the blood upon the altar round about.

Lev. 8:20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

Lev. 8:21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the LORD; as the LORD commanded Moses.

The ram of consecration was killed and flayed (skinned) so that there would be a pleasant aroma (as in cooking) when it was on the altar. Then it was cut into pieces, which were laid to the head. The ram was wholly burnt as a sweet savor unto the Lord. This ram represented the same sacrifice as the sin-offering bullock except that it showed God's acceptance; that is, He was pleased in this dedication to doing His will. Moses sprinkled the blood of the ram on the altar "round about"; no blood was put on the horns of the altar. The account is silent about what happened to the remainder of the blood of this animal lest the picture get confused by unnecessary complexity.

Lev. 8:10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

Lev. 8:11 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.

Lev. 8:12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

After Aaron was clothed with the various garments of glory and beauty, his head was anointed with just the anointing oil; that is, Moses "poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him." The Tabernacle was also anointed at that time. The implication is that the anointing oil was also put on the Ark of the Covenant, the Table of Shewbread, the Incense Altar, and the Candlestick. The wording is that Moses "anointed the tabernacle and all that was therein." In other words, the vessels and probably also the furniture in the Tent of Testimony were sanctified by the application of the oil.

Lev. 8:22 And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

Lev. 8:23 And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

Lev. 8:24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

Moses applied the blood of the ram of consecration to the tip of the right ear, the right thumb, and the big toe of the right foot of, first, Aaron and, second, his sons. The ear signifies that when we, as Christians, accept Christ in trying to please God, we have to *hear* His Word and be obedient. "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" (Psa. 45:10,11). "Inclining" the ear is "hearkening," which means to be in mental compliance with and have concern for God's Word. The right thumb pertains to activity. "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10). The big toe of the right foot represents the daily walk and behavior of the Christian in paths of righteousness. Faithful Christians make sure they do not get into any environment that might be harmful to them as new creatures. As far as possible, they make straight paths for their feet (Heb. 12:13).

Lev. 8:25 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:

Lev. 8:26 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:

Lev. 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.

Lev. 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.

Not only was the blood of the ram of consecration put on the right ear, thumb, and big toe, but also the right shoulder of the animal was consumed on the altar. First, the fat, the two kidneys, etc., were put on the right shoulder, which was a heavy part of the animal, along with a sample of each of the three kinds of bread in the basket of assorted unleavened breads. Moses then presented the right shoulder to Aaron, and it was waved back and forth. Next, the right shoulder was put on the sons' hands and waved back and forth. Finally the right shoulder with the fat and the bread ended up on the altar and was consumed.

Lev. 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.

Lev. 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.

Lev. 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.

Lev. 8:32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

The breast of the ram of consecration was given to Moses, who represented God. The most affectionate part of the animal in symbol, the breast was God's part, its representation being love for God. The remainder of the ram of consecration and the bread were what Aaron and his sons ate for the seven days.

Lev. 9:1 And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;

Leviticus 9 took place on the eighth day, the next day after the seven days of the consecration of the priesthood. To understand this chapter, one must first understand Leviticus 8. Since the eighth chapter of Leviticus represents the Gospel Age, the ninth chapter pertains to the Kingdom Age.

Lev. 9:2 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.

Lev. 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;

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

The offerings of Leviticus 9 were more complicated than those of Leviticus 8 in the sense that more animals were involved. The first animals were “a *young* calf for a sin offering, and a ram [a male lamb] for a burnt offering,” both of which represented Jesus. Moses told Aaron to sacrifice these two animals.

Next, Moses told the children of Israel to take “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.” The kid of the goats represented the Church, but the reason the goat was acceptable to God as a sin offering was that part of the burnt offering arrangement consisted of a calf, representing Jesus. In other words, to make the goat acceptable as a sin offering to God, there had to be some tie-in with Jesus, the Head.

The calf and the lamb were *young* animals, whereas the peace offerings were *mature* animals: a bullock and a ram. The bullock represented Jesus, and the ram represented the Church. Thus there were sin offerings, burnt offerings, and peace offerings, but with the latter the animals were mature. This *progression* from the young calf and the lamb to bullock and ram peace offerings shows *development*. Of course the people who live through the Time of Trouble will be acceptable for a short time, and then the human race will start to come forth from the tomb.

In the Kingdom Age, *all* humanity will have to understand why Jesus suffered and died, and they will also have to see the Church’s relationship to and identity with Christ. Therefore, both the living generation and those who are raised from death will be taught about what previously happened in Leviticus 8, that is, in the Gospel Age. With Leviticus 9 being the Kingdom Age, the two chapters are not separate pictures but a continuous narrative of the seven days of the consecration of the priesthood and the eighth day. In the Kingdom Age antitype of the literal offerings of chapter 9, the understanding of what those animals represented will be made known. The world must become acquainted with the fact that they were bought with a price. In a secondary sense, they will learn about the Church’s share in that sacrifice. The net result of the sin, burnt, and peace offerings is atonement (at-one-ment).

The peace offerings are the climax at the end of the Kingdom Age, when all people will be brought up to a likeness of Adam so that they can serve God in sincerity and truth. The objective is to eventually get through the testing in the Little Season and pass into the age beyond the Kingdom, into the world without end, but first, there had to be the development of a priesthood that could be active in the Kingdom Age to effect the at-one-ment. And so, from one standpoint, the Gospel Age is a *part* of the Day of Atonement; it is the *sacrificial* stage of the Day of Atonement. The Kingdom Age is also a *part* of the Day of Atonement in that it will be the time for reconciling the world to God. From that standpoint, Leviticus 8 and 9 are a complete picture, and the sacrifices will be appreciated in their symbolic sense. We believe there will be literal sacrifices in the Kingdom Age, as described in Ezekiel 43:18-27, but since they will be done in a different fashion, we are not bringing them into this context.

Lev. 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,

Lev. 9:19 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:

Lev. 9:20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

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

In connection with the peace offerings, the fat of the bullock and of the ram was offered on the altar. The fat was put upon the breasts, and Aaron waved the breasts and the right shoulder “for a wave offering before the LORD.”

Lev. 9:22 And 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.

Lev. 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.

Lev. 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.

Then Aaron lifted up his hands (plural in the Hebrew) toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and the peace offerings. Next, Moses and Aaron went into the Tabernacle, and when they came out, Aaron blessed the people a second time. The glory of Jehovah appeared in the fire that miraculously came down and consumed the burnt offering and the fat on the altar. The people shouted and fell on their faces.

When will verses 22-24 be fulfilled? There are three ways in which God will manifest His intervention in earth's affairs. (1) When the Holy Remnant in Israel is delivered from Gog and Magog, God's fury will rise up into His face, and from that day onward, the world will know Him. (2) When the Tabernacle and Solomon's Temple were erected and dedicated and the first service was performed, fire came down from heaven and consumed the offering on the altar. At the dedication of the Third Temple in the beginning of the Kingdom, the glory of Jehovah will enter the east gate and go into the Temple proper and the Most Holy, thus manifesting His presence and cognition of that arrangement (Ezek. 43:1-5). (3) The grand climax of the Kingdom Age is prefigured by Israel's miraculous deliverance in the Red Sea at the time of the Exodus. When the people got to the far side of the sea and looked back, they saw the destruction of Pharaoh and his army as the waves closed over them. The antitype is the destruction of Satan and his host in the Little Season at the end of the Kingdom Age. Thus Moses' song of deliverance in its most climactic sense represents the end of the Kingdom Age, when the destruction of the disobedient will be seen by the saved world of mankind. The incorrigible who go up to the “camp of the saints” will be destroyed by fire that comes down from heaven (Rev. 20:9).

Of the three manifestations, the third will be the greatest because it is the climax. From that time forward, atonement will be fully effected; that is, there will be no more need for atonement because all who get life will have been tested and proven and will be at one with God. Thus there will be miraculous manifestations at both the beginning of the Kingdom Age when the Third Temple is inaugurated and at the end of the Kingdom Age. Of the two

occurrences, the latter will be the more dramatic fulfillment and one that the saved world of mankind will particularly appreciate.

When the Holy Remnant is delivered out of Jacob's Trouble and the Kingdom Age is instituted, that event will be seen only by the living generation and the Ancient Worthies. Stated another way, when Gog and Magog are destroyed and the Kingdom is established in Jerusalem, the dead of humanity will not be on the scene. Therefore, only the living will see the first of the three manifestations of God's intervention in earth's affairs. The second manifestation, which will be in regard to the dedication of the Third Temple, will again be seen only by the living generation, for the Temple will be set up in the early phases of the Kingdom Age before the general resurrection begins. Thus God's acceptance of the Third Temple will be recognized only by those who survive the great Time of Trouble. However, at the end of the Kingdom Age, the third manifestation, which will represent the destruction of Satan and all the disobedient, will be seen by ALL, for those who were in the tomb will have been brought forth. Accordingly, Leviticus 9 states that "all the people ... fell on their faces." That appearance of "the glory of the LORD" will take place after all of the antitypical offerings are complete: the sin offering, the burnt offering, and the peace offerings.

In conclusion, Leviticus 8, the seven days of the Gospel Age, are the first half of the Day of Atonement, being the sacrificial stage. Leviticus 9, the eighth day, representing the Kingdom Age, is the second half of the Day of Atonement.

The main purpose of this unstructured, informal talk was to show that Leviticus 8 and 9 are part and parcel of one picture. The chapter division for Leviticus 9 was arbitrarily inserted by the translators, so the service of all eight days is really one chapter. For seven days, the priesthood was cloistered within the Tabernacle arrangement, and then for the eighth day, which represents the Kingdom Age, the arrangement was opened up to the world. Therefore, in these two chapters, we are not just dissecting and analyzing the various sacrifices. Instead, we are trying to see the *purpose* of the arrangement. Leviticus 8 and 9 show in the type the necessity for the suffering of the priesthood—of (1) Jesus himself, so that he would be made perfect as the world's High Priest (Heb. 2:10), and (2) the Church. The Christ, Head and body members, will bring mankind up from the grave and help the willing out of their fallen condition so that they ultimately come into at-one-ment with God. Leviticus 16 tells how the public will be acquainted with God's plan from another standpoint.

Leviticus 8 and 9 Update

Discourse by Bro. Frank Shallieu in 1996

We had a little difficulty as to how to title this discourse because of the nature of the talk itself. In one sense, it could be called “Odds and Ends.”

Lately we have been thinking about the Tabernacle and its immense value to the Christian Church. For instance, in reading *Tabernacle Shadows* and the Pastor’s explanation, we find that he focused more on Leviticus 16, giving the significance of that chapter in greater depth. The Apostle Paul did likewise in the Book of Hebrews, for in explaining about the high priest and the sacrifices, he was talking about Leviticus 16.

At this time, however, we will discuss Leviticus 8 and 9. Both of these chapters consume a number of verses in the Bible, but the explanation of these verses in *Tabernacle Shadows* covers perhaps less than half of them. Nevertheless, the important parts are explained, and they are crucial for appreciating these two chapters so that they will open up to us. In other words, the Pastor pioneered the way. Traditionalists and Bible commentators emphasize the critical position of Jesus and his role in the Church, but they treat lightly the picture of the priesthood that is contained in these verses. They do draw the lesson that if Jesus, the Master, had to go through these experiences, then his disciples and followers should not murmur or complain if they suffer the same way. However, much was left open and unexplained until Pastor Russell came along and wrote *Tabernacle Shadows*.

In reading Leviticus 8, we find that three animals represent three offerings: a bullock for a sin offering, a ram for a burnt offering, and a ram of consecration. Aaron and his sons all put their hands on the head of the three animals, which represented the *same* sacrifice but viewed from three *different* perspectives.

In Leviticus 8, Moses did *everything*, while Aaron and his sons were passive recipients of instruction. God instructed Moses what Aaron and his sons were to do in the inauguration of the priesthood during the time the Tabernacle arrangement was in the wilderness, and Moses, in turn, passed on the instruction to Aaron and his sons.

Moses began by washing Aaron, and this part of the ceremony was impressive because subsequently every time a priest went to the altar to make an offering, he was required to wash his hands and feet. This practice showed cleanliness in connection with the Lord’s service. When Jesus washed the apostles’ feet at the Last Supper, he said, “He that is [*already*] washed needeth not save to wash his feet” (John 13:10). Of course in those days, the people wore sandals, so the feet, being in proximity to the earth, became defiled and needed daily washing. However, Leviticus 8 is referring to the *initial* washing, which was not just of the hands and feet but of the *whole* body. Probably Aaron and his sons were wearing only underwear, so Moses washed their legs, arms, chest, etc.—their whole bodies.

Next, Moses clothed the high priest, putting garments on Aaron successively, one by one, until he was fully clothed with the garments of glory and beauty. Again Moses took the active role, and when the animals were to be offered, he also did the work. The underpriests collected the blood and brought it to Moses, but he did the sprinkling. Moses was outstanding in this eighth chapter.

The account shows that when we, as Christians, came into the truth, it was the *Father* who called us, but because Jesus was the Father’s agent in that calling, we became familiar with him. His words were, “Come unto me, all ye that labour and are heavy laden, and I will give you

rest” (Matt. 11:28). Thus we were begotten of the Father by the Word of truth, but Jesus was the medium through whom this contact was made. It was absolutely necessary for us to recognize that relationship in order to receive the Father’s blessing and forgiveness.

With Moses representing God in this chapter, his doing the washing shows that the Father washes us through His Word, which is *His* thinking. Of course we cannot speak directly with Him and expect an audible voice in response, but we have printed Bibles, which tell us the obligations and duties of a Christian if we want to live and reign with Christ. Paul said that we are “washed with [the] pure water” of God’s Word, so He does the washing through the Word (Heb. 10:22). First comes our entry into Christ through baptism, and then comes spiritual enlightenment that enables us to understand the Word much better.

Why was Moses given such priority in Leviticus 8? After the Gospel Age, the antitypical Aaron, Jesus as High Priest, will be active in the Kingdom Age. Accordingly, Aaron has the active role in Leviticus 9, for he represents Jesus. Moses’ priority in Leviticus 8 shows that the Father is the Author, Planner, and Architect of salvation. He called Jesus, as stated in Hebrews 5:4,5, “And no man taketh this honour unto himself, but he [Jesus] that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he [God] that said unto him, Thou art my Son, today have I begotten thee.” Aaron was a passive agent; God called him. And God called Jesus in connection with his relationship to the Church in the present age and with regard to the world in the next age.

Therefore, the Father is given the credit. His Word is so powerful that the Holy Spirit is in that Word, as proven by the vision of the candlestick and the two olive trees, the Old and New Testaments, in Zechariah 4:1-4,11-14. The holy anointing oil that comes from these two “trees” anoints us as body members through the Head, Jesus, enabling us to do God’s will. If properly exercised, we are God’s workmanship (Eph. 2:10). When we consecrate to do God’s will, we are recipients, passive agents, at first, but as we see what His will is, we become active in trying to perform that will. God is working in us, and whether we are ultimately of the priesthood depends on the degree of obedience that we exercise in showing our love for the Father and the zeal to do His will.

Thus Leviticus 8 shows the need for cleansing. Regarding the washing of Aaron, we know that Jesus was born perfect and that he was holy, harmless, and sinless, so he did not need washing. However, Aaron was a human being, so he needed washing to even represent Christ. Hence he was cleansed, and so were the underpriests, showing the humility of the priesthood.

Other details in this chapter are interesting and helpful, such as the basket of unleavened bread, which contained three different varieties of bread. Such details become important when we want to know little ramifications, but the real intent of Leviticus 8 is to show God as the chief character. The Israelites were to witness the washing and the clothing of Aaron and his sons, but Moses’ role was of primary importance.

After the seven days of the consecration of the priesthood came the eighth day, which is the next chapter, Leviticus 9. In the Scriptures, the eighth day represents a new beginning. For instance, a week is seven days long, from Sunday through Saturday, and then a new week starts all over again with the eighth day. In other words, the seven days repeat. Therefore, the eighth day is a new beginning.

I have previously mentioned this subject, which has been tossing back and forth in my mind. The only reason for expressing doubts in connection with certain subjects is that I am not a young man anymore, and anything can happen at any moment. Therefore, if possible, I would

like to encourage those I am very fond of and the Church of God to at least do some thinking on these subjects, whereas many are satisfied with their level of understanding. Even in the Bible Student movement, there is a certain modicum of belief, for example, restitution, Jesus, the Ransom, the New Covenant, etc. Such doctrines may be the basic information, but if we want to know the details of the Lord's Word, we would like to progress in our understanding, especially now that we are drawing nearer and nearer the end of the age.

In the *Sixth Volume*, Bro. Russell went into detail with regard to the word "resurrection." He tried to clarify the usual thought of the Kingdom Age and the awakening from death by showing that it is not a resurrection, for the Greek word *anastasis* has a much deeper implication than just an awakening from the tomb. Lazarus was awakened from the tomb, but he slipped back into death, and some in the Old Testament went into the grave and came forth, such as the child who sneezed seven times and awakened from death when Elisha stretched himself on the child and breathed into his mouth (2 Kings 4:32-35). But these incidents were just a resuscitation to life.

At any rate, the Pastor went into great detail to show that with regard to the guarantee of a "resurrection," it will require the entire Millennial Age to bring mankind back to the standing Adam had before he sinned. Adam was created perfect in the image of God, and the purpose of the Kingdom Age is to bring mankind to that upright, standing position so that they will be able to keep God's perfect Law and thus live forever in His presence as perfect beings without the fear or jeopardy of losing life. The resurrection and *anastasis* include a testing period, the Little Season, which we will not discuss at this time. The point is that the Kingdom Age is a *resurrection age*.

Recently we discussed that we had a problem with the eighth day and the seven days. Since there are seven days in Leviticus 8 and only one day in Leviticus 9, we had difficulty seeing the eighth day as the whole Kingdom Age. Other Scriptures show that both the Gospel Age and the Kingdom Age have seven periods of time, but there is a problem with Leviticus 8 and 9. However, something happens in Leviticus 9. In reading of the various offerings, which consist of seven animals, we see that they are broken down into three categories: a sin offering, a burnt offering, and a peace offering. The problem starts with the animals.

When we read about the various animals in Leviticus 9, we see a distinction in the Hebrew that is not as readily discerned in the English. Consider the word "bullock," for example. In English, we have the words "bull," "bullock," "calf," and "heifer." In the Hebrew, there are five words for the male animal of the bovine species, and Leviticus 9 uses three of those words to describe the same type of animal. However, the account makes a distinction with regard to the *age* of these animals. We feel that the translators had difficulty in discerning this difference, although the King James comes very close to the meaning. For instance, the term "young calf" is used for Aaron's sin offering, and a young calf is quite different from a mature, huge animal.

Aaron's sacrifice was depicted first, so the primacy of attention is on Jesus as the beginner and the finisher of the race for the high calling. We find that the animal described as a "young calf" is the Hebrew *egel*. Listed in order of age and starting with the youngest, the three Hebrew words are *egel*, *par*, and *shor*. In other words, *egel* is the youngest, generally speaking; *par* is an in-between stage, for it is neither a young calf nor a mature animal; and *shor* is a mature bull, a full-grown animal. When the animal is most mature, it is spoken of as an "ox." An ox is a powerful animal that was used to pull plows, for example.

The three sacrifices of Leviticus 9 followed the full consecration, or setting apart, of the priesthood for seven days in Leviticus 8. Thus the Church is complete in the antitype at the end

of the eighth chapter. Leviticus 9, which is the eighth day, shows the inauguration of the priesthood to the world, and it emphasizes the progress of the priesthood, which started with Jesus. The Church is involved because the burnt offering for the kid-of-the-goats sin offering is both a calf and a lamb. The calf represents Jesus, and Jesus is the reason the goat of the sin offering is accepted. Thus the priesthood started with Jesus, and the Church was next. The last offering, the peace offering, comprised an ox (representing Jesus and called a “bullock” in the King James) and a ram (representing the Church).

Therefore, the progress of the priesthood was shown in three ways: (1) the sin offering of the bullock (Jesus), (2) the sin offering of the goat (the Church), and (3) the peace offerings. Not only was there a development agewise in the animals as they were offered, but the progression suggests a period of time. If that is the case in the ninth chapter—that these sacrifices represent progress through a *period* of time, rather than an instant of time—another problem is created. When the Lord is revealed in Israel, we do not believe that revelation will be televised; that is, it will be seen only by those in Israel. The destruction of Gog and Magog, plus any experiences that occur during that period of time, will be witnessed by the survivors—both Gentiles and Jews who live through that experience. The Holy Remnant in Israel will be resident there, but the Gentile survivors will go back to their homelands and give eyewitness accounts of what transpired. We think the survivors of Sheba, Dedan, and Tarshish will also go back to their homelands and tell what they saw (Ezek. 38:13). In other words, when God reveals His fury, relatively few will actually see it—only those in Israel, of whom most will die. God will deliver Israel (the Holy Remnant) as He did in days of old, and subsequently the surviving Gentiles will give a testimonial (Zech. 14:3). However, only the *living* generation of that time will be apprised that God has revealed Himself through intervention on behalf of natural Israel, and that report will take time, for it will not be given until the Gentile survivors return to their homelands.

As stated, Aaron was the chief character in Leviticus 9, and Moses was second in prominence of activity. Just as Aaron did the slaying of the animals and the offerings, so Jesus will be in the forefront during the Kingdom Age. He will be the age-lasting Father, for God “hath appointed a day, in the which he will judge the world in righteousness by that man [Jesus] whom he hath ordained” (Isa. 9:6; Acts 17:31). Jesus will be the Mediator between God and man under the New Covenant (1 Tim. 2:5). Thus Jesus will be the focus of attention during the Kingdom Age. Only at the end of that age will the public be made acceptable to the Father. Therefore, Leviticus 9 fits the ministry of Jesus during the Kingdom Age, when the world will have to be apprised of not only God’s intervention but also the reason for the delay. The people will learn why it took so long for God to fulfill the promises in His Word; namely, the selection of the priesthood—their calling, trial, and testing—had to occur first. That is the reason for the hiatus between God’s Old Testament activity and His renewed activity, which will be visible in a way the world can understand without having to exercise faith.

Next, we will discuss Leviticus 9:22-24, as follows:

“And 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.

“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.

“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.”

We think the difficulty the Pastor had with regard to not explaining all the details in Leviticus 9 is the following. After Aaron had accomplished the sin, burnt, and peace offerings, he raised his hand and blessed the people (Lev. 9:22). In the King James, the word “hand” is in the singular, but usually the scholarly editions of the Masoretic contain a footnote to the effect that the word “hand” is in the plural yet should be read in the singular. But why should it be read in the singular? The Septuagint, which is a Greek translation of the Hebrew Scriptures that existed in the third century before Christ, has “hands” in the plural. To repeat, the Septuagint is the Hebrew Scriptures translated into Greek, and back there the word was plural. We feel the Pastor reasoned that a one-handed blessing must be different from a two-handed blessing. Therefore, he would have concluded that a one-handed blessing was a *partial* blessing, and that is the way the matter is interpreted in *Tabernacle Shadows*, namely, that the Bible has been a blessing in the development of the priesthood down through the age, and that when the Bible went to various countries, it helped and uplifted them. Although that statement is true, Aaron’s blessing was done with *two* hands. Aaron raised both hands and blessed the people.

But now something is strange: Aaron went into the Tabernacle, came out, and then blessed the people again, a *second time*, and presumably with two hands (Lev. 9:23). Notice that the term “all the people” is mentioned twice, as if the word “all” is very important in the second blessing (Lev. 9:23,24).

What does Aaron’s going into the Tabernacle represent? There are only two possibilities. The first possibility is going in to the marriage, for there will be a time interval when Christ and his body members go from earth’s atmosphere to meet the Father. A period of silence will ensue down here, just as there was with regard to Pentecost when Jesus ascended to his Father 40 days after his resurrection. But there is another possibility. A silence will occur at the end of the Millennial Age. When the Adversary is loosed in the Little Season at the end of the Kingdom Age, he will be influencing the public. In fact, he will deceive the nations as the “sand of the sea” (Rev. 20:7-9). During this hiatus, Satan will not be put to death but will be running loose. We speak on this subject in *The Keys of Revelation*—that many people will question and think maybe there is something to the Adversary, for he will be teaching at that time. After all, how can he lead so many people, the number of whom is as the sand of the sea, to the “camp of the saints” and encompass it at the end of the Millennium unless he is doing some preaching to influence them? In other words, it will *seem* as if Christ has withdrawn himself, but the Scriptures show that this is still the Kingdom reign of Christ and that the hiatus is purposed. The purposed withdrawal will *test* mankind as to whether they really love the Lord God with all their heart, mind, soul, and strength and thus do not fall in the temptation when the Adversary is loosed. Those who do not submit to the influences of the Adversary in the interim period at the conclusion of the Kingdom Age will be the survivors. This class will be blessed with a fullness.

At the end of the Kingdom Age will come this blessing. The Parable of the Sheep and the Goats tells of the division of the sheep and the goats in the Kingdom Age (Matt. 25:31-46). On the one hand, the class who remain goats, those who have that disposition, will be separated out so that they will not enter the Father’s Kingdom in the full sense of the word at the end of the Millennium. On the other hand, Jesus will welcome the sheep, saying, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

The second blessing of the antitypical Aaron, the blessing at the end of the Kingdom Age, will be to *all the people* who are in the *proper heart condition* (Lev. 9:23). The previous two-handed blessing of the antitypical Aaron will be the blessing of *opportunity*. The fact that all who have died in Adam will come forth from the grave and be given the opportunity to walk up the

highway of holiness is a blessing. God did so love the world that He gave His Son to the end that all who believe into him will not perish (John 3:16). The opportunity is a blessing—a wonderful blessing! The restitution blessing will be opened up to mankind whereby they can walk up the highway of holiness.

Therefore, the sin, burnt, and peace offerings of Leviticus 9 are merely a pantomime, showing to the world why God waited so long to institute the Kingdom reign of Christ. The information will be revealed gradually as generations come forth from the tomb. The Jews in the tomb who never knew what the Old Testament sacrifices represented, as well as Jews of the current generation, need to be instructed and informed. That instruction cannot be instantly given, whereas the awakening from one path of walking to another can be sudden. The Apostle Paul is a good example, for he was a Jew, a Pharisee of the Pharisees, and it took a miracle for him to realize that Jesus was the Messiah. A bright light shone from heaven, and he heard the words, “I am Jesus whom thou persecutest” (Acts 9:3-5 paraphrase). That shock prepared Paul for his service in the Christian ministry, for now he had to sort out the Scriptures in his mind and God’s purpose for his life. His previous understanding had to be reoriented in this new light. In fact, this is why he went down into the Wilderness of Sinai (not Saudi Arabia) for about three years. At the end of that time, not only did Paul understand his service, but he was head and shoulders over the other apostles in knowledge and entered his ministry with great zeal and intensity. In contrast, Jesus was in the wilderness for 40 days to sort things out.

Christ is called “The Prince of Peace,” and that will be his role in the Solomonic stage, whereas before that he was a warrior in the Davidic stage (Isa. 9:6). Even Solomon’s name means “peace,” “shalom.” The Kingdom of peace will show the world of mankind what God’s motives are, and the alacrity with which individuals observe His leadings will manifest whether they really love Him. Those who successfully go through the test of the Little Season at the end of the Kingdom will enter the ages of ages.

In summary, we are now more inclined to think that the eighth day is a *resurrection* morn, and not an *anastasis* awakening from the grave, which is merely a beginning. The instruction period will take time, just as it did with us. Very little information initially brought us to God and Christ. We started out as babes in understanding, but a miracle conditioned us to feel our need, so that when God revealed His plan and purposes and we saw the meaning of Christ, we responded favorably. From then on, it takes a lifetime to try to do God’s will as best we can and to learn as much as we can to please Him and, hopefully, receive the commendation “Well done, good and faithful servant. You have been faithful over a few things, and now I will reward you” (Matt. 25:21 paraphrase).

Q: After the second blessing at the end of Leviticus 9, “the glory of the LORD appeared unto all the people,” and “a fire [came] out from before the LORD, and consumed ... the burnt offering and the fat.” What is the thought of the “fire”?

A: These thoughts are conjectural, but we believe that there will be television at that time. Just as our news today shows us what is happening in other parts of the world, so the event will be televised when this great representation goes to the camp of the saints in Israel and makes demands. Under the influence of Satan, these rebels, whose number is as the sand of the sea, will think that the Kingdom is over and that it should be given to them. They will want to be kings instead of having to follow rules and regulations. This presumptuous demonstration in Jerusalem will be seen by all mankind. Then, when the people view the destruction of that entire host, it will be seen that Satan was wrong. He will be destroyed along with all who are in sympathy with him. Our thought is that there will be no bodies in this particular destruction. In the Gog and Magog destruction at the end of the Gospel Age, seven months will be required to

bury the bodies, and there will be a literal cemetery (Ezek. 39:11-16). However, when the fire comes down at the end of the Kingdom Age and destroys the host, plus Satan in human form, they will be consumed as in a nuclear explosion so that no bodies will remain.

While Satan and his followers will be destroyed, the rest of mankind will be saved, and the Ancient Worthies will be seen as survivors. It will then be made known that the saved of mankind are as the angels. They will not sin anymore, and they will realize that the incorrigible element has been removed. Also, the disclosure of the disobedient going down to the camp of the saints will show their evil disposition; that is, the protest will reveal them *publicly* for what they really are. While the Lord's Word has been teaching what to do, these others will manifest the opposite of the spirit of Christ as they clamor for their rights. People will be viewing this demonstration on television and thinking that God is not stopping it, but *suddenly* He will act. The destruction will correspond to Pharaoh and his followers being drowned in the Red Sea while the whole nation of Israel stood on the far shore and witnessed the destruction. Then both Moses and Miriam sang a song of deliverance. In that incident, the nation of Israel pictured the saved world of mankind.

Consecration of the Priesthood (Leviticus 8 and 9)
Tabernacle Shadows: Still a Helping Hand for the Royal Priesthood
Discourse by Bro. Frank Shallieu in 1998

To introduce the subject of Leviticus 8 and 9, we will go back to the Garden of Eden, where God clothed the nakedness of Adam and Eve by providing the skins of animals as a covering. Of course the implication is that animals were slain to procure those skins. Because the skins covered the nakedness of the first human pair, we can surmise that they were also a covering for sin and guilt and that the offering was intended to teach that particular lesson without identifying what the animals represented. By the very act of providing a covering, God showed that He was interested in Adam and Eve, even though they had fallen under condemnation to death through Adam's disobedience.

When this offering and other early offerings are reviewed, we see that no name was given at first, but we soon learn that they were burnt offerings because when the Scriptures did start to give a name, the offerings were styled exclusively a "burnt offering" (Gen. 22:2,13). Nature teaches that if the individual wants the animal to represent his coming to God, the first thing to do is to remove the skin because skin burning in a fire causes a stench. Burning hair would not give a pleasing fragrance either to the offerer or, symbolically, to God. Therefore, the animal was flayed, or skinned, without the specific details being mentioned.

Next, for the animal to be a sweet savor to God, it had to be eviscerated. Its entrails, excrement, bowels, and inappropriate organs (those that would not constitute a pleasing offering on the altar) had to be removed. The resultant animal would thus be like a meat offering. In addition, it was probably washed to make it as clean as possible for the intended purpose. In other words, common sense would supply some of these details.

The point to notice is that nowhere up until the Book of Leviticus does the account say that the animal was cut in pieces. The animal was burnt as a whole, but it was not cut apart. Of course the animal was cut to remove the unsuitable inner organs, but it was not cut in pieces.

Another point to notice is that originally it was not specified as to what the burnt offering was for, but we can discern there were different reasons. For instance, the covering of Adam and Eve was a sin offering to cover their guilt. A burnt offering could also be presented as a thank offering to simply thank God for His providences. Other offerings could be a praise offering, a consecration offering, or a vow offering.

For example, the quality of love illustrates the principle underlying the nature of these offerings. Love is a broad term, nebulous and embracive, so in 1 Corinthians 13, the Apostle Paul helped us to understand the term by breaking it down into various component parts to show the behavioral conduct of love.

"Charity [love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, but rejoiceth in the truth;

"Beareth all things, believeth all things, hopeth all things, endureth all things."
(1 Cor. 13:4-7)

Paul's description is very helpful, for when all the various perspectives or facets are combined, we see the jewel-like quality of love.

Interesting Observations

Before the Flood, none of the animals that were offered were eaten. The account does not have to specifically state that fact, for prior to the Flood, the only food given to man was the "tree," or grove, of life (Gen. 1:29; 2:9,16,17). When excluded from the Garden of Eden, Adam and Eve ate seed-bearing herbs, which produced fruits and vegetables. Therefore, under the climatic conditions that existed prior to the Flood, mankind did not partake of meat because to do so was not authorized. Although these thoughts are speculation, they are very reasonable based on Scriptural clues. After the Flood, conditions changed and God told Noah that animals could be eaten. There was a need for a meat diet from that time forward (Gen. 9:3).

The animals offered at that time were still burnt offerings, and they had the same connotation. When Noah exited the Ark and presented offerings on an altar, it was to express thankfulness for the deliverance and salvation of him and his family. These were thank (thanksgiving) offerings for having been rescued from death. Only eight persons were spared, and all others perished. Moreover, God had sustained the eight for an entire year. Hence much emotion was poured into Noah's sacrifice.

When Abraham came on the scene more than 400 years later, he presented offerings, but not until the time of the Exodus, almost 3,000 years after the creation of Adam, did the offerings begin to change. No longer were they exclusively burnt offerings. The peace offering, a different perspective, was introduced at Mount Sinai. The burnt offering was a holocaust in that it was entirely consumed by fire; none of it was eaten. The Passover lamb offered in Egypt was not given a name, but we know it was for sin because its blood on the door and the eating of its flesh provided protection when the destroying angel came. The lamb was not cut in pieces, not a bone of it was broken, the blood was used, and its flesh was eaten the night before the Exodus began—a *new* provision. Thus we begin to see a development or progression, but not until the Israelites got to Mount Sinai did things begin to change radically.

According to tradition, God began to speak to Moses in the mount on the fiftieth day from the Exodus, that is, on the Day of Pentecost. In connection with the festivity, the account mentions that Jethro revered God and appreciated and marveled at what He had done for the deliverance of the Israelites. Peace offerings ensued, and thus the term first entered the vocabulary of the Bible. "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy *peace offerings*, thy sheep, and thine oxen" (Exod. 20:24).

Since the Israelites did not leave Egypt until the sixteenth of Nisan, their arrival at Mount Sinai was in the third month, 50 days after departing Egypt. Thus the Israelites were at Mount Sinai before they started their wilderness wanderings, and they were there for the balance of the year. During that time and on the mount, Moses was given a detailed vision with instructions for building the Tabernacle. Those instructions are in Exodus 20–30. Then chapters 35–39 describe the execution of the component parts, the services, and the moral code—but *the parts were not yet assembled*. Only Moses knew the pattern God intended, for God had favored him with an overall vision and the ability to remember all of the details. Just before the Tabernacle was assembled, Moses conducted a tour to inspect the parts to make sure they had been made according to the specifications God had given him on the mount. Everything met his satisfaction, and now came the time to assemble the component parts, as set forth in Exodus 40, the last chapter of the Book of Exodus.

At this time, God gave Moses specific instructions on how to assemble the parts, step by step. Finally the Tabernacle was erected, the Court was set up, and the furniture was in place. Everything was in order, but what happened next? The Lord filled the interior of the structure with smoke, and no one dared to enter, not even Moses—and certainly not Aaron, for he had not yet been ordained as high priest. The Tabernacle was like a closed and locked door as far as the nation was concerned. The only thing the people could see was a foot, or pillar, of the cloud coming down and attaching itself to the threshold over the Most Holy as an outward symbol that somehow the power or providence of God was now focalized on the Tabernacle.

Thus the Tabernacle and the Court were ready, but no one was there—there was no activity. In the next book, Leviticus, God did something different, something not done previously. He began to tell Moses about all kinds of offerings (burnt offerings, meal offerings, peace offerings, sin offerings, trespass offerings, etc.) and different kinds of vows.

In order to appreciate what was happening, we have to imagine ourselves living back there. When we are mentally involved in the picture by transferring ourselves back on the stream of time, we see that these were startling events. The ceremony of the setting up of the Tabernacle has been preserved for posterity—not only for the Church, not only for the people in the next age, but for *eternity*. Among other unique events such as the slaying of the Passover lamb, this particular ceremony was most unusual.

Leviticus 8 starts to tell about the priesthood. In 1881 God provided many details in *Tabernacle Shadows*. The brethren marvel at these details, but the *power of the moving drama* is not generally seen. An enactment took place, a scenario, a *sequence of events with meaning*, which the Pastor did not write on. For us now—that is, for those who are living down here at the end of the Gospel Age—not to take the clues the Pastor provided and investigate further, indicates a lack of interest on our part. We are greatly helped by having the background of knowing whom or what Aaron, the underpriests, and the animals represented.

In preparation for the consecration of the priesthood, as set forth in Leviticus 8, Moses was told to take various ingredients in addition to Aaron and his sons, the human components of the drama about to be enacted.

“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.” (Lev. 8:1,2)

Notice that the Levites were not mentioned and, therefore, are not in this picture. In fact, they were not even given official recognition until Numbers 8. We tend to get in the woods and see all the details—the bark of the tree, the sap, the leaves, etc.—but we must leave the forest to see the grandeur of the panorama. The forest is not just individual trees but God’s scenery and decoration of the landscape. It is true that those who study the details receive blessings, but they are compartmentalized in their thinking. Some take a lifetime to study just one particular facet of God’s great and varied creation, whereas after we get the minutiae, we should back off and look at the Tabernacle as a whole. We should go beyond the ABC’s of understanding the definition of the furniture and the animals and hunger to know the reasoning behind the services.

Moses took all of the required parts: Aaron and his sons, the garments, the anointing oil, three animals (a bullock and two rams), and a basket of unleavened bread. Notice that it was *God*,

through the picture of Moses, who supplied all of these things. Incidentally, the fact that God even supplied the garments does not negate our wearing the robe of Christ's righteousness. Rather, the real source of the whole procedure is God, the Great Savior, the Great Shepherd, with Jesus as the under-Shepherd (singular). And below Jesus are undershepherds (plural) of lesser note. God carefully thought out everything pertaining to the Tabernacle arrangement. We thus liken the structure of the Tabernacle, with all of its component parts and ceremonies, to the *plan of God*. It is impossible for us to plumb the mind of God. His thinking is so deep as, for example, in His forethought in the slaying of the Lamb even before creation. God foreknew the subtleties of the human frame and the dangers involved.

First-Day Ceremony

Some of the Israelites might have observed Moses' taking the component parts into the Court of the Tabernacle, but starting with verse 3, God wanted the entire nation to know what was happening.

“And gather thou all the congregation together unto the door of the tabernacle of the congregation.” (Lev. 8:3)

The thought is not that all of the people were actually gathered into the Court, for 2 million individuals would not have fit in the 50-cubit by 100-cubit enclosure. Instead, the veil of the gate was removed so that the people could look through the aperture and see the ceremony that was about to take place.

“And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.” (Lev. 8:4)

Moses probably told the people in advance that they were to assemble, giving them an approximate hour of the day, and then, when the actual time arrived, had the shofar blown to signal, “Gather yourselves now at the front of the Tabernacle before the open gate, but remain at a respectful distance so that others can see.” In other words, if the people stayed back, say, 30 feet or more, a great number were able to see through the opening of the Court curtain, just as a lot can be seen through a camera aperture depending on how far back the person holding the camera is standing.

The Service Begins

When the people were assembled, there was the expectancy that something would happen, probably prompted by Moses' calling out, “Hear ye, O Israel!” Immediately all side conversations and activities would have stopped, and the people stood at attention, for they knew that the Lord's business was about to take place.

“And Moses said unto [addressed] the congregation, This is the thing which the LORD [JEHOVAH] commanded to be done!” (Lev. 8:5)

The account should be read with emphasis as it would have been said. But the startling thing is that from that moment on, the ceremony was like a *silent movie*. *No narration* accompanied it. There was no announcement, such as, “This is the sin offering.” The ceremony, which was performed simply and silently, was for *eternal history* to know. We can be sure that cameras in heaven filmed the ceremony before the gate, recording eternally the events about to take place so that the instruction in righteousness would be preserved for every creature who will ever get everlasting life, no matter what planet the individual may be created on in the illimitable

future. This GREAT event will not be lost and merely listed on the pages of history. Therefore, the account in Holy Writ is not lost whether or not we read and study it. Those who hunger and thirst in the present life will get dispensational information as it is due.

And there was another startling detail. As the people began to witness the beginning of the ceremony, the five individuals (Aaron and his four sons) were dressed in just knickers-style underwear, and a washing procedure ensued.

“And Moses brought Aaron and his sons, and washed them with water.” (Lev. 8:6)

Imagine, JEHOVAH HIMSELF commanded this ceremony, and the nation of Israel was watching! No doubt the people were puzzled, for nothing like this public display had ever been done before. One lesson that became evident when the ceremony was finished was that this was a *clean* base—this was *holiness*—the bottom line or principle being that without holiness no man shall see God, or even appreciate His precepts in fullness of joy.

Notice that it was *after* Moses washed Aaron and his sons that the real drama began (although, of course, the washing itself was sequential from the standpoint that Aaron was washed first—before Pentecost in the antitype—and then his sons). The main purpose of the washing was to establish a *mood* frame for the picture that would follow. Then came the real drama, the details of which we must note with perspicuity.

Garments of Glory and Beauty

“And he [Moses] put upon him [Aaron] the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

“And he [Moses] put the breastplate upon him [Aaron]: also he put in the breastplate the Urim and the Thummim.

“And he [Moses] put the mitre upon his [Aaron’s] head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.” (Lev. 8:7-9)

Moses robed Aaron with the various garments of glory and beauty, *starting* with the *pure sacrificial undergarments* (the white robe and the linen girdle). In the antitype, this ceremony started with Jesus at Jordan. John the Baptist was reluctant to baptize Jesus because baptism was seen as a necessary cleansing for the repentance of sin in someone who was derelict, that is, for publicans and sinners. John the Baptist said to Jesus, “I should be baptized by you.” Of course we see a deeper meaning in Jesus’ baptism.

First, Aaron was washed, and later he was clothed in the robes of glory and beauty—but his robing took place *before* Moses put the coats on the sons. This sequence fits the antitype, for not until Pentecost, which was *after* Jesus was glorified, did the Church start, and there was a cleansing on that day. The gist of Peter’s message was, “Repent, for you have crucified Jesus” (Acts 2:22,23,37,38). Notice that those being addressed were not publicans and sinners but “*devout men*” and that the instruction was to “*Repent, and be baptized*” (Acts 2:5). In other words, two thoughts were associated with the baptism of Jesus Christ, the one they had crucified: *repentance* and *cleansing*. The disciples who were gathered in the Upper Room on the Day of Pentecost felt not only that the cleansing began when the Holy Spirit came upon them but that the event was startling. And subsequently each of the disciples got at least one gift of

the Holy Spirit. Although the mechanical gifts ceased with the early Church, those who have consecrated since that time have gotten a different type of invisible gift, nevertheless. The gifts are talents that we already have but in a renewed form.

Aaron's garments of glory and beauty show that Jesus is King *over his Church*. We quote from *The Keys of Revelation*, page 519, as follows:

“Christ has reigned over the *Church* all down the Gospel Age since Pentecost—long before 1874. In fact, even during his earthly ministry Jesus said to his disciples: ‘If any man come to me, and hate not [by comparison] his father, and mother, and wife, and children, and brethren, and sisters, yea, and [even] *his own life also*, he cannot be my disciple. [Then Jesus added another startling comment.] And whosoever doth not bear his cross, and come after me, cannot be my disciple’ (Luke 14:26,27).”

This text shows the depth of consecration and its significance. Once we get the Holy Spirit, we understand the plan of God, whereas those of the world are in complete darkness on this subject. Not only are they not interested, but even if they were curious, they are not being called and hence are not apprised in the present age.

The quotation on page 519 continues:

“Are not the requirements of discipleship as absolute as those of a king over his subjects [namely, over our own life when we dedicate it]? Therefore, the reign of Christ at his Second Advent will not be over his Church but over the *nations*. Jesus' reign over the nations is future, and it will be *with the Church*, not in advance of the Church. It will be a joint reign; as the Lamb and his Bride, as the King and his Queen, they will be glorified together.”

In this picture of Aaron's being robed (Lev. 8:1-9), he represents only Jesus, not Jesus and the Church. Psalm 133:1,2 does say that the anointing oil which was poured on Aaron's head went down his beard to the hem of his garment, but that is a separate picture. Many have difficulty in drawing types because they do not know where to begin or end them. As an example, let us consider the slaying of the lamb at the time of the Passover. The eating took place at night. The Israelites had to be in a standing posture with sandals on their feet and staff in hand, and they had to eat in haste *as though for an immediate journey*. At midnight the destroying angel went through the land of Egypt. That initial ceremony can be viewed from two perspectives. We can view the Passover from an *individual* standpoint as that part of the Gospel night during which *each of the consecrated* eats the antitypical Lamb in haste, not knowing when death will come but living each day prepared for the change. But when we view the Passover night *plus the seven days of unleavened bread*—that is, from a *collective* standpoint—the picture changes to include the entire Gospel Age. And so the anointing of Aaron with the glory robes can be properly viewed as a separate picture—but *not here!* To do so here, we would push the sons aside and lose the *major perspective* intended in Leviticus 8. Why is Aaron's anointing not the primary lesson? Because the consecration of the priesthood was a seven-day ceremony with Aaron representing Jesus and the sons picturing the priesthood; that is, the sons were separate from yet together with Aaron as individuals.

Next, Moses took the anointing oil and anointed the Tabernacle.

“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.” (Lev. 8:10,11)

In other words, Moses anointed the furniture both inside and outside the Tabernacle. Then he anointed Aaron and clothed his sons.

“And he poured of the anointing oil upon Aaron’s head, and anointed him, to sanctify him.

“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.” (Lev. 8:12,13)

Now notice verse 30, which took place after most of the ceremony was complete on the first day.

“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.” (Lev. 8:30)

This anointing of Aaron and his sons was sequential, but it occurred at the end of the ceremony. It is here that timewise in fulfillment, the anointing of Psalm 133 applies but viewed in a different perspective—that is, as far as the public (the nation of Israel) were concerned, for after the first-day ceremony, they no doubt were dismissed and did not view the ceremony during the remaining six days. Therefore, it can be said that in one sense Aaron, as high priest, had a unique anointing, but the priesthood also had an anointing. And the anointing of the priesthood ended the ceremony. The boiling of the flesh and the eating of it were simply describing how Aaron and his sons were sustained the remainder of the seven days.

“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.

“And that which remaineth of the flesh and of the bread shall ye burn with fire.” (Lev. 8:31,32)

In other words, the flesh of the second ram was boiled and eaten. What happened to the bullock and the first ram? Aaron and his sons laid their hands on the head of the bullock and also on the heads of the first and second rams—as though to say that the bullock represents The Christ, Head and body members, and so do the ram of burnt offering and the ram of consecration.

“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.

“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 brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.” (Lev. 8:14,18,22)

Thus *all three animals* represent The Christ, as shown by the laying on of hands. Aaron and his sons represent The Christ as new creatures, and the animals represent Aaron and his sons as

the human nature, as the flesh that is sacrificed.

Sacrifice of the Animals

“And he [Moses] 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.

“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.” (Lev. 8:15-19)

Next, we will discuss eating the animals. Except for the blood of the bullock, which was sprinkled on the Brazen Altar, and a few internal organs that were put on the altar, the entire animal was burnt without the camp: the skin, the flesh, the hooves, etc. Therefore, nothing of the bullock was eaten because nothing remained; the bullock was for sin, for consumption by burning. Antotypically speaking, what does the consumption of the sin offering represent? It entails the gradual purpose of laying the heart or the will-intent on the altar of God. Our emotions, our intellect, and our will are the inner parts that are precious in God's sight, while our outside is justified. Our emotional outbursts in prayer, testimony, etc., are pleasing to Him.

None of the burnt offering was eaten either. The undesirable parts such as the entrails and the skin were removed from the animal, and the remainder was burned, wholly consumed, on the altar. Therefore, nothing was left of the bullock or of the ram for the burnt offering for the priests to eat for the seven days. However, the ram of consecration was another matter, for its flesh was boiled and eaten by the priests. After a certain portion was eaten, the rest (for example, the bones) had to be put on the altar and burned. In other words, a portion of the ram of consecration was allotted for the first day, a portion for the second day, a portion for the third day, etc., throughout the seven days (Lev. 8:33,35).

Many do not realize that a bullock for sin was offered on each of the seven days of the consecration of the priesthood (see Exodus 29:36,37). To be an offering for sin meant that it was burnt; nothing was eaten. The underpriests carried the bullock to the gate, and someone else (Moses) took it away to be burnt. During the seven-day ceremony, Moses had the liberty to go in and out of the Court, whereas Aaron and his sons were forbidden to do so under penalty of death. In the antitype, the signification is that one who consecrates cannot say later, “I wonder if the Lord accepted my consecration.” Some think such reasoning is a way of escape, but instead, it is a way to eternal destruction, everlasting death, for we cannot renege on our consecration promise to Jehovah, the Heavenly Father. Another point to note is that Jesus is robed in garments of glory and beauty throughout all seven stages of church history and is with his disciples in the Court condition, not in the world. Hear his promise: “Lo, I am with you always, even unto the end of the world [age]” (Matt. 28:20).

Yes, Jesus spoke to publicans and sinners in his earthly ministry, but he took the Tabernacle Court with him. He maintained his integrity. Just as the Court accompanied him, so it should

accompany us in our consecrated life. The Court should come with us like the boat. We are in the boat, and the boat is in the water, but we hope the water is not in the boat. Jesus had sanctity in his level of thinking and dedication. Even though he was in the world, he was not of the world, and neither is the true Church. The Great Company is not included in this picture.

The Apostle Paul said, “Christ our passover is sacrificed for us: Therefore let us keep the feast ... [of] unleavened bread of sincerity and truth” (1 Cor. 5:7,8). In the type, the Passover took place over seven days. In the consecration of the priesthood in Leviticus 8, the high priest was the center of the ceremony instead of the lamb, and the seven-day consecration ceremony followed. This principle of the primacy of Christ has to be kept intact, for once it is separated in this drama, the picture is destroyed. For the remainder of the seven days, the priests ate the ram of consecration.

Moses was first given the instructions for the entire ceremony of Leviticus 8 way back in Exodus 29. Not merely were the instructions repeated in Leviticus 8, but the action took place at that time; that is, Leviticus 8 describes how the actual ceremony was performed. An important point to note is that in Leviticus 8, the sin offering was done for the first time. It had *never been performed previously* (except under the name “burnt offering”). To repeat: There was no sin offering earlier *as a sin offering*. Therefore, here in Leviticus 8, God broke down the burnt offering into its component parts, leaving the bare part of the animal as a burnt offering by itself, as God’s acceptance of the sacrifice. The sin offering canceled or covered sin. In the antitype, God’s acceptance of the peace offering gives us peace with Him, and He with us, because we have taken the required steps. (Of course the service of Leviticus 1 was performed later than Leviticus 8.)

The sin offering was first offered in Leviticus 8, with details being given, and the burnt offering was kept separate. The animal for the burnt offering was cut into component parts for the first time, for the earlier Passover lamb was kept whole. And that detail brings up another point. Over the years, what has caused a problem is that we are trying to draw mathematical formulas. We say that a bullock and two rams were offered in Leviticus 8. Then we list the animals in Leviticus 9, followed by those that were offered in Leviticus 16. Those are the mechanics, and it is true that we need a skeletal framework from which to proceed, but when we get emotionally involved in the pictures and understand them and see the beauty, we are better able to remember them.

Leviticus 1 tells about a burnt offering that would take place subsequent to the Day of Atonement, but in that chapter, we learn how God views the burnt offering. In Leviticus 8, we are told that the animal was cut in pieces, but certain other information is not provided. For instance, the first chapter describes the individual’s offering in the days subsequent to the Day of Atonement and subsequent also to the consecration of the priesthood, for an individual could not make an offering until these services had first taken place. God views the burnt offering not as a whole offering but as an offering cut in pieces. “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” (Lev. 1:4). Thus the burnt offering was a *sin offering*, but it was called a burnt offering because it viewed the sin offering from a different perspective. In other words, basically speaking, when an animal was offered, whatever it was called—thank, praise, vow, sin, peace, or burnt offering—it was really *one offering* viewed from *various standpoints*. The *same offering* was viewed as a sin offering; the *same offering* was viewed as a burnt offering of God’s acceptance (and thus His acceptance of the offerer, who is the Christian in the antitype in the Gospel Age). The various offerings are actually different perspectives of *one offering*, thus teaching that the Church has a share in the sin offering. The laying of Aaron’s and his sons’ hands on the head of the animal that was to be offered as a burnt offering pictures The Christ, Head and body

members. Leviticus 1 tells us that the burnt offering included atonement, and the Hebrew *kaphar*, translated “atonement,” is the same root word that is used in Leviticus 23:27,28 on the Day of Atonement: *kippur*.

“And he [Moses] cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.” (Lev. 8:20)

When the ram was cut in pieces, Moses burnt the head. He did not merely lay the head on the fresh-cut wood but laid it on the wood that was already burning. The head was put on the fire first and burnt; the antitypical burning took place at Calvary. Then, one by one, the body members have been assembled and will include the feet members in the near future, so that the entire offering will be viewed as the one offering. Accordingly, “Moses burnt the head, and the pieces, and the fat.”

On page 46 of *Tabernacle Shadows*, Bro. Russell gave a very sweet and interesting observation about the fat, which we will paraphrase: “The fat is the love of our *innermost* being.” The fat, which is *inside* the animal, was extricated, as well as certain organs. To repeat: “The fat, which represents the love of our *innermost* being, *increases the fire* of God’s acceptance.” When fat is put on the fire, the fire increases and smoke goes up, picturing God’s acceptance. Thus our zeal is proportionate to the love of our innermost being. Stated another way, in proportion as we render to God our innermost feelings and devotion, our spontaneity, the “fire,” is increased.

The point is this: Not merely was the high priest robed with glory garments before his sons were clothed with their garments, even their coats, but the sequence means that the robing of Christ with the linen sacrificial garments took place during his earthly ministry. Afterward came the glory vestments. Jesus developed the necessary qualities, the component threads, during his earthly course, and then the finished garment was placed on him *after* he completed his earthly ministry. When he was glorified, he got the breastplate and the ephod of authority. The coat was like a gold-beaded vest, or armor for protection, because the gold metal thread provided a stiffness, and on front was the breastplate of judgment with the 12 jewels. Jesus was destined to be King earlier: “Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass” (Matt. 21:5). And the sign that was affixed to the Cross said, “JESUS OF NAZARETH THE KING OF THE JEWS” (John 19:19). However, he became King in the real sense when he ascended on high and the Father said, “Sit on my right hand” (Heb. 1:13).

The emphasis in Leviticus 8 is on Jesus’ being King *over his Church*. Leviticus 16 pictures the time when Jesus will begin to become King *over the world*. At least four additional pictures show the same event, but Leviticus 16 should satisfy anyone who follows the reasoning represented. The Pastor offered four or five other pictures.

Leviticus 9

Now we come to the ninth chapter of Leviticus.

“And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel.” (Lev. 9:1)

This chapter is to be considered with the seven days of Leviticus 8:33-35. In the antitype, the eighth day follows the completion of the Church, and yet *there are sacrifices*. Isn’t the world going to understand about the meaning of Tabernacle types and shadows, especially the Jews? For centuries Jews offered animals but did not know the significance of the back part from the

front part. Will they forever remain in ignorance because the pictures are spiritual? No, they need—and will receive—understanding too. And they will receive understanding in a very accurate form so that they will say, “How could we have been so foolish? We should have had confidence in God and not have performed the ceremonies so superficially and offered sick and lame animals.” The Israelites did not see the depth of the types—the significance and the sanctity of them.

Instead of the animals representing The Christ in Leviticus 9, there is a separation. For example, consider the sin offering.

“And he [Moses] 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.

“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.” (Lev. 9:2,3)

The “young calf for a sin offering” represents Jesus only, whereas the “kid of the goats for a sin offering” represents the true Church. The next verse mentions peace offerings. Instead of the term “peace offering” in Leviticus 8, the term “ram of consecration” is used. Moreover, the blood of the ram of consecration was put on Aaron’s right ear, his right thumb, and the big toe of his right foot. Then the blood was likewise applied to Aaron’s sons.

“And he [Moses] brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

“And he [Moses] 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 [Moses] 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.” (Lev. 8:22-24)

The right ear, the hearing, represents obedience and hearkening to God’s instruction; it pertains to the mental aspect, to the thinking of the new creature. The right thumb pictures activity in service. Whatsoever our hand finds to do, it should be employed in consecrated activities. The right toe symbolizes our consecrated walk in life, our feet, our moral conduct. We are to “make straight paths” for our feet (Heb. 12:13).

Now we will give an overall view. In the Kingdom, the world will see the significance of the sacrifices. In Leviticus 9, Aaron was wearing the robes of glory and beauty. In this same chapter, Moses and Aaron went through the performance, and they were told that God would appear sometime that day. The primary lesson for the world is to see Jesus as the Redeemer. This is a *separate* lesson without the Church being mixed into the picture. For the same reason, less emphasis should be placed on the Church’s share in the sin offering at the time of the Memorial because it is a Memorial of *Jesus’* death, not our death. Jesus even said, “This is *my* blood of the new testament, which is shed for many for the remission of sins” (Matt. 26:28). Not only is the blood of the New Covenant for the world in the future, but it is for *our* sins too. In the Kingdom, Jesus’ life and ministry will be portrayed so that mankind will see what actually happened in his life and how he was faithful to God. At the head of the list, and separate, will be the sin offering and the burnt offering so that all glory will be given to God and to His honored Son. Then, next, will come the honor to the Little Flock, who will be given

due recognition and respect—but secondary.

In Leviticus 8, Moses was the active agent in the entire chapter. He did everything. The fact that Aaron did nothing except to obey shows it is *Jehovah's* plan that is being carried out. God even planned Jesus' death, for Jesus was the Lamb slain before the foundation of the earth (Rev. 13:8). However, in Leviticus 9, Aaron was the active agent, and in the Kingdom Age, Jesus will be the active one. It will be *Jesus' day*, the “day of *Christ*” (Phil. 1:10; 2:16).

God's Glory Revealed

The end of Leviticus 9 tells that a fire will come down from heaven and consume the burnt offering.

“And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.” (Lev. 9:24)

The fulfillment of this verse will take place *at the end* of the Kingdom Age rather than at the beginning. It is true that the Scriptures show the inauguration of the Kingdom will be dramatic in the rescue of Jacob and the appearance of the Ancient Worthies, but the end of the Kingdom Age will also be very dramatic. Notice the detail of verse 24—that *all* of the congregation are to see the manifestation.

In the beginning of the age, when the Kingdom is set up, the great majority of mankind will still be in the tomb. Only the living dead will see the inauguration of the Kingdom, for the dead dead will be asleep until raised generation by generation going back to Adam. Therefore, God's glory cannot appear until the end of the Kingdom Age and the end of the performance of all the antitypical services. How do we know that? Notice the animals that were offered: a sin offering, a burnt offering, and a peace offering. But notice also the *progression* of the offerings: baby animals, intermediate animals, and mature animals.

“And he [Moses] 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.

“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.” (Lev. 9:2,3)

The animals were, first, “a young calf” for a sin offering and later “a kid of the goats” for a sin offering. Thus a *young* calf and a *kid* of the goats (a baby of the first year) were the sin offerings. The burnt offerings were “a calf and a lamb, both of the first year, without blemish.” The reason the kid of the goats was accepted as a sin offering is that God had already accepted the young calf of verse 2 as a sin offering and the calf of verse 3 as a burnt offering, both representing Jesus. The lamb for a burnt offering represented the Church.

Now notice the difference in the peace offering.

“Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat [meal] offering mingled with oil: for today the LORD will appear unto you.” (Lev. 9:4)

The first part of the peace offering was an ox, a *mature* bull, which represented Christ (see the Revised Standard). The second part of the peace offering was a ram, which pictured the

Church. Thus we see a progression of development and revealment during the Kingdom Age, which will precede God's glory being manifested at the end. When all of the details are considered, including the fact not only that the *entire* congregation saw God's glory but also that it was *necessary* for them to see it, the antitype would have to take place at the *end* of the Kingdom Age. This corresponds to a fulfillment of the song of Moses and the Lamb pictured in Exodus 15:4; namely, the reward of the righteous and the destruction of the wicked Pharaoh (Satan), his chariots (the various agencies he employs), and his host of followers—when God's judgments are made fully manifest (Rev. 15:4; 20:7-10; Matt. 25:34,41).

Leviticus 8 and 9

Discourse by Bro. Frank Shallieu in 2003

We will begin with a quick review of Leviticus 8, which dealt with the consecration of the priesthood, a service that took seven days. Leviticus 9, a new service, began on the next day, the eighth day. Leviticus 8 is a startling chapter in that Moses did everything with the exception that Aaron had to boil the meat in order to prepare his own food. For the seven days, he and his sons had to eat what was provided for them, namely, the remaining meat of the ram of consecration and the unleavened bread. Not only did Moses *do* everything when he brought the animals, Aaron, and the four sons into the Tabernacle Court, but also he *provided* everything. What is the reason? Leviticus 8 honors God above all. Even Aaron was in a very submissive mode, for he obediently followed Moses and allowed Moses to wash and clothe him. Wearing only knickers, Aaron was bare from the waist up and from the knees down, and Moses did the menial work.

After the washing of Aaron and his sons and the clothing of Aaron—that is, before the sons were clothed—Moses took the holy anointing oil and did several anointings. Meanwhile, Aaron and his sons were standing there. First, Moses went into the Tabernacle and anointed everything in the interior. He anointed the Ark of the Covenant in the Most Holy and the Incense Altar, the Candlestick, and the Table of Shewbread in the Holy, and then he came out and anointed the exterior furniture—the Brazen Altar seven times and the Laver and its foot. The “foot” was like an attached saucer in which the priests washed their feet, but on this occasion, Moses did the washing (Lev. 8:11). Then Moses poured holy anointing oil on Aaron’s head and anointed him, thus doing a sanctifying work.

The next activity was the clothing of Aaron’s four sons. Moses put coats, girdles, and bonnets on each of them. While all these activities were going on, the nation was gathered at the gate of the Court to witness what was happening.

Lev. 8:14 And he [Moses] 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.

Lev. 8:15 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.

Lev. 8:16 And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.

Lev. 8:17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

Beginning with verse 14, Moses started another type of ceremony, which involved three animals: a bullock (a young male calf) for a sin offering, a ram for a burnt offering, and a ram for consecration. The people would have been startled as this drama kept unfolding, but God wanted it to be witnessed. For various reasons, Moses represented God in Leviticus 8. Not only did Aaron and his sons obediently and submissively follow Moses, but they were very passive throughout Leviticus 8, allowing Moses to wash them, for example. (In contrast, we think of Peter, who did not want the Lord to wash even his feet.)

Moses also brought a basket containing three different varieties of unleavened bread (Lev. 8:2,26). One kind was little loaves of plain unleavened bread representing justification. Paul

said, “The just shall *live* by faith,” for consecration is a *continuing* act (Rom. 1:17). The next kind of unleavened bread was cakes in which oil (the Holy Spirit) was mixed in with the flour, representing sanctification, the spirit of both separation from the world and activity in the Lord’s service. The third kind of unleavened bread was wafers anointed externally with oil. This thin type of bread represented the *hope* of glorification. The receiving of the Holy Spirit at consecration is like a foretaste on this side of the veil, a down payment of a future attainment. If we progress in maturity in Christ, we add the hope of glorification to our faith. This hope is *real*; it is *justifiable*, for it is some kind of recognition by God that we are worthy of being of the Little Flock rather than of the Great Company. That hope is there for us to feed on, and if we have the real hope that is proper, it “maketh not ashamed,” for we will be glorified (Rom. 5:5). If, on the other hand, we end up in the Great Company, there will be momentary shame and disappointment that we did not make our calling and election sure, as shown in the Parable of the Wise and Foolish Virgins when the foolish virgins knocked on the door and were told by Jesus, “I know you not” (Matt. 25:11,12). The Little Flock will already be complete when the foolish virgins have this experience.

God provides the basket with the three kinds of unleavened bread, or food, that instill and develop faith, hope, and love. Faith and sanctification, mingled with hope, produce love. The Apostle John said, “Every man that hath this hope in him *purifieth* himself” (1 John 3:3). Such Christians will not be ashamed. Paul’s epistles encourage and help us to think optimistically about winning the race. For example, he said, “Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain” (1 Cor. 9:24). The race requires effort, but God provides the food. The Bible is *His* Word, and He is the predominant figure in Leviticus 8. To *God* be the glory, and He will not give that glory to anyone else (Isa. 42:8). Paul spoke a lot about Jesus—how wonderful he is and how much we need the redemption he provided—but he was very careful to give God the recognition first, for God is the *Father* of our Lord Jesus Christ. In the picture with Pharaoh, Joseph rode in the second chariot, but the throne was Pharaoh’s.

With *all three* animals, Aaron and his sons obediently, according to instruction, laid their hands on the head (Lev. 8:14,18,22). This action was saying in effect, “This animal represents us”; that is, it represented the high priest (Jesus) and the underpriests (the Church). In Leviticus 8, therefore, each of the three animals represented The Christ.

In another sense too, the three animals represented The Christ, for each animal pictured the death, sacrifice, and crucifixion (literal or figurative) of The Christ throughout the Gospel Age. In order for the young calf to be slain, for example, it needed a head (picturing Jesus) and a body (picturing the body members). As we read about the three animals, each one, in turn, goes down through the age and shows a different aspect of development. Therefore, the animals—the sin offering, the burnt offering, and the ram of consecration—were the *same* sacrifice but viewed from three *different* standpoints. The animals represented The Christ (Jesus and the Church) laying down their lives. As the Head, Jesus started by taking up the Cross, and we try to follow in his footsteps, the principle being “no cross, no crown.”

When the Father saw the Son on the Cross, He had empathy, but once Jesus died faithfully, we can imagine the great pleasure He had. Indeed Jesus’ trying to the uttermost extremity and being faithful brought joy to the Father. With regard to the body members, Psalm 116:15 says, “Precious in the sight of the LORD is the death of his saints.” Wouldn’t the Father be very satisfied in seeing the saints prove faithful? He is sensitive when someone casts an aspersion on any of the Little Flock—it is like touching the “apple of his eye” (Zech. 2:8). Nevertheless, He is the God of all patience and long-suffering. When He once sees that faithfulness sealed—when a person is tried, proven, and crystallized in faithfulness—He is very satisfied, but of course the

real joy will not come until the resurrection change.

When the bullock of the sin offering was offered, its blood was not brought into the Tabernacle at all; it was not brought into either the Holy or the Most Holy. Instead part of the blood ended up on the four horns of the Brazen Altar, and the remainder was poured at the bottom of the altar. Under each of the four horns was a receptacle for collecting the blood that ran down so that it could be used later for another purpose.

All the vital organs of the bullock sin offering—the caul above the liver, the fat, and the two kidneys—were burnt on the Brazen Altar in the Court, and the rest of the animal was taken outside and burnt without the camp. Moreover, Moses continued to do all the servile work: killing the bullock, skinning it, removing the vital organs, etc. What is the signification? The Divine Plan is *God's* thinking. The representation and actions by Moses show that God was deeply immersed in making the Divine Plan. Moses even carried the hide, hooves, and dung of the bullock outside the camp. The people who were watching continued to be startled.

Lev. 8:18 And he brought the ram for the burnt offering; and Aaron and his sons laid their hands upon the head of the ram.

Lev. 8:19 And he killed it; and Moses sprinkled the blood upon the altar round about.

Lev. 8:20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

Lev. 8:21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the LORD; as the LORD commanded Moses.

The ram for the burnt offering was dealt with in the customary manner in that the whole animal was burnt on the altar. Since the account does not mention taking any part of the ram without the camp, we are not to consider that aspect here. However, we believe the animal was flayed so that the hide would not burn on the altar and create a stench. Instead the ram burnt offering had the pleasant odor of cooking food.

Lev. 8:22 And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

Lev. 8:23 And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

Lev. 8:24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

Lev. 8:25 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:

Lev. 8:26 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:

Lev. 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.

Lev. 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.

Lev. 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.

Lev. 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.

Verses 22-30 pertain to the ram of consecration. Aaron and his sons laid their hands on the head of this animal, showing in the antitype that it represented The Christ. Moses put a portion of the blood of the ram on Aaron's right ear, his right thumb, and the big toe of his right foot. Then Moses did the same thing to Aaron's sons. In the antitype, these applications of the blood represented, respectively, hearing the Word, doing service for the Lord, and walking morally in the paths of righteousness. God looks on the will of the Christian, the degree of effort that is being made. The will is sometimes pictured by the reins of the kidneys. The right and left kidneys affect the heart. Accordingly, the will can be considered from the standpoint of either the heart or the head. As a man "thinketh in his heart, so is he" (Prov. 23:7). The heart, which is so much a part of one's being, is the emotional aspect, and the reins of the kidneys are a person's determination to do God's will. Therefore, the right ear, the right thumb, and the big toe of the right foot are three different aspects of the same thing—our purpose or effort in trying to please God.

Next, Moses took the external fat, the rump, the right shoulder, the choice organs, the fat of the innards, and each of the three kinds of bread for a wave offering and burnt them on the altar. Again we will emphasize that Moses did everything, while Aaron was submissive and obedient. In the wave offering, for example, Moses first put the component parts on the right shoulder, which served as a tray. Then he placed the right shoulder, etc., on Aaron's hands and assisted in waving the offering. Moses did likewise with Aaron's sons.

Notice that the blood was not brought into the Holy or the Most Holy in either Leviticus 8 or Leviticus 9, yet the animal had to be burnt without the camp. This exception to the procedure in Leviticus 16 was intentional on God's part, so it should be noted, but what was the reason? Since the emphasis in Leviticus 8 and 9 was not primarily on the suffering of the animals, taking their blood into the Tabernacle would have distracted from what Moses was doing. Moses, who represents God, was visible throughout the ceremony and was the center of attention. The point is that it is *God's plan*; He planned the Ransom. What did Jesus say at Jordan? "I come ... to do thy will, O God" (Heb. 10:7). Jesus also said, "A body hast thou prepared me" (Heb. 10:5). Not only did God transfer the Logos from an angelic spirit being to a human being down here, but also He prepares a body for us in the sense that He provides a covering, the robe of Christ's righteousness, for the vessel we were born with so that it is acceptable. Accordingly, the goat on the altar was justified by the previous sacrifice of the bullock.

Lev. 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.

Lev. 8:32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

For the seven days of the ceremony, Aaron and his sons ate the remainder of the ram of consecration, which was boiled, along with the leftover unleavened bread. Whatever was left of the meat and the bread at the end of the seven days was then burned with fire on the altar. Similarly, whatever remained of the Passover lamb was burned (Exod. 12:10). Jesus said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). Many Scriptures are intertwined, and the tremendous detail all harmonizes. The Bible is like an orchestra in which 20 or 30 instruments play beautifully without one discordant note. The same is true of God's prophecies and types. They are very intricate, but they do not contradict. If they *seem* to contradict, there is a further explanation.

Lev. 8:33 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.

Lev. 8:34 As he hath done this day, so the LORD hath commanded to do, to make an atonement for you.

Lev. 8:35 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.

Lev. 8:36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

Aaron and his sons were to stay in the Court for all seven days. If they went out the gate into the public domain, the penalty was death. It is interesting that the anointed high priest in his garments of glory and beauty had to stay within the confines of the Court for those seven days, which picture the seven stages of the Gospel Age. The emphasis is that Jesus' concentration of works is on behalf of the antitypical priesthood. Only on rare occasions does he deal with the world in the present age. One such occasion was the stopping of the French Revolution, for Satan wanted to abort and preempt God's plan at that time. A mastermind, Satan is quite knowledgeable, for he has been observing and listening. We think the guardian angels keep a buffer zone around the consecrated at meetings to prevent unholy contamination. However, when they go out into the world, Satan hears conversations, and he has been listening for thousands of years, in both Old and New Testament times. He tries to do mischief as best he can, but God, with His omniscient understanding, overrules anything that would interfere with His plan.

Leviticus 9

Leviticus 9 is a completely different arrangement, for here Aaron did all the work. Only at the end of the chapter did Moses show up when he and Aaron came out to bless the people before fire came down. In the "eighth day," the Kingdom Age, Jesus will be at the forefront of the activity and dominate the scene. Thus God is first honored in Leviticus 8, and then the Son is honored in Leviticus 9. These details become apparent as we back off rather than go verse by verse, although, of course, both views are very helpful. When we back off, we ask, "What is the purpose? What is the primary lesson God is teaching?" God wishes to teach us principles.

Not only is there a sin offering in Leviticus 9, but a kid of the goats enters the picture (verse 3). There is no goat in Leviticus 8, one goat in Leviticus 9, and two goats in Leviticus 16. The kid of the goats represents the Church. What is different about Leviticus 9 is that instead of each

animal picturing The Christ, an animal is either just Christ or only the Church, and Aaron is the actor.

The sin offering brought by Aaron in chapter 9 had efficacy for the atonement of sin of both himself and the people, whereas the goat was the sin offering for the people. The goat was the offering *of the people for the people* because in the antitype God calls His saints out of the world; that is, out of the people, He draws individuals who end up in the Court as the goat.

In Leviticus 9, seven animals were offered, whereas only three were offered in Leviticus 8. In addition to sin and burnt offerings, there was a peace offering in Leviticus 9. What is the representation? Of course the young calf for a sin offering represented Jesus himself, and the ram that was associated with the young calf also represented him (verse 2). Thus Jesus is both the sin offering and the burnt offering, yet the wording seems somewhat strange at first: “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 [goat] offering of the people, and make an atonement *for them*” (verse 7). In other words, the bullock was a sin offering *for Aaron and the people*, and the goat was a sin offering *for the people*. How beautifully the type shows the antitype! Jesus was the ransom price that makes available the justification of the Church in the Gospel Age and also the world in the Kingdom Age. He was the corresponding price for the cancellation of Adamic sin. As Bro. Anton Frey said, there is a spiritual transfusion. The blood of the bullock goes into the goat, making the goat a sin offering for the people. Stated another way, in connection with the Tabernacle sacrifices, Jesus’ blood is in our blood, and that combination shares in the sin offering.

We explain the Church’s share in the sin offering another way. The ransom that Jesus provided is thoroughly sufficient, but God put the ransom in a box. If that box is not accepted, the world will not get what is in the box. Moreover, if the ransom is removed from the box, the box is empty and worthless. Inherently, then, the box can do nothing by itself, but because the ransom is in that box, or setup—because God has arranged for the Church to be associated with Christ in the sin-offering process—that is the package. Therefore, a person has to take the package as it is, and if he refuses the package, he is theoretically refusing what is in the package. We like this box illustration because it emphasizes the fact that when the ransom is in the box, it is a gift box, but if the ransom is missing, the box is worthless.

We will briefly consider the peace offering. Although the peace offering is the same sacrifice as the sin and the burnt offerings, it is the *benefit*, or the *effect*, of that sacrifice. The burnt offering, which pleases God, shows that He has accepted us, but with the peace offering, we *feel* that effect. The burnt offering shows that God is satisfied with the sin offering, so He can now deal with us, but the peace offering brings us God’s peace, which surpasses human understanding (Phil. 4:7).

With the peace offerings, the age of the animals changes. The *young* calf for the sin offering represented Jesus in the prime of his life. He was a young man when he died, being abruptly “cut off out of the land of the living” at age 33 1/2 (Isa. 53:8). And the kid of the goats for the sin offering was a *young* goat. Even if some of the consecrated live to be 100 years old, that is nothing from the standpoint of eternity, so all of our lives are short and like a dream in the night. In contrast, the peace offerings were *mature* animals: “a bullock and a ram for peace offerings, to sacrifice before the LORD” (Lev. 9:4). Here the word “bullock” is the Hebrew *shor*, meaning a *mature* bull, a full-grown animal. Before consecration, we were in the world, lost in sin and depravity, but we found a way out when God showed us a new way through Christ. As a result, we came into the truth, and we praised God with joy as we tried to witness to everyone we knew to share our delight. However, after a while, we sobered up because we

realized that people were not much interested. In other words, as we mature in the Christian life, a peace or tranquillity comes to us through experience, and we begin to view matters from a different perspective. And that is what the Lord is looking for—the stature of the fullness of a man (Eph. 4:13). Of course that “man” is a copy of Jesus, and we are in the body of Christ.

What we are trying to say is that in chapter 8, God is first. He is at the top of the chain of command, and Jesus is next. Jesus will be used not just in the Gospel Age and the Kingdom Age but in the worlds beyond. God has selected Jesus to be His right-hand man, and we can be associated with Jesus if we are faithful. What a mind-boggling concept! Imagine the joy if we are considered worthy of attaining to that calling! We would be overwhelmed with appreciation that God had called us out of the mire of sin down here. After consecration, even in old age, we still have problems and realize how far short we are from perfection. Thank God, there is provision for the forgiveness of sin, for sin abides with us from day to day as we respond properly to the Lord’s leadings.

Leviticus 8, 9, and 16

Discourse by Bro. Frank Shallieu in 1979

Of the three chapters, the offerings of Leviticus 8 are the easiest to remember because there were just three animals in a simple service: a bullock and two rams. We will not study verse by verse at this time, but we will try to cover the subject from certain standpoints. Therefore, we will pass quickly over some points and deliberate more slowly on other points.

Aaron and his sons were instructed by Moses, who, at the commandment of the Lord, had the congregation of Israel gather at the front of the Tabernacle to witness the spectacle of the beginning of the consecration of the priesthood, which lasted for seven days. Of course the people did not stand there for all seven days, but they were on hand for the inauguration in the first day of the service. First, Moses was to bring Aaron and his sons, their priestly clothing, three animals (a bullock and two rams), a basket of unleavened bread, and some anointing oil. Then the ceremony commenced. In other words, before any other sacrifices could be offered, a ceremony had to take place where Aaron and his sons were washed and clothed publicly by Moses before the congregation.

The main distinction between Leviticus 8 and 9 is that in the eighth chapter, Moses did all the action as the leading figure. In the ninth chapter, which took place on the eighth day, the day following the seven-day ceremony of Leviticus 8, Aaron was the chief actor.

Lev. 8:1 And the LORD spake unto Moses, saying,

Lev. 8:2 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;

Lev. 8:3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

Lev. 8:4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

Lev. 8:5 And Moses said unto the congregation, This is the thing which the LORD commanded to be done.

Lev. 8:6 And Moses brought Aaron and his sons, and washed them with water.

Lev. 8:7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

Lev. 8:8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

Lev. 8:9 And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

Lev. 8:10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

Lev. 8:11 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.

Moses washed Aaron and his sons and then clothed Aaron in garments of glory and beauty. Next came the anointing, but instead of anointing Aaron immediately with the holy anointing oil, Moses first had to anoint the Tabernacle and all furniture. By reading Exodus 29 and 30, we get an insight into certain activities that took place in Leviticus 8. In fact, a careful comparison of these chapters helps us to glean much information. For example, Exodus 30:26-28 states that Moses' anointing of the Tabernacle included the Ark of the Testimony, the Table of Shewbread, the Candlestick, the Incense Altar, and all the vessels and utensils. Then came the anointing of the Brazen Altar in the Court and the Laver and its "foot," that is, the reservoir above and the saucer underneath in which the priests washed their feet.

Lev. 8:12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

Lev. 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.

After anointing the Tabernacle, etc., Moses anointed the high priest. This sequence shows that God had a plan *first*, that is, before He introduced Jesus into the program. God had certain objectives in mind that could not take place in Old Testament times, but once Jesus was on the scene down here, the Tabernacle, as spiritual symbolism, could start to apply. God blessed His program, assuring its success by anointing Jesus as the High Priest at the start of his earthly ministry at Jordan.

Moses anointed the high priest by pouring the anointing oil on Aaron's head in abundance. However, he saved a little of the oil for use later on (Lev. 8:30). Aaron's sons were not individually anointed, for they were anointed in Aaron, just as the consecrated of the Gospel Age are anointed in Jesus, the Head. When Aaron died, and a new high priest came on the scene as the successor, this ceremony of Leviticus 8 was repeated in part, including the pouring of the holy anointing oil on the new high priest's head.

Next, Moses began to clothe Aaron's four sons, who had been standing around in plain undergarments, as it were. He put coats, girdles, and bonnets on them.

Chapter 8 emphasizes the primacy of Christ. Jehovah, as represented in Moses and in harmony with the declared Word, specifically the Old Testament, exalted Aaron, a picture of Jesus, to be head and shoulders above the others. Aaron was treated separately and anointed to the office of high priest. The sons' being clothed later shows that the first act was complete in Christ; it was finished before God dealt with the Church as underpriests.

Lev. 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.

Lev. 8:15 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.

Lev. 8:16 And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.

Lev. 8:17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without

the camp; as the LORD commanded Moses.

Starting with the bullock, the three animals were dealt with next: the bullock for a sin offering, the ram for a burnt offering, and the ram of consecration. Why was a sin offering needed for the consecration of the priesthood? The account tells us that Aaron and his sons, the priesthood, collectively laid their hands on the head of each animal to signify that the animals represented The Christ, Head and body members together. Therefore, when these animals were offered, we are not to think of Jesus separately, for Jesus and the Church were all represented in the offerings.

Since the bullock was a *sin* offering, Moses used his finger to put its blood on the horns of the Brazen Altar, consecrating it in a specialized sense. If this animal represented the priesthood (plural), then the blood which consecrated the altar was the blood of The Christ, and that blood will be used later for the world. Therefore, even though chapter 8 does not teach the Church's share in the sin offering in the normal sense of the word like Leviticus 16, that doctrine is there, for it is shown in connection with the use of the blood of the bullock sin offering.

Notice what was burnt on the Brazen Altar: the fat on the innards, the caul (or appendage) above the liver, and the two kidneys and their fat. These choice parts were consumed on the altar, but the main part of the bullock—that is, the body (the flesh), the hide, and the dung—was burnt without the camp. This treatment of the bullock represents what is shown in Leviticus 16 by two separate animals, a bullock and the Lord's goat, being burned without the camp (Lev. 16:27). As the Apostle Paul said of the Church, "Let us go forth therefore unto him [Jesus] without the camp, bearing his reproach" (Heb. 13:13). As shown by the bullock in Leviticus 8 and by the bullock and the Lord's goat in Leviticus 16, the fat of *The Christ* was offered on the Brazen Altar, the blood of *The Christ* was applied to the Mercy Seat, and the carcass and flesh of *The Christ* were burnt outside the camp.

Lev. 8:18 And he brought the ram for the burnt offering; and Aaron and his sons laid their hands upon the head of the ram.

Lev. 8:19 And he killed it; and Moses sprinkled the blood upon the altar round about.

Lev. 8:20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

Lev. 8:21 And he washed the innards 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.

Next came the ram for the burnt offering, which also represented The Christ. The ram was killed, and its blood was sprinkled on the Brazen Altar, but additionally in this case, the ram was cut into pieces; it was segmented. The innards and the legs were washed by Moses, the legs being the parts of the ram that touched the earth. Then the parts were pieced together on the altar and laid to the head into one common-union sacrifice called the "burnt offering," which showed the *oneness* of the body with Christ. This offering was *completely* burnt on the altar; it was *wholly* consumed.

Lev. 8:22 And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

Lev. 8:23 And he slew it; and Moses took of the blood of it, and put it upon the tip of

Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

Lev. 8:24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

The ram of consecration was the third and last animal. Of the blood that was taken from this animal, some was put on the tip of Aaron's right ear, the thumb of his right hand, and the big toe of his right foot, and then the process was repeated with his sons. If we compare these verses with the account in Exodus 29, it would seem that Moses put blood on the tip of Aaron's right ear and then went to the underpriests and put blood on the tip of their right ear, but that is not correct. The thought is that what was done to Aaron was also done to his sons. Exodus 29 is instruction, and Leviticus 8 is how the procedure was performed.

Each application of blood was put on the *right* side of the body: the right ear, the right thumb, the right big toe. These body parts were emblematic of the whole; that is, the ear was emblematic of the head, the intelligence, the thinking, the intellect, and the hearing. The thumb, being representative of the hand, pictured activity and service. The right big toe was symbolic of the whole foot, that is, one's conduct and walk. 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." Being in the world, we have to provide things decent and honest in the sight of men by earning a living, but our main endeavor in life is listening for instruction from God in His Word and meditating on the Scriptures. Hence our vocation should be our consecration—religious activity and service. The right foot should be walking in spiritual paths. With regard to secular work, the Lord is merciful, for He realizes, for instance, that if we are married, we have certain obligations to the family such as earning a livelihood. Thus the right side of the body shows that the main thrust of our activity is in the Lord's service. After Moses applied the blood in this manner, the remainder was sprinkled on the altar.

Lev. 8:25 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:

Lev. 8:26 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:

Lev. 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.

Lev. 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.

Lev. 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.

The external fat, the rump, the fat on the innards, the caul above the liver, the two kidneys with their fat, and the right shoulder of the ram of consecration were burnt on the altar similar to parts of the bullock except that more detail is provided here. However, before the burning on the altar, a ceremony took place. The ram of consecration had to be prepared—it was skinned

and the organs, rump, and right shoulder were removed. Incidentally, the “right shoulder” was the right thigh, or leg (see the RSV). The thigh was fairly heavy, so the smaller pieces were put on top, as if the thigh were a platter. In addition, three cakes were taken from the basket of unleavened bread and placed on the right thigh: an unleavened cake, a cake of oiled bread, and a wafer. Then Moses went over and put everything on Aaron’s hands and assisted in waving the offering “before the LORD.” Accordingly, the Father assisted Jesus in his walk down here. As marvelous as Jesus was in his perfection, courage, and individuality, he needed assistance from on high to make his calling and election sure. Next, Aaron laid the right thigh and the parts on the sons’ hands and assisted them in the wave offering. Again this was the same offering but from a different perspective, showing the *oneness* of The Christ in connection with the acceptance of their consecration. Moses took the right thigh and the organs, etc., from off the sons’ hands and burnt them on the altar.

The breast of the ram of consecration was treated separately, for it was Moses’ part; that is, it was representatively God’s part, picturing our affections. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind” (Luke 10:27). Spiritually speaking, the breast was the choicest flesh part of the animal, and so, our devotion, love, and admiration are the Father’s part.

The right thigh was burnt on the altar. Exodus 29:27,28 seems to say that the right thigh was given back to Aaron to eat, but that reference was to the peace offerings of the people. With peace offerings, the right thigh could be eaten, but with the consecration of the priesthood, the right thigh was burned on the altar along with the fat, kidneys, etc.

Exodus 29 covers more than just the ceremony of the consecration of the priesthood. When the smaller parts of an animal were waved, they were called a “wave offering.” Many offerings in the Old Testament were done separately and a little differently than those in Leviticus 8. When the large part of an animal was waved, it was called a “heave offering” because more strength was required to hold it up. Based on the original wave offering, we see the custom today that some Jews pray with a back-and-forth motion. The current practice is a corruption, for it is based on a reality that was different from the custom of today.

Lev. 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.

Another anointing took place when Moses mixed some of the holy anointing oil with some of the remaining blood on the Brazen Altar. The blood of the bullock sin offering that was put on the horns of the Brazen Altar earlier ran into cups, or bowls (Lev. 8:15). Now some of that previously collected blood was mixed with the anointing oil, and the mixture was sprinkled on Aaron and his garments and then on the sons and their garments to sanctify them. The mixture was for the skin of the priesthood as well as their clothes. Stated another way, the mixture had to go on both the bodies and the garments of Aaron and his sons.

The whole nation was representatively witnessing this very strange procedure. Imagine being Aaron or his sons and getting doused with blood and oil on their garments, which were mostly linen. Nevertheless, the symbolic explanation is very beautiful.

The world does not appreciate the sacrifices of the Old Testament. To the people, the sacrifices do not make sense, and they seem barbarous and bloody. Even most Christians dislike the sacrifices because they do not understand the reason God inaugurated them. However, if we

find fault with the sacrifices back there, we are finding fault with *God Himself*, for *He* originated these services. Therefore, in looking at the services, we should erase from our mind any thought of barbarity or bloodiness, for in them God has meaningful lessons.

Lev. 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.

Aaron and his sons could not eat the flesh of the sin offering because the flesh, hide, and dung were burnt without the camp, and the fat and organs were burnt on the altar. Nor could they eat the ram of burnt offering because it was wholly consumed on the altar. Therefore, only some of the flesh of the ram of consecration remained. The right thigh and the rump, fat, kidneys, etc., were burnt on the altar, and the wave breast was given to Moses. Then the remainder of the ram of consecration was boiled, and Aaron and his sons could eat it. The representation is that The Christ feeds on the ram of consecration.

When we consecrate, God makes us stewards. We give Him our restitutionary rights, and He returns them to us as stewards. Part of our time is employed in obtaining the necessities of life, not in religious service, but the *choice* part, the *main* part, of our time, which is devoted to God, is represented by the choice organs—the inner parts, the kidneys, and the fat (picturing our zeal). God is reasonable; hence our service is reasonable. The main thrust of our service is devoted to the Lord. We do to the utmost what we can for the Lord, but He knows there are things we cannot fully do because of earning a living, earthly mortgages, etc. That part—the part of our life that is not spent in spiritual activities and service—is boiled, not roasted.

In Scripture a boiled sacrifice was the opposite of a roasted sacrifice. For example, the Passover lamb was roasted with fire, whereas the offerings of the world of mankind in the next age are pictured as boiled. The sin offering was also burnt, or roasted, either on the altar or outside the camp. The ram of burnt offering was burnt too, as were parts of the ram of consecration, but the remaining portion of the ram of consecration was boiled and eaten. What was boiled represents that part of the Christian life which the Lord reasonably permits us to use to satisfy the flesh in supplying for our hunger and needs. Of course we are to try to give Him the *best* of our activities and thoughts, as represented by the parts that were consecrated, or set apart. With the ram of consecration, the choice parts were the consecrated parts, and the other parts were boiled.

Studying the ram of consecration gives us a little insight into the reasonableness of the Lord's viewing those who dedicate their lives to Him. The main thing for us to do is to make sure that we are giving Him our *right* side, not the left. One of the chief lessons is that our choicest time, effort, and expense are the Lord's. The ram of consecration is designed to show how the Christian should live.

Lev. 8:32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

A basket of three kinds of unleavened bread was part of the ceremony of the consecration of the priesthood. The "basket" is the Bible, which contains "unleavened bread" in three different forms. Exodus 29:2,3 reads, "And [take] unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams." Thus there were unleavened loaves of bread; cakes mingled, or mixed, with oil; and wafers anointed with oil. In connection with the ram of consecration, a portion of this bread—a cake of each kind—was consumed in the fire. The rest of the bread was for the priests to feed

on during the seven days of the consecration of the priesthood. The symbolic meaning is that the Lord has a *variety* of truth in His Word. The Israelites thought the manna from heaven was a monotonous diet, but there was variety in the unleavened bread. In the antitype, much has to do with our heart condition as to whether or not we are satisfied with that bread.

First, we will consider the unleavened bread. The Bible contains the unleavened bread of truth, or instruction. What God tells us to do in His Word is instruction, so the commandments are bread. Those instructions are so clear and explicit that one does not have to be Spirit-begotten in order to understand them. For instance, when Jesus came on the scene with his apostles, he made certain statements such as, "If you want to be my disciple, do such and such," and a person did not have to be miraculously enlightened to understand what he was saying. Some are frightened and do not want to know too much because they feel they will be obligated to serve the Lord, but actually, they are not excused at all. They may think that ignorance is bliss, but the very act of turning off and evading instruction is an act of responsibility. Even though there are misconceptions, many in the world generally know the plain instructions, and they realize that the Christian life is very unusual in its dedication to following Jesus. In fact, sometimes the unconsecrated reprimand a Christian, saying in effect, "You call yourself a Christian, so why are you doing that?"

The next type of bread, cakes mixed with oil, represents that part of the Lord's Word where a person needs the Holy Spirit to understand what is being said. An example is dispensational truth, which requires the enlightenment of the Holy Spirit. Paul referred to deeper instructional and doctrinal truths when he said, "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" (Heb. 5:14). The normal milk of the Word is one thing, but meat is where one applies himself. Such truths are spiritually discerned. By obedience and exercise and with maturity comes understanding. Thus the bread mingled with oil—the oil is *internal*—requires the Holy Spirit, for spiritual things can only be spiritually discerned.

The third type of bread was the thin wafer anointed with oil; that is, the oil was *externally* applied. Since a marked portion of the basket of unleavened bread contained these thin wafers and only one wafer was removed for the ceremony of Leviticus 8, this sample represents the *hope* of the Church, which can be realized in the present life. The wafer is not the reality but the foretaste or down payment of things to come. Therefore, the wafers represent the promises of God, such as, "If we suffer [with Jesus], we shall also reign with him" (2 Tim. 2:12). Based on the promises, which are secured with obedience, comes the *hope* of what is to come.

For seven days, Aaron and his sons were to feed on the meat and the bread, the remainder of the ram of consecration and the unleavened bread. Whatever was not eaten at the end of the seven days was burnt so that the offering was *wholly* consumed.

Lev. 8:33 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.

Lev. 8:34 As he hath done this day, so the LORD hath commanded to do, to make an atonement for you.

Lev. 8:35 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.

Lev. 8:36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

For seven days and nights, Aaron and his sons were to abide in the Court of the Tabernacle. They were not allowed to ramble around the world outside. The seven days represent the seven stages of the Gospel Age—Ephesus, Smyrna, Pergamos, etc. (Rev. 2:1,8,12,18; 3:1,7,14). Additional insight is given in Exodus 29:36-38, which tells that on days 2-7, a bullock for a sin offering was offered each day. Therefore, on each of the seven days, a bullock sin offering was consumed.

This eighth chapter very strongly shows how the Lord accepts the body members as part of the whole brotherhood of Christ. Jesus said that he is not ashamed to call “brethren” those who have a similar disposition in laying down their lives (Heb. 2:10-12). Even though there is such a disparity between Jesus and the individuals of the Church, the Heavenly Father reckons the spirit that motivates them as being the same as Jesus’ spirit, or mind, for their limitations lie chiefly in the fact that they were born imperfect and do not have the same capabilities. Therefore, the Father views the whole Christ class as *one*—as a sin offering (the bullock), as a burnt offering, and as a ram of consecration. Stated another way, the high priest and the underpriests were viewed as part and parcel of the same arrangement. Therefore, the Church’s share in the sin offering is clearly pictured in Leviticus 8, not only by the high priest and the underpriests laying their hands on the head of the animal but also by the segmenting of the burnt offering into pieces that were laid to the head.

Lev. 9:1 And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;

On the eighth day, the very next day after the seven days of consecration, there was a manifestation to the people of God’s acceptance of the priesthood (Lev. 9:23,24). Henceforth in the type, the people could bring their offerings to the priesthood, and God would accept their sacrifices. In the antitype at the beginning of the Kingdom, the lesson will come to the world of seeing Jesus’ role. During the Kingdom, Jesus, our Lord and Savior, will be like God to the people. He will be the age-lasting Father, the wonderful Counselor, the mighty God, the Prince of Peace (Isa. 9:6). Mankind will be under the tutelage, or instruction, of Jesus preparatory to being ushered to the Heavenly Father at the end of the Kingdom Age. In this ninth chapter, therefore, the emphasis is on Aaron, the high priest, the chief actor, who represents Jesus.

Lev. 9:2 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.

Lev. 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;

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

Instead of the three animals of the eighth chapter, there were seven animals in Leviticus 9 and five animals in Leviticus 16. These three ceremonies had *radical* differences, but they all taught the same thing. It is like looking at the front and the side of a building. The building is the same, but there are different configurations. Thus Leviticus 8, 9, and 16 are three different views of what has taken place during the Gospel Age, with each chapter magnifying an emphasis or role along a certain line.

Here in Leviticus 9, instead of each animal representing the Head and the body members, as in

Leviticus 8, a separate animal represents Jesus, and another animal represents the Church apart from her Head. Thus the treatment is different. Aaron brought his offerings first: a bullock for a sin offering and a ram for a burnt offering. Both of these offerings were completed before the next offerings were brought. With this separation of offerings, we begin to see a *sequence of events* down through the Gospel Age; that is, the eighth chapter emphasizes how God views the Gospel Age as a whole, and the ninth chapter shows that the age applied first to Jesus, next to the body members, and then to the completion of the age. Therefore, after Aaron finished his sin and burnt offerings, the people brought a kid of the goats for a sin offering and a calf and a lamb for a burnt offering. In other words, with the lamb burnt offering for the goat sin offering, there was an *extra* animal, a calf. It was as though to say, "The calf was added lest the Church get high-minded and think that God views their sacrifice as equal to Christ's sacrifice." The Church's lamb of burnt offering was accepted because a calf, a bullock, *accompanied* it; that is, the bullock made the Church's lamb burnt offering acceptable.

When Aaron brought his two animals, a bullock for a sin offering and a ram for a burnt offering, the bullock represented Jesus, and the ram burnt offering showed God's acceptance of Jesus' personal sacrifice. Stated another way, the ram represented how God used Jesus and his sacrifice. Then, in the next offering, the kid of the goats represented how God views the Church's offering for sin; namely, it showed the Church's share in the sin offering. Moreover, it was called a "sin offering for the people" (Lev. 9:15). But when it came to the burnt offering—how God accepts the Church—the calf, or bullock, was introduced to show that it was necessary for Christ, the Head, to precede the Church. Thus the chief animal was a throwback to show that the Church was accepted because of Christ. Nevertheless, the Lord wants us to know that He views Jesus and the Church as a *united* picture. He views the sacrifice as *one*, but the Church's sacrifice is not equal to Jesus' sacrifice.

Lev. 9:5 And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

Lev. 9:6 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.

Lev. 9:7 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.

To keep us from getting high-minded, God not only put a calf (or bullock) in with the Church's burnt offering, but He said to Aaron through Moses, "Go unto the altar, and offer *thy* sin offering, and *thy* burnt offering, and make an atonement for *thyself*, and for the people: and [then] offer the offering of the people, and make an atonement for them." Here another thought was interjected into the narrative. God was saying that Aaron's offering (the bullock for a sin offering and the ram for a burnt offering) was sufficient to make the atonement. The following is a paraphrase of His words to Aaron: "Offer the offering for yourself [the body members of The Christ] and for the people. Then offer the kid of the goats of the sin offering for the people." In other words, had God so chosen, Christ's sacrifice would have been sufficient for the redemption of all mankind. The Church is in the arrangement purely because God is pleased to allow them to participate. He allows the Church to participate not only in the *fellowship* of the sufferings but even in the *value* of the offering that will cancel the sin of the world. But to show that the intrinsic value is in the Head, God introduced the calf, or bullock, into the burnt offering that accompanied the goat sin offering. Nevertheless, the bullock and the ram of Aaron were sufficient not only for the Church, the body members, but also for the people. Then God said, like an addendum, "Now go ahead and offer the offering of the

people.” Thus God showed not only the oneness but also how He graciously and condescendingly views the Church.

Lev. 9:8 Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself.

Lev. 9:9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar:

Lev. 9:10 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.

Lev. 9:11 And the flesh and the hide he burnt with fire without the camp.

Lev. 9:12 And he slew the burnt offering; and Aaron’s sons presented unto him the blood, which he sprinkled round about upon the altar.

Lev. 9:13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar.

Lev. 9:14 And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar.

Lev. 9:15 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.

Lev. 9:16 And he brought the burnt offering, and offered it according to the manner.

Lev. 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.

Lev. 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,

Lev. 9:19 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:

Lev. 9:20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

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

Lev. 9:22 And 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.

After all the sin and burnt offerings were done, there followed peace offerings of a bullock and a ram. The bullock represented Jesus, and in this case, the ram represented the Church. Thus a separate animal was used for each. Let us go back and review.

Aaron came with his offerings: a bullock for a sin offering on behalf of the body members and

a ram for a burnt offering. The people came with a kid of the goats for the Church's sin offering on behalf of the world. Therefore, *none* of these animals represented The Christ, for the offerings were separate units. The burnt offering that accompanied the goat sin offering was a calf (bullock) and a lamb, but the calf was a separate representation of Jesus, whereas the lamb represented the Church. Now we come to the peace offerings of a bullock and a ram. To repeat, here the bullock represented only Jesus and the benefaction from his personal sacrifice, and the ram pertained to the Church. Therefore, Leviticus 9 is different from Leviticus 8.

Lev. 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.

Lev. 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.

The service of the ninth chapter was performed on the eighth day after the Tabernacle was set up, and it shows the *people's* perspective. They will see that the reason for the delay for the long-promised Kingdom was that God, in His plan, had arranged for Jesus to have fellow heirs and sacrificers. There was to be a body of Christ, a Bride class. Thus the people will realize why it took so long for the benefits of peace to come upon them.

In the antitype, these peace offerings were not the peace of the Church. Jesus said to his followers, "My peace I give unto you," and that is the Christian's peace (John 14:27). However, the peace offerings of Leviticus 9 represent the benefits that will come to the world later, that is, after Jesus' sacrifice (the bullock sin offering) and the Church's sacrifice (the goat sin offering) are complete. The bullock and the ram are together in the peace offerings to show the world's appreciation that a class of 144,000 was developed first, with Jesus as the Head, *before* the benefit of restitution, *their peace*, could come to them. Then mankind will have peace with God and be able to walk up the highway of holiness (Isa. 35:8).

Lev. 16:1 And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;

Lev. 16:2 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.

Lev. 16:3 Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.

Lev. 16:4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

Lev. 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.

Lev. 16:6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

Lev. 16:7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

Lev. 16:8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

Lev. 16:9 And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering.

Lev. 16:10 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.

In Leviticus 16, there are fewer animals than in the ninth chapter, which had seven animals versus only five animals here. The main difference is that Leviticus 16 has *two* kids of the goats. Therefore, the Lord is teaching us step by step. Instead of just the one goat in Leviticus 9 being representative of the Church, there are two goats in Leviticus 16, but the blood of only *one* goat was brought into the Most Holy. The other goat, a “live goat” (verse 20), was sent out into the wilderness. It is as though we are in school where we start with one lesson and then go to a little plateau of understanding. Finally, we get the lesson in Leviticus 16 that not everybody who professes to be of Christ will make the grade as far as sharing with Jesus in his glory and being identified with the sin offering, burnt offering, and peace offering. The Great Company will not be involved in that particular work. However, they will have an atonement work to do of a secondary nature. The atonement work of the Great Company will not be *the* sin of the nation; that is, they will not be involved in the cancellation of Adamic sin. Rather, they will help with the atonement of *individual* errors and iniquities of the people—sins of light that are apart from inherited Adamic weakness.

Because of the time factor, we will omit verses 11-22 and go down to verse 23 regarding Aaron's change of garments.

Lev. 16:23 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:

Lev. 16:24 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.

Lev. 16:25 And the fat of the sin offering shall he burn upon the altar.

Notice that the burnt offering in Leviticus 16 is completely different from the burnt offering in Leviticus 8 and 9. In this chapter, the burnt offering is presented strictly from the world's standpoint, that is, from the order in which the people will understand the truth in the next age. The world does not know what is going on in the Gospel Age. The people do not know who the Lord's people are, and they do not know the divine program. Even though Christians were put to death during the Gospel Age, they were not viewed as such by the world. In fact, they were considered heretics.

While, generally speaking, the people in this country have kind thoughts about the character of Jesus—he was a man of conviction and courage who had wonderful doctrines—they do not see any lasting value. They do not appreciate him as the Savior, as the sin offering for the world, nor do they appreciate the Church. Therefore, not until both Jesus and the Church have been changed from the linen garments of sacrifice to the garments of glory and beauty, and not until

they have come forth after the sin offering is complete, will the people be apprised of the fact that God has approved them and accepted their sacrifice. The people will then know that Jesus and the Church are the new leaders in a new age and that to get back into harmony with God will require going through this channel and recognizing that atonement has been effected through their work.

Lev. 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.

There was a time when I viewed verse 27 as a flashback of what happened earlier in the chapter when the bullock was slain and its blood was brought into the Most Holy and sprinkled seven times on the Mercy Seat. Then Aaron came out, killed the goat, and likewise applied its blood to the Mercy Seat. But actually, the burning of the bullock and the goat sin offerings did not take place until after Aaron changed into the glory garments. The question would be, Why is the burning of these sin-offering animals last? The first thing the people will learn in the Kingdom is that Jesus is the King and the Church is his cabinet. God will figuratively say, "I made them the rulers, and if you want to get life, you will have to obey them, for they speak as my representatives."

The burning of the sin offerings is presented as the last feature of the Day of Atonement to show the time element in the antitype of when it will be *understood*. At this point, the world will understand why these Christians suffered during the Gospel Age and why they were selected to be rulers and priests in the Kingdom Age. The Church will be God's representatives in glory, and the Ancient Worthies will be the human representatives of the Kingdom on earth. Not only will the people have to admit that these rulers have power and authority, but they will need to understand the philosophy behind their selection.

In other words, verse 27 is telling that the people will not appreciate the sufferings of the Church for sin until the very last because they themselves will have to develop in obedience to the rules of the Kingdom in order to understand what happened during the Gospel Age. When people are awakened from the tomb, they will not know everything instantly. The first truth they will hear is that Jesus is the Messiah, and when this individual and that individual are not found, the people will learn that they are in Zion. "And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her" (Psa. 87:5). Knowing what individuals comprise the membership of "Zion" will be a slow process of indoctrination, and understanding why God accepted them will be comprehending the Church's share in the sin offering. The burnt offering is God's manifestation of His acceptance. Fire will come down from heaven and consume the sacrifices in a visual demonstration of that acceptance. But why did He accept the offerings? For what reason? Because this class laid down their lives in God's service as a sin offering during the Gospel Age.

In all other sacrifices, the sin offering is first, so Leviticus 16 is the reverse order. The normal sequence is sin offering, burnt offering, meal offering, and peace offering, but that is not true here, for the actual consumption of the animals will be seen and appreciated last. When the persecutors see what they did to these true Christians, they will be struck with consternation. Since all of this instruction will take time to learn, this aspect comes last in Leviticus 16. The manifestation of the Church in glory, beauty, and power will be done very quickly, but to understand the thinking and the reasoning of God in elevating such a class will take time based on one's development. That is true even with ourselves in the present life. After many years in the truth, we get to understand certain things that troubled us previously.

Therefore, the *appreciation* of the sin offering will be one of the last subjects to be understood in the Kingdom Age—the full depth of the zeal and character of the Church class. The Passover emphasizes Jesus' personal sacrifice, Pentecost emphasizes the Church and its offering, and the Feast of Tabernacles, as well as the preceding Day of Atonement, emphasizes the viewpoint of mankind in the Kingdom.