

A STUDY OF LEVITICUS

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LEVITICUS

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Leviticus is the Book of the Sanctuary. The Book of Sacrifice. IT IS GOD SPEAKING OUT OF THE TABERNACLE TO HIS PEOPLE. The whole book of Leviticus is filled full of the Lord Jesus Christ — as to types and symbols.

Leviticus is the Book of the Priests. The Book in which the Lord Jesus Christ is standing in the shadows.

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The Book of Leviticus — Introduction

The human author is Moses, the time of its writing is during the journey of Israel as they leave the hot furnace of Egypt, through the wilderness journey of 40 years, into the promised land.

The book of Leviticus is the book of the Priesthood, and of the Sacrifice, and of the Sanctuary.

Those who composed the Priesthood were of the tribe of Levi and descendants of Aaron, Moses' brother. The rest of the tribe of Levi were those who God gave to Aaron to help in Israel's worship of Jehovah, the LORD God Almighty.

By the following Scriptures, we learn that God turned away from making the first born of the twelve tribes to be priests.

“And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am (Jehovah) the LORD.” (Numbers 3:12-13)

Aaron and the rest of the tribe of Levi were not to have an inheritance in the Land, for the LORD (Jehovah) was their inheritance.

“And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.”

(Numbers 18:20, 21)

“All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee. And whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat of it. Every thing devoted in Israel shall be thine.” (Numbers 18:12-14)

How did Aaron’s household receive such blessing? By their birth, and the grace of God.

The tribe of Levi was divided into three sections whereby they served the LORD Jehovah. Remember, the Priesthood did come out of Levi, but only from the family of Aaron and his descendants. The three divisions of Levi were Gershon, and Kohath, and Merari.

“And the charge of the sons of Gershon in the tabernacle of the congregation shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation, And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.” (Numbers 3:25, 26)

The charges of the Kohathites were **“...the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.”** (Numbers 3:31)

The third group was the Merarites,

“And under the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto, And the pillars of the court round about, and their sockets, and their pins, and their cords.” (Numbers 3:36, 37)

The Sacrifices

The sacrifices are numerated in the first five chapters of Leviticus. The first three are sweet savor offerings (sacrifices). The last two are non sweet savor offerings.

Sweet Savor

Burnt Offering is the first of the three Savor Offerings which speaks of Dedication.

Meat (or Meal, rather grain) **Offering** was the second of the Sweet Savor offerings and was always offered with the Burnt Offering.

Peace Offerings were the only offerings in which the Offerers could join the priest in its offering and in its eating.

Non Sweet Savor

The first non sweet savor offering was named the **Sin Offering**. The sin offering was for sins committed in ignorance. There were no sacrifices provided by the LORD for a premeditated or planned sin. The sinner who premeditated his sin was slain.

The second non sweet savor offering was the **Trespass Offering**. It was a sin

offering as it was classed as a non sweet savor offering. The trespass was a sin committed against God or a fellow human being. Again we state there were no premeditated and presumptuous sins which could be forgiven. These sins which could be atoned for were sins a person committed in ignorance.

How about the Christian? In his life can he claim the blood of Christ for forgiveness for a premeditated sin? No. What would be the outcome? The penalty for an outright premeditated sin is sense punishment. **“But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.” (I Cor. 11:32)**

The Sanctuary

This was the Tabernacle in which God dwelt among His people. In this tabernacle (or tent), the atonement sacrifices were completed with the High priest taking the blood of a young bull which had been slain at the side of the brazen (or bronze) altar, taken into the Holy of Holies and applied by sprinkling upon the Mercy Seat. Then the high priest went back to the brazen (bronze) altar and there cast lots upon two he goats. The he goat upon which the lots fell was slain at the altar, and its blood was poured at the base of the bronze altar. Then the high priest took some of the remaining blood into the Holy of Holies and sprinkled it upon the mercy seat. The goat which was spared was then taken into the desert and set free. These two goats, one slain and the other let loose, speak of the death, burial, and resurrection of Christ.

The pattern of the Tabernacle was given to Moses on Mt. Sinai. Then men chosen by God and filled with His wisdom followed those instructions and completed the outside of the beautiful sanctuary.

This Tabernacle stood for about five hundred years, from Moses to David and Solomon. The plans of the Temple that Solomon was to follow, even to the weight in gold of each piece of furniture, from the dishes to the Altar of Incense was revealed by God to David. What held in sacrificial offerings of Moses' time stood during the time of Solomon's temple.

Solomon's temple was destroyed by Nebuchadnezzar King of Babylon in about 586 B.C. After the Babylonian captivity of seventy years as prophesied by Jeremiah (25:9-11), Zerubbabel built his temple which stood for about 400 years and was replaced by Herod's temple.

Zerubbabel's temple stood for many years until Herod's temple was built. It (Herod's temple) was 46 years being built at the time of Jesus. Herod's temple stood for at least 116 years, being destroyed by Titus in 70 A.D. Israel has had no temple for 2000 years. Herod's temple shall be rebuilt and standing when the 70th Week of Daniel begins.

At the time of the Lord Jesus, Israel was in the land, and Herod's temple was standing. The Lord Jesus fulfilled the 69th Week of Daniel in His death, burial, resurrection, and ascension. Two thousand years have expired separating the 69th Week of Daniel from the 70th Week, and what was existing at the end of the 69th Week shall be existing at the beginning of the 70th week of Daniel.

Israel was in the land.

Herod's temple was standing.

Israel is now back in the land after being separated from the land for 1850 years.

Herod's temple shall be built just before the 70th week begins. It is possible for the readers of this book to be living when Herod's temple shall be rebuilt.

Yes, we do mean the Rapture of the Church is very near when we, the Body of Christ, are gathered together unto our adorable Lord Jesus.

Leviticus

This book pictures a Holy God dealing with His people in a Holy manner, that as they are a separate people, they (Israel) should live a holy life. The word Holiness is the key word of Leviticus occurring 87 times.

As we study this glorious book, we find that the first ten chapters deal in laws relating to the Sacrifices demanded by Jehovah (LORD).

Chapter 1

Verses 1 - 9

We point out that the offerings were composed of the sweet savor and the non-sweet savor offerings. There were five offerings all together — three sweet savor and two non-sweet savor. All were sacred and demanded by God. The first three offerings were the fellowship between the offerer and his God, while the last two (non-sweet savor) had to do with the offering for the believer to offer to his God to reestablish fellowship with God which was destroyed by sin.

The first offering was the Burnt Offering. Now Israel was not a stranger to this offering for all of the offerings of Israel and the world up to the time of Moses were Burnt Offerings. We find that Cain and Abel offered burnt offerings (Genesis 4:3, 4). Jacob offered a sacrifice on the mount (Genesis 31:54).

There were no sin offerings until the law of God was given. Sin was certainly in the world, but God says "for unto the law sin was in the world: but sin is not imputed (put to one's account) when there is no law" (Romans 5:13). "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression" they didn't commit the same sin as Adam. Then why did they die? Adam's transgression caused the poison of death to permeate all mankind and the people who died from Adam to Moses died because of Adam's transgression.

Back to the Burnt Offering. It was the offering of complete surrender, in dedication of their lives to God. One could choose the animal that he was able to afford, and in doing so, if the animal was a young bull, without blemish, the offerer would present this sacrifice to the Lord as a voluntary sacrifice at the door of the tabernacle.

The offerer would be given the knives to slay the young bull after he had placed his hands upon the animal's head, thus showing that he himself was pledging with his whole heart, body, and soul to the LORD.

After slaying the beast, the priests who were helping in the sacrifice would catch blood and sprinkle the blood round and about the altar. Then the offerer would skin the bullock and then cut the animal into pieces. He would then place fire upon the altar.

Then the priests, Aaron's son at that time, would put the head, the body, and the legs and fat of the sacrificed animal together upon the altar. The bullock's innards and legs

would be washed with water and it too was placed upon the fire. All the sacrifices burned until it became ashes wholly belonging to God.

Verses 10 - 13

The second sacrifice which could be chosen would be of the flock, a sheep or a goat. It must be a male without blemish. He, the offerer, would kill this sacrifice on the side of the altar northward. Its blood also would be sprinkled round about the altar by the priests.

Then the offerer would cut the lamb or goat into pieces after flaying it, and its fleece would be given to the priest who would be helping at the Brazen Altar of bronze. The separated pieces of the sacrifice would be placed upon the fire on the brazen altar in order on the wood. The legs and innards would be washed in water and with the pieces burned to ashes. (Notice: none of the sacrifices could be eaten — the sacrifices wholly would be completely burned to ashes. This was an act of the offerers own full and complete dedication to God.)

Verses 14 - 17

Usually the poor would offer the following third sacrifice: that of fowls — it could be of turtle dove or young pigeons.

Even the mother of Jesus offered as here full dedication “a pair of turtle doves, or two young pigeons” (Luke 2:24). Yes, our blessed Saviour, Jesus, was born into the home of a carpenter, a very poor home. Our Lord had no place to lay His head. In heaven, He was wealthy.

“For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” (II Cor. 8:9)

He who would offer this type of burnt offering of the fowls would bring the turtledove or young pigeon. The priest would bring it unto the altar, wringing off its head, and burn it upon the altar, the blood wrung out at the side of the altar.

The priest shall pluck away his crop with his feathers and cast part by the place of the ashes. He then shall cleave it with the wings, but shall not divide it asunder and place it upon the fire.

The poor man with his burnt offering of two pigeons or two turtledoves could have as much dedication to God of his body as the rich man who would offer the bullock or lamb. (See exposition on Leviticus 6:8-13)

Chapter 2

Verses 1 - 2

The second Offering or Sacrifice is that of the Meat offering. The King James translates the word as Meat, while the very context shows that it is not speaking of a fleshly offering. No flesh of any sacrifices placed upon the altar was ever eaten.

A clearer understanding of the word “meat” is food, or grain. This offering was always offered with the Burnt Offering. As the Burnt Offering signified dedication, this meal or grain offering reveals it as a “separation” offering. Not only does God want our dedication, but He desires our complete separation from the world (I John 2:15, 16) unto the Lord Jesus Christ.

The meal or grain offering was of fine flour, with oil poured upon it, with frankincense. This was brought at first to Aaron's sons who took a handful of the anointed flour and burnt it upon the altar with the burnt offering.

Verse 3

And the rest of the grain offering which is left shall be Aaron's and his sons.

Verses 4 - 10

Not only could the grain offering be of fine flour, but it could be grain ground and baked in an oven, or in a pan and even baked in a frying pan — unleavened mingled with oil — and shall be presented to the priest, and he shall bring it to the altar, and part of that already cooked shall be broken and placed upon the fire of the altar. All that is left shall be Aaron's and his sons.

Verse 11

No meal offering was to contain leaven nor any honey.

Verse 12

As far as the first fruits, they shall be offered to the LORD (Jehovah), but they shall not be burnt on the altar.

Verse 13

All the offerings of the grain offering shall be salted with salt.

Verses 14 - 15

If one does offer his first fruit as a grain offering, it shall be dried by the fire, even grain beaten out of full ears. And oil shall be poured upon it and lay frankincense thereon.

Verse 16

The priest shall burn the memorial of it — part of the oil, with all the frankincense. (See exposition on this Offering Leviticus 6:14-23)

Chapter 3

Verses 1 - 5

This is the third and last sweet savor offerings that Israel was commanded to observe. It is the Peace Offering. In observance of this offering, an Israelite was able to eat portions of it — the only offering which allowed the offerer to participate in the eating thereof.

This peace offering was also called the Fellowship Offering. The offerer's fellowship in eating with God. God ate? Yes, in the person of the priest who assisted in the observance.

Three animals fulfilled the demand of God as being clean. The offerer could choose one of the three to be his peace offering. The first was of the herd; male or female. The worshiper would place his hand upon the head of his offering, signifying that his whole body, heart, and soul was upon the beast which was to die for him in submitting all to God. Then he was to slay the beast, with Aaron's sons sprinkling the blood upon the altar round about.

In this offering the fat that covered the innards and all the fat that is upon the innards

and the two kidneys, and the fat that is on them, the caul about the liver with the kidneys Aaron's son shall burn on the altar upon the burnt sacrifice which is upon the wood that is on the fire.

Verses 6 - 11

The second choice for this sacrifice could be of the flock, male or female, unto the LORD. He shall lay his hand upon the lamb and kill it before the Tabernacle. Aaron's sons shall then sprinkle the blood round about the Altar. The priest assisting would offer to God the fat that covered the innards and all the fat upon the innards, and the two kidneys, and the fat upon them, and the caul about the liver — these shall be taken away and placed upon the fire of the Brazen Altar of Bronze. **ALL THE FAT IS THE LORD'S.** In our dedication, shouldn't the glory of this dedication be given, all of it, to the LORD (Jehovah)? Certainly.

Verses 12 - 17

And the third choice for the peace offering could be a goat. The same attention given to the lamb sacrifice was due to the goat which was offered (See Leviticus 7:1-21).

As the sacrifice was chosen, it would be taken by the worshipper to the brazen altar of bronze and there slain. After the animal was slain and its blood poured at the base of the Altar, then the offerer would flay the sacrifice and give the fleece to the attending priest, taking God's part.

Then the sacrifice would be divided, the right shoulder and breast removed and be given to attending priest. Upon the floor of the outer court, there would be large cauldrons provided where the offering could boil the rest of peace offering and where the priest could boil his portion of the peace offering.

Hours would pass by until the flesh of the sacrifice would be cooked. The flesh would be eaten that day only, unless the sacrifice was offered as a vow, then the flesh could be eaten the second day. It was an abomination to eat it the third day.

(Leviticus 7:24-38) As the fat was the LORD'S (Jehovah), it would not be eaten by the people. The fat of an animal which dieth of itself, or the fat of animals which are torn by wild beasts could be used in any other way, but the Israelite could in no wise eat of it. No blood could be eaten, and the breast and shoulder of the beast of the sacrifices could be used as a wave offering.

Chapter 4

The Non-Sweet Savor Offerings.

There were two of these offerings prescribed by Jehovah (the LORD). The first was the Sin Offering, and the other was the Trespass Offering, which was in reality a sin offering. A sin offering by on who was guilty of misconduct against the LORD (Jehovah) or a fellow man.

The Sin Offering

See the law of the sin offering Leviticus 6:25-30.

This sacrifice for sin was offered for the soul who had broken a commandment of God in ignorance. He did not realize that the act he had done was in violation of God's law. We emphasize the act was done in ignorance — then later found out that his act was

in violation of the Law of Elohim (God), by realizing it himself or by a fellow man bringing it to his attention.

There were no sacrifices for a planned, premeditated, presumptuous sin. One who did sin deliberately against the law of God was removed by death.

What if we sin, under grace, knowing it is sin when we do it? Of course Christ paid for that sin on His cross and has taken away the guilt by His glorious resurrection, yet if we should commit such a sin, there shall be a penalty by chastisement meted out by our heavenly Father for such acts. There is no penalty for an act done in ignorance.

Why does God chastise us? For a planned deliberate sin. Why does God sometimes inflict our soul and body and no sin has been committed? For sin? Not necessarily. But for discipline. He later speaks and without hesitation we obey immediately.

What other reason does God inflict our soul and body? For fruit bearing! “After that ye have suffered awhile, make you perfect, stablish, strengthen, settle you” (I Peter 5:10).

Verses 1 - 12

First, the Sin Offering was offered for a Priest who had committed sin ignorantly. His offering for such was to be a bullock. He was to take the animal unto the door of the Tabernacle, laying his hand upon the bullock head — his sins being laid upon it — transferring his sins to the bullock, and kill it before Jehovah (the LORD). And the priest that is anointed shall take the bullock’s blood and bring it to the Tabernacle. And the priest shall dip his finger in the blood, and sprinkle the blood seven times, before Jehovah (the LORD), before the vail of the sanctuary. And the priest, who is helping, shall put some of the blood upon the horns of the altar of sweet incense before Jehovah (the LORD) which is in the tabernacle of the congregation and pour all the blood at the bottom of the altar of burnt offering located at the door of the Tabernacle.

And the soul shall take the fat of the bullock which covered the innards, and all the fat which is upon the innards, plus the two kidneys, and the fat that is upon them, and the caul, and the priest was to burn them on the fire of the brazen altar of bronze.

The skin of the bullock, all his flesh with its head, legs, and innards, and dung, even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn it on the wood with fire. (The same is to be done with the bullock on the Day of Atonement. See Leviticus 16:1-34)

We are admonished by the Holy Ghost for bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin are burned without the camp. Wherefore Jesus also, that he might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach. Are we walking these precious steps with Jesus?

Verses 13 - 21

This great offering guaranteed forgiveness, even for the whole camp for sins committed in ignorance. Thus when this sin becomes knowledgeable, then the Congregation shall offer a young bullock for this sin. It shall be brought before the Tabernacle, and the elders of the congregation shall place their hands upon the head of the bullock (signifying that their sin was being transferred to the bullock, which would become their substitute) — before Jehovah (the LORD) and the bullock shall be killed

before Jehovah (the LORD).

Thus the anointed priest would take of the bullock's blood and bring it to the Tabernacle of the Congregation. The priest shall dip his finger in the blood, and sprinkle of the blood seven times fore Jehovah (the LORD) even before the veil.

The priest also shall put some of the blood upon the horns of the altar of incense before Jehovah (the LORD), the rest of the blood was to be poured at the bottom of the altar of the burnt offering, which is at the door of the Tabernacle.

And the priest shall take off from it all the fat of the bullock and burn it upon the altar. And he shall carry forth the bullock without the camp and burn it as he burnt the first bullock. It is a sin offering.

Verses 22 - 26

When a ruler has sinned, ignorantly, and is revealed to him, he shall take a kid of the goats, a make without blemish. And he shall place his hand on the goat, and kill it where they slay the burnt offering before Jehovah (the LORD).

The priest who is helping shall take of the blood of the sin offering with his finger, and put the blood upon the horns of the altar of burnt offerings, and pour the blood at the bottom of the alter. He shall burn all the fat upon the altar, as the fat of the sacrifice of peace offering.

Verses 27 - 35

Now when one of the common people sins through ignorance, he shall bring this offering a kid of the goats, a female, without blemish. As the others did, so he shall lay his hand upon the head of the sin offering and slay the sin offering in the place of the burnt offering (the brazen altar of bronze).

The priest shall take of the blood with his finger, and put it upon the horns of the alter of burnt offerings and shall pour all the blood thereof at the bottom of the altar. And he shall take away all the fat, and the priest shall burn it upon the altar for a sweet Savor.

Should he bring a lamb for a sin offering, it shall be a female without blemish. He shall place his hand upon its head allowing as it were, his sin to flow away through his hand to settle upon the lamb, and then the lamb would be slain as his substitute. Someone has said if a person knows Moses, he can understand our Lord Jesus!

Why did Christ die? He died in our stead. Instead of us dying for our sins, all our sins flowed from us and settled upon Him, and then he died for our sins, and the world's.

The lamb would be slain by the sinner, and the priest would take of the blood of this sin offering upon the horns of the altar of burnt offerings, and shall pour the rest of the blood thereof at the bottom of the altar.

And he shall take away all the fat as the fat of the lamb of the peace offering, and the priest shall them on the altar. Thus the priest shall make an atonement for his ins that he has committed, and it shall be forgiven him.

Chapter 5

The Trespass Offering.

(See Law of this offering Leviticus 7:1-7)

We repeat the following: the Trespass Offering was itself a sin offering, but with this addition: the sinner had sinned against either Jehovah (the LORD) or a neighbor. The sin was committed in ignorance, unknown by the sinner but later either he found out by himself or someone had told him.

Verses 1 - 6

These Scriptures describe the nature of the sin, first, against Jehovah (the LORD).

If the offerer hear the voice of swearing and is a witness, whether he has seen or know of it if he do not utter it, then he shall bear his iniquity. In other words, anyone refusing to give testimony concerning what he knows about a crime (sin) is guilty. Wow!

If a person touch anything unclean he himself shall be unclean though he knew not that that which he touched was unclean. If he had touched anything of man's uncleanness, he become unclean though he did it by ignorance — but should he learn of his uncleanness, he became guilty of being unclean.

Or should a person swear unthinkingly to do or not to do something, when he became aware of it he becomes guilty. When a man is guilty in one of these things, he shall confess the sin he has committed. He shall then bring his trespass offering to Jehovah (the LORD) for his sin. A female from the flock, a lamb or a kid of the goats — the priest shall make an atonement for him concerning his sin.

Verses 7 - 10

If unable to bring a lamb, then he shall bring two turtledoves or two young pigeons unto Jehovah (the LORD); one for a sin offering, and the other for a burnt offering (the first for salvation, the second for dedication).

And he shall bring them unto the priest — that which is for the sin offering first, and wring off his head from his neck, but shall not divide it. 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.

And he shall offer the second for a burnt offering according to the instructions and the priest shall make an atonement and it shall be forgiven him.

Verses 11 - 14

Should the worshipper be so poor that he couldn't afford two turtledoves or two young pigeons, then Jehovah (the LORD) provided the smallest of all the offerings which would be acceptable — that of an ephah of fine flour.

He would bring this to the priest who in turn would take his portion, a handful, and burn it on the altar. The priest would make an atonement for him, and his sin would be forgiven him.

No oil was to be put on the flour, neither shall there be frankincense placed upon the grain. The rest of the flour would be the priest's.

Verses 15 - 19

In this portion of Scripture, God deals especially with those who have sinned against the Almighty God. Should a man sin against God, he was to bring a ram without blemish and the priest would make an atonement for one who had sinned against Jehovah (the LORD).

How could a person sin against God and sinned ignorantly? This person could have withheld his tithe, or not regarded the firstfruits as belonging to God. Many ways could a person sin against God. But an atonement was his if it was revealed to him as a sin, therefore, he would confess it and bring a ram for the trespass offering.

We, under grace, know the joy of being led by the Holy Ghost in the things of Christ. But we know also the loss of not following completely the command of God. We can offer our trespass offering, first, by confessing our sins, and dedicate ourselves to our precious Saviour, for it is He who paid for those sins by His Precious blood.

Chapter 6

Verses 1 - 7

These precious word of enlightenment show us how one could sin against his neighbor (see Leviticus 7:1-17). Whatever sin it may be it will be against Jehovah (the LORD). Such as:

Lie unto his neighbor.

Finding that which is lost and lieth about finding it.

Whatever loss he has cost his neighbor, he is to give his neighbor that which the priest valued it and add a fifth.

And then bring a ram without blemish for a trespass offering.

And the priest shall make an atonement for him.

Verses 8 - 13

The burnt offering. (See Leviticus 1:1-17)

Again we point out that in the history of the World only the burnt offering was observed. This offering spoke of dedication. An offering for sin came into observance at the time of Moses.

This portion of the Word of God deals with Altar and its fire.

God gave through Moses the command to offer two lambs each day for Israel: one to be placed upon the brazen Altar of Bronze in the morning (6 a.m.) and which burned all through the day until the lamb became ashes. Then at evening (6 p.m.) the second lamb would be offered, and burn all through the night until this lamb became ashes.

The priest was to take out the ashes by putting on his linen garment, and his linen breeches shall be put on his flesh, and take up the ashes, and place them beside the altar. He would then take off his linen garments, and put on other garments and carry forth the ashes without the camp unto a clean place.

The fire upon the altar shall never go out, for the priest shall add wood every morning, and then place a fresh burnt offering upon it along with the fat of the peace offering. The fire shall always be burning.

Verses 14 - 18

The Meat Offering

Remember the word meat means the “meal” or “grain” offering. (Read Leviticus 2:1-16) There were several measures by which the grain offering could be offered. This was

to be offered by the sons of Aaron. Whether it be a handful with the oil and the frankincense, or a piece of it in a frying pan or baked.

The remainder shall be Aaron's and his son's, and it shall be eaten in the Holy Place in the court of the tabernacle. The bread shall not be baked with leaven. All the males of Aaron shall eat of it.

Verses 19 - 23

The Priest's Meat Offering

Remember this is the Meal or grain offering. Here we learn of the Priests dedication in the day of the priests anointing, and from then on a tenth of an ephah shall be taken of the grain and half in the morning and a half at evening (6 p.m.). The grain is baked with oil. Then it is placed upon the fire of the burnt offering. Nothing of grain which the priest shall offer shall be eaten. It shall be wholly burnt.

Verses 24 - 30

The Sin Offering

Read Leviticus 4:1-35

The place where the burnt offering is killed shall be where the sin offering will be killed before Jehovah (the LORD); it is most holy.

Both believer and Priest,, as we have learned, shall partake of the Peace or Fellowship, but no priest nor anyone else shall be able to partake of the flesh of that animal which was offered as a sin offering and whose blood was taken into the Holy Place. The flesh, all of the body of that animal, shall be taken without the sanctuary and there completely burned with fire as was the bullock and he goat offered on the Day of Atonement. After their bodies were killed, and some of their blood anointed the Mercy Seat, their bodies were dragged out of the sanctuary and burned.

The priest who offers it for sin offering shall eat it in a sacred place chosen and sanctified by Jehovah (the LORD) in the court of the tent of meeting (the Tabernacle).

Whosoever, or whatever, touches its flesh shall be dedicated and made clean; and when any of its blood is sprinkled on a garment, you shall wash that garment in a place set apart to God's worship. But the earthen vessel in which it is boiled shall be broken and if it is boiled in a bronze vessel, that shall be scoured and rinsed in water.

Every male among the priests shall eat of this offering.

As Israel had these offerings to keep them before God, we, ourselves, are of the new Order, and if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. We thus have fellowship one with another, with Jesus also, and the blood of Jesus Christ his Son cleanseth us from all sin. There is no lamb to slay for us, for the Lamb of God has given us perfect salvation — complete, nothing to add, because of the action of Christ: dying for us on the cross and raised again from the dead, nothing to be added. Only our faith, trust in the Son of God is essential, yet our Saviour has left us an ordinance to observe which keeps His death and resurrection ever before us. And that is the Lord's Supper, of course, "For as often as ye eat this bread and drink this cup, ye show the Lord's death till he comes" (I Cor. 11:26).

Does the wine and bread of the Lord's Supper take away our sin since we've been saved. No, of course not. The wine is a symbol of the precious blood of Jesus. It is the blood of Christ upon the mercy seat in heaven that cleanseth us from sin.

The Lord's supper is to remind us of His death on the cross — of His body that was pierced and broken by the spikes in His hands and feet and of His blood which was shed. "Take, eat: this is my body which is broken for you: this do in remembrance of me" — "as oft as ye drink it, in remembrance of me" (I Cor. 11:24, 25).

Chapter 7

Verses 1 - 10

The Trespass Offering

See Leviticus 5:1-6:7

The Sin offering and the Trespass offering are first revealed as being demanded by Jehovah (the LORD) spoken by Jehovah (the LORD) to Moses for Israel. We have gone into detail in Leviticus 5:1-6:7.

We have found that Leviticus 6:1-7 reveals the way a person can trespass, while in chapter 7:1-10 we note how this offering was observed.

Verses 11 - 38

The Law of the Peace or Fellowship Offering

Note Leviticus 3:1-17

We have fully described this offering in 3:1-17, however, we emphasize that no one was to eat of the Peace offering the third day that would be an abomination to Jehovah (the LORD); neither were they to eat of the fat of the sacrifice nor of its blood — on the pain of death.

Chapter 8

Verses 1 - 5

This ceremony began with Aaron and his sons with the garments and the anointing oil and a bullock for the sin offering, and two rams and a basket of unleavened bread. Then the entire congregation was gathered together unto the doors of the Tabernacle of the congregation. Moses then declared that what they were doing was commanded by Jehovah (the LORD).

Verse 6

Moses then washed Aaron and his sons, and put upon him the coat and girded him with the girdle, and clothed him with the robe, and put the ephod upon him.

Verses 7 - 9

Moses then clothed Aaron with the coat, girdle, robe, the curious girdle [the skillfully woven cords attached to the coat]. Then Moses put upon Aaron the breastplate, and in the breastplate he put the Urim and the Thummim (these two similar objects were used by taking one to find God's choice will). The mitre (turban) was placed upon his head, and upon the mitre he placed the golden plate, the holy crown, as the Lord

commanded Moses.

Verses 10 - 12

Moses then took the anointing oil and anointed everything of the Tabernacle. Then he sprinkled the brazen altar of bronze seven times and all that belong to the altar above all Moses anointed Aaron and his whole figure and sanctified (set him apart).

We go to Psalm 133, beginning with verse 1,

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

Verse 13

Aaron’s sons, the rest of the priests, were then clothed by Moses with the clothes God had thus commanded.

Verses 14 - 17

Aaron and his sons were now clothed, and they then had to have sacrifices made for them in order to be holy. They placed their hands upon its head. Moses took a bullock and slew it for a sin offering (their sins had to be covered. Now, we who are born again, are cleansed by the blood of Jesus Christ, thus are we holy, yet our sins are not covered, they are washed away forever).

Moses then took the blood and placed it upon the horns of the altar, thus purifying the altar, to make a cover for sin. He then took the fat, the caul, the two kidneys and burned them on the altar. But the bullock with his hide, its flesh, its dung he burned with fire outside the camp; just as the Lord commanded Moses.

Verses 18 - 21

Moses then brought the ram for the Burnt Offering - a dedication offering. Aaron and sons placed their hands upon its head; and he killed, with Moses sprinkling upon the altar round about and cut the ram in pieces with Moses burning the head, and the pieces and the fat.

He washed the innards in water and he burnt the whole ram upon the altar.

Verses 22 - 26

The Burnt Offering was their dedication offering, now with this second ram, they observed their consecration offering with Aaron and his sons placing their hands upon its head — thus demonstrating that they were laying each one’s body upon the Ram’s body, that by the death of the Ram (which was taking their place in death) they would be completely consecrated to the work of the Jehovah (the LORD).

Moses slew the ram, then applied its blood upon the top of Aaron’s right ear, and upon thumb of his right hand, and upon the great toe of his right foot.

Likewise, he took Aaron’s sons, and place the blood of the second Ram upon their lobe of the right ear and the thumb of their right hands and the large toe of their right feet.

He took the fat and the rump (the fat tail) and all the fat on the innards (entrails), the caul, the two kidneys, and their fat, and the right shoulder. Then out of the basket of unleavened bread, he took one unleavened cake, and a cake of oiled bread and one wafer and placed them on the fat, and upon the right shoulder.

Verses 27 - 28

Here Moses put all upon Aaron's hands and upon his sons hands, and waved them for a wave offering. Moses took them from the hands of Aaron and his sons and burnt them on the altar of burnt offering. It was their consecration offering.

Verse 29

Moses took the breast and waved it for a wave offering, for the ram of consecration was Moses part ("And thou shall take the breast of the ram of Aaron's consecration, and wave it for a wave offering before Jehovah [the LORD] it shall be thy part...and the shoulder" [Exodus 29:26,27]).

Verse 30

Moses then took of the anointing oil and the blood which was upon the altar and sprinkled it upon Aaron and his garment, and upon his sons and their garments. Thus were Aaron and his sons sanctified (set apart as God's minister).

Verses 31 - 32

Moses then commanded these new priests to boil the flesh at the door of the Tabernacle near the altar, and eat it with bread. That which remains of the flesh is to be burned with fire.

Verses 33 - 36

The full consecration: Aaron and his sons were to remain inside the Tabernacle for seven days. So did Aaron and his sons all things which Jehovah (the LORD) commanded by the hand of Moses.

Chapter 9

Verses 1 - 5

This chapter tells of the first offering made by Aaron and his sons. Moses began the ritual by commanding Aaron and his sons on the eighth day (they had spent seven days in the Tabernacle) with the elders of Israel, to take a young calf for a sin offering, and a ram for a burnt offering without blemish, and offered them to Jehovah (the LORD).

Then for the children of Israel's offering, they were told 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.

Also a bullock and a ram for peace (or fellowship) offerings to sacrifice unto Jehovah (the LORD) and a meat (grain) offering with oil for today Jehovah (the LORD) will appear unto you.

And they brought that which Moses commanded before the Tabernacle and all the congregation drew near stood before Jehovah (the LORD).

Verse 6

Moses emphasized the purpose of gathering the whole congregation “the glory of Jehovah (the LORD) shall appear unto you.”

Verse 7

“Go unto the altar,” said Moses to Aaron, “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. Jehovah (the LORD) has thus commanded.”

Verses 8 - 11

Aaron went to the altar and killed the calf of the sin offering which was for himself. Then his sons brought the blood to him. He then dipped his finger into the blood and put it upon the horns of the altar, and poured the rest 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 Jehovah (the LORD) commanded Moses. And the flesh, and the hide he burnt with fire outside the camp.

Verse 12

Aaron then killed the burnt offering, and his sons presented unto him the blood which he sprinkled round and about the altar.

Verses 13 - 14

Then they presented the burnt offering unto him, which were cut into pieces, and the head. Aaron then burnt them upon the altar. Aaron also did wash the innards and the legs, and burnt them also upon the altar.

Verses 15 - 16

Now Aaron took the people’s offering, taking the goat which was the people’s sin offering, and killed it, thus offering it for sin as the first. Also he offered the burnt offering according to God’s law.

Verses 17 - 20

Then he took the meat (grain) offering and took a handful of the flour and burnt it upon the altar beside the burnt sacrifice of the morning.

He killed also the bullock and the ram for a sacrifice of the fellowship (peace) offerings for the peoples. Aaron’s sons presented unto him the blood which he had sprinkled upon the altar. But the fat of the bullock and of the ram, the rump (fat tail) and that which covered the innards (entrails), and the kidneys, and the caul (little sack of flesh) above the liver, and they put the fat upon the breasts, and he burnt the fat on the altar.

Verses 21 - 22

However, the breasts and the right shoulder Aaron waved for a wave offering before Jehovah (the LORD), as Moses commanded. Then Aaron lifted up his hand toward the people, and blessed them, coming down from offering the sin offering and the burnt offering, and peace (fellowship) offerings.

Verses 23 - 24

And Moses and Aaron went into the Tabernacle of the congregation, and came out and blessed the people: at once the glory of Jehovah (the LORD) appeared unto all the people.

There came out a fire from before Jehovah (the LORD), and consumed that which was upon the altar, namely, the burnt offering and the fat which when all the people saw, they shouted, and fell upon their faces in complete awe.

Chapter 10

Verses 1 - 3

The strange fire came from the LORD in chapter 9:24. While it states it was strange fire, it was not wild fire as many of us have believed it was wild fire, for it was Jehovah's (the LORD's) fire — Pure and simple. But Nadab and Abihu had gone into the holy place with the fire of God in their censer, and then put incense on it. The thing which was wrong which made Jehovah (the LORD) kill these two sons of Aaron was “which he commanded them not.” It was unauthorized fire. They went ahead of God. The act of the offering of the incense was a noble work of the priest's office of God. Even Zacharias, John the Baptist's father, was offering incense to God, a God give gift, when the angel Gabriel appeared unto him, telling him he was to be the father of the forerunner of the Messiah, the Christ, who became John the Baptist.

But Nadab and Abihu never asked God; they did not wait for Him to tell them. They were to burn incense for the next 20 years, yet they acted upon their own reasoning; eventually, why not now. Listen to me saith Jehovah (the LORD) you think you can carry on my work by your own reasoning — how dare you trust your own feelings and not wait for me to give you the orders. My work demands my command — forever!

The fire of God which had lit upon the altar, setting fire to the wood which had been already placed there with the sacrifices of the sin offering and the burnt offering now lit upon Nadab and Abihu as they were in the Holy Place before the altar of incense devoured them and they died before Jehovah (the LORD).

Nadab and Abihu had mistreated Jehovah (the LORD), taking things in their own hands, and doing what they thought was right, but that isn't enough; it's not what we think that makes it right, but what God commands.

Several years ago, Dr. Theodore Epp spoke to the graduating class of Tennessee Temple University 1958. He spoke on Paul's conversion when he asked the Lord what was he to do after his encounter with the Lord Jesus, “Arise and go into the city, and it shall be **told** thee what thou must do.” Then Dr. Epp declared, “We are in a “told” ministry. Whatever He wants us to do in His service to Him will be told us.”

How great to know this. Whatever He wants us to do, will be told us what to do. God had not told Nadab and Abihu what to do. He would have later. But He shall always make His plan plain to us. Wait for His instructions.

Verses 4 - 7

Moses then employed Mishael and Elzaphan, sons of Uzziel the uncle of Aaron (and of Moses also), which were Moses' first cousins, to carry the bodies of Aaron's sons Nadab and Abihu, out of the Tabernacle outside of the camp.

Moses then said to Aaron and his sons Eleazar and Ithamar, “Do not cover your heads, neither rend your clothes, lest ye die, but let the whole house of Israel bewail the burning which Jehovah (the LORD) hath kindled.

“And ye shall not go out of the Tabernacle lest ye die for the anointed oil of Jehovah (the LORD) is upon you.” Let’s not have another killing!

Verses 8 - 10

From Moses, Jehovah (the LORD) directs His word to Aaron the High Priest, for it is Aaron and his sons that have the Priesthood, and not Moses.

The word to God’s priests are these: they were not to drink wine nor strong drink when they went into the Tabernacle lest they die. For being under the influence of drink they might not know whether they might be touching anything that God has commanded them not to.

Verses 11 - 13

The priests were to teach Israel the Law of God what had been revealed to Moses. Then Moses spake unto Aaron and his two sons, “Take the meat (grain) offering and eat it without leaven beside the Altar, as it is indeed most holy. It is thy due and thy sons’s due. I have commanded thus.”

Verses 14 - 15

And the wave shoulder and wave breast (of the peace/fellowship offering) shall be the priest’s.

After the commotion was over, Moses looked for the goat of the sin offering and found it to be burnt.

Verses 16 - 19

Moses found that the goat of the sin offering was burnt which should have been eaten. Moses blamed Eleazar and Ithamar, the sons of Aaron, for allowing it to be burnt.

Aaron, indeed, as well as his sons, was shaken terribly by the death of his other sons, the brothers of Eleazar and Ithamar. Therefore, he told Moses that his two remaining sons did offer their sin offering and burnt offering. If they should have eaten the flesh, would God have been satisfied for us eating it seeing calamity has been visited upon us. We didn’t know what to do.

Verse 20

When Moses heard that, he was pacified.

Chapter 11

Verses 1 - 2

And Jehovah (the LORD) spake unto Moses (for the people) and Aaron (for the priests) — “speak unto the children of Israel saying, these are the beasts which ye shall eat among all the beasts that are on the earth; ...nevertheless, these shall ye not eat!”

After the flood (about 2348 B.C.) God spoke unto Noah, saying, “Every moving thing that liveth shall be meat (food) for you, even as the green herb have I given unto you all things. But flesh with the life, thereof, which is the blood thereof, shall ye not eat.” Mankind was able to eat any animal of the land, sea, and air. None was restricted. Yet one thing they were not to eat and that was blood. Why? God is the Creator and He made the life of all animals and placed it into the blood. That which man could not produce, he wasn’t to destroy — blood.

Now, since Moses (about 1000 years after the flood) God put a ban upon some animals and all Israel was not to eat them.

Is the Christian (converted Jew and converted Gentile) under that ban today? Now we are speaking of those in the body of Jesus Christ the Christ. No, the Church has had no diet, past, present, and future. We are informed:

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer.” (I Timothy 4:1-5)

Verses 3 - 7

God is very plain as to what Israel may eat and what he may not eat. Those animals that he is at liberty to eat are those: “whatsoever parted the hoof, and is cloven footed, and cheweth the cud among the beasts that shall ye eat.”

“Nevertheless these shall ye not eat of them that chew the cud or of them that divide the hoof: as camel (it chews the cud, but does not have cloven hooves); the hare (because although it chews the cud, it does not have cloven hooves); the swine (because although it has cloven hooves, it does not chew the cud).

Verse 8

Israel may not eat their meat or even touch their dead bodies; they are unclean (forbidden food) to you.

Verses 9 - 12

Everything that is in the water: rivers, sea, branches that have scales and fins may be eaten. But those creatures which live in the waters that have not both fins and scales shall be an abomination to Israel.

Verse 13 - 19

And here are those among the fowls that shall be an abomination to you and not eaten: the eagle, the metire, the osprey, the falcon (all kinds) the kite, the raven (all kinds), the ostrich, the might hawk, the sea gull, the hawk (all kinds), the owl, the cormorant, the ibis, the marsh hen, the pelican, the vulture, the stork, the heron (all kinds), the hoopoe, the bat.

Verses 20 - 23

Flying insects with four legs must not be eaten, yet God made an exception and that is the four legged insect which jump, locust of all varieties such as ordinary locust, bald locusts, crickets, an grasshoppers may be eaten. But all the other four footed, flying insects are an abomination to you.

Verses 24 - 25

Anyone touching their dead bodies shall be defiled unto the evening. He must wash his clothes immediately.

Verses 26 - 28

Israel was defiled by touching any animal that with only semi-parted hoofs or any animals that does not chew the cud. Any animal that walks on paws is forbidden to you as food. Anyone touching the dead body of such an animal shall be defiled unto evening. He that carries the carcass of them shall wash his clothes and be defiled unto evening.

Verses 29 - 32

Here are the animals we may call creepers, such as the weasel, and the mouse, the turtle after his kind. The ferret, the chameleon, the lizard, the snail and the mole. Whosoever touches their dead bodies shall be unclean unto evening.

And upon whatsoever any of them, if they be dead doth fall shall be unclean, whether it be any vessel of wood, or raiment, or skin, or sack, any vessel which is used to work with, it shall be put into water, and it shall be unclean until the evening; so it shall be cleansed.

Verses 33 - 39

And every earthen vessel wherein any of them falleth — what item is in the vessel shall be unclean, and it shall be broken. And all flesh (meat for eating) that on which such water cometh shall be unclean, and all drink in the vessel shall be unclean.

And everything whereupon any part of their carcass 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 to you.

But if the carcass of any of these touch a fountain or a large body of water, the water shall be clean, but he that taketh the carcass out of the water shall be unclean.

If any part of the carcass fall upon a sowing seed, it shall be clean, but if any water be put upon the seed and if part of their carcass fall thereon, it shall be unclean.

Verses 40 - 43

If an animal, edible, dies of a disease, anyone touching it shall be unclean until evening. Also, anyone eating its meat or carrying away its carcass shall wash his clothes and be defiled until evening.

Animals that crawl shall not be eaten. This includes all snakes, as well as all animals that have many feet shall not be eaten. Don't even touch them.

Verses 44 - 45

For I am Jehovah (the LORD) your Elohim (God), you shall set yourselves apart from creeping things unto Me, your God. "Ye shall be holy for I am holy."

Verses 46 - 47

This is the law governing the beasts and of the fowl, and every living thing that moveth in the waters and every beast that creepeth upon the earth. All of these instructions are for you Israel so that you may know the difference between the clean and unclean — the clean only may you eat, that which is unclean is an abomination unto you.

Chapter 12

Verses 1 - 2

Woman's Uncleanness by Childbirth.

Mankind finds that defilement of the flesh, which can be transferred upon others does not consider the things on the outside of the body, but God allows him to see that defilement can come from within.

Man was created in perfect innocency, a perfect creation from the hands of the Holy God, Jehovah (the LORD). Man fell (including Eve), with both now plunged into the darkness of despair; yes, becoming sinful and guilty of committing sinful acts.

Man finds that everything about him has been affected by his sin. All things are contaminated with sin itself. God therefore reveals to the human family, especially Israel, that the condemned world wherein man lives has an effect for the worse. Thus a glorious God tries to lead mankind in a life for Him, his God! Our God warns man of even further effect upon body, soul, and spirit. Thus Elohim, God, warns man of the slightest defect in the surrounding creation, and how he can avoid further injury, even to get victory over his own sinful nature by abiding in the leading of God. There is deliverance in all things by obeying God Fellowship with God can be restored, sins can be faced, confessed, and by faith act upon God provision of salvation. Which we know it comes by faith in God's Son, the Lord Jesus the Messiah.

Even in the birth of babies we see the contamination that man and woman produces in a world which was once perfect in creation, but now bears under the curse of the Creator.

Verse 3 - 4

Now to the Scriptures, "If a woman conceive seed," (if she became pregnant) and gives birth to a male child, she shall be unclean for seven days, and on the eighth day her son shall be circumcised.

She then shall continue in the blood of her purification for 33 days. She is not to touch anything holy, nor come into the sanctuary until the days of her purifying be fulfilled.

Verse 5

But should she bear a girl, she shall be unclean for two weeks, and she shall continue in the blood of her purifying for 66 days.

The wife would be unclean 40 days should she have a boy, and be unclean doubly if she should give birth to a girl (80 days). Why double in having a girl than a boy? It was not a sin to give birth to children for it was God's command to have children ("And God blessed them [Adam and Eve] and God said, "Be fruitful and multiply and replenish the earth...." Genesis 1:28a) There was no defilement in childbirth as yet, however, Adam and Eve had children after they had sinned in eating the forbidden fruit. Yet nothing is said of the wife becoming defiled and spreading this defilement. There was a judgment pronounced upon the woman after the sin of Eve. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children."

It is not until 2500 years later that God spoke to Moses, hence to Israel, for the woman declaring that the woman would be defiled 40 days in the birth of a boy and defiled 80 days should woman bring forth a girl.

Women are the only creatures that God places pain upon childbirth. And pain and the effects of children are due to woman's part in bringing sin into the universe. Thus woman is reminded of her defilement, but all defilement is taken away when she trusts the Lord Jesus as her Saviour.

After the seven days, the boy child was circumcised, as was our Lord Jesus (Luke 2:21). Then when the 40 days (for a male baby) of her purifying be over, or the 80 days (for a female baby) and her days of purifying be over then, she was to 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 unto the priest, who shall offer it before Jehovah (the LORD) and make an atonement for her and she shall be cleansed from the issue of blood. If she were too poor to provide a lamb, then she could offer two turtledoves or two pigeons.

By the Virgin Mary's offering of a pair of turtledoves or two young pigeons when Jesus was born show that Jesus was born in a poor family. Think of it! The Creator who became a man was born into a very poor home. But oh, was a blessing His poverty turned out to us who love Jesus and trust Him who died for us and who was raised from the dead! "For you know the grace of our Lord Jesus Christ (Messiah) that though He was rich, yet for your sakes He became poor, that ye though His poverty might be rich" (II Corinthians 8:9).

Chapter 13

The Discovery of Leprosy

This great chapter describes fully the disease of leprosy or the false appearing of such. We find that there are many things in the human body that appear which might lead one to believe he has leprosy; therefore, he goes to a priest of Jehovah (the LORD) who examines the patient and tells whether it be serious or not. These things which may cause anxious concerned and they be a boil (13:23), a burned by fire would (13:24), a scab (13:26), and the disease of the head or beard which would be labeled as the mange, and a balding caused by a loss of hair.

Then, not only could the body of the patient be inflicted with leprosy, but his clothing also, whether it be wool or linen, or skin (of some animal). It would be a priest to whom the garment was taken to decide whether it was fit to wear or to be burned.

Verses 1 - 3

Should anyone have the disease of leprosy, or something like it, he would be brought to Aaron or one of his sons to make a complete examination. The first item would be the scab or a pimple, or a boil. If the hair in this spot turns white or it is more than skin deep, it is leprosy, and the patient shall be declared a leper. (Hundreds of years ago, leprosy was usually fatal, but science has come a long way in curing the leper which had no cure.) To have leprosy, they were beyond help; it was considered the foulest disease of mankind. Today we have several diseases that have no cure, and they are diseases called Herpes and AIDS.

Verses 4 - 8

But should the white spot in the skin seem not to be deeper than the skin, and the hair in the sore has not turned white, the priest shall put the patient aside for seven days. At the end of that time on the seventh day, the priest shall examine him again, and if the spot has not changed and has not spread, then the priest may separate him for seven days more. And again on the next seven days should there be no spreading of the inflicted spot. The priest can announce him to be clean — it was only a scab. But should the infection spread, then the priest shall declare the patient a leper.

Verses 9 - 11

Should one who is suspected of being a leper be brought to the priest and has become ulcerated, with white hairs, he is pronounced to be a leper.

Verse 12 - 13

But should the priest notice that the disease has spread all over the infected one's body, then the priest shall declare him to be clean.

Verses 14 - 15

Should raw flesh appear, then the man is declared to be a leper.

Verses 16 - 17

But if the raw flesh has turned into white, completely white, then the priest shall declare him to be cured.

Verses 18 - 23

Should a man have a boil in his skin which heals, but which leaves a white swelling or a bright spot, the man must go to the priest for his observation and if the hair has turned white, then the priest must declare him leprosy, as it has broken from the boil, but should the priest note that there is no white hairs in the spot then again the invalid must be kept up for seven days. During that time should the spot spread, the priest has to announce that he is a leper. But should the bright spot grow no larger, and does not spread, the priest shall announce him cured.

Verses 24 - 28

If a man suffers a burn, and the burned place (quick flesh) has a reddish-white or white spot, the priest shall look upon it, and if the hair in the bright spot turns white, and it appears to be deeper than the skin, it is leprosy, and is broken out from the burn. The priest must declare him a leper. But should the priest see no white hairs in the bright spot, and bright spot seems to be fading, the priest must put him aside for seven days, and on the seventh day, if the spot spreads in the skin, the priest must declare him to be a leper. But if the bright spot does not move or spread in the skin and is fading, it is only a scar from the burn, and the priest must declare him void (without) leprosy.

Verses 29 - 35

If a man or woman has a sore on the head or beard (chin), the priest must examine him, and if the infection seems to be below the skin, and a yellow hair is found in the sore, the priest must declare him to be a leper. But if in the sight of the priest it shows the spot seems to be only in the skins, and there is a black hair in it, then the patient shall be set aside for seven days, and examined again on the seventh day, and if the spot has not spread, and no yellow hair in it and in infection does not seem to be deeper than the skin,

he shall shave off the hair around the spot, but not on the spot (scall), and the priest shall set him apart for another seven days. He shall be examined again on the seventh day, and if the spot has not spread, the priest shall announce him well, and after he washes his clothes he is free.

Verses 36 - 37

But if later on, the spot (scall) begins to spread, the priest must declare him to be a leper. but if the priest sees that there are no white hairs in the scall (white spot), and the bright spot seems to be fading, the priest shall set him or her apart for seven days, and again examine him on the seventh day. If the spot spreads in the skin, he must be declared a leper. But if the bright spot does not move or spread in the skin, but fading.

Verses 38 - 39

Should a man or woman have in their skin of their flesh, bright spot, maybe white bright spots, but should the priest note that these spots be darkish white, it is a freckled spot — he is clean.

Verse 40

The man who loses his hair from off his head, his is bald, yet he is clean.

Verse 41

He that loses his hair toward his face, he is forehead bald, yet he is clean.

Verses 42 - 44

And should there appear in the bald head a reddish white spot, it may be leprosy. Therefore, the priest shall examine him, and should there be a reddish white lump that looks like leprosy, then it is leprosy, and to this end must the priest announce.

Verses 45 - 46

Anyone who has leprosy must tear his clothes and let his hair grow, and cover his upper lip and call out as he goes, “Unclean, I am a leper,” as long as the disease lasts. As long as the leprosy lasts, he shall dwell outside the camp.

Verses 47 - 51

If leprosy is thought to be present in a woolen or linen garment, or fabric, or in a piece of leather or leather work, and there is a greenish or reddish spot shall be shown to the priest to be examined. The priest shall put it aside for seven days.

Verses 52 - 54

Should the spot be spread and if so there is a contagious leprosy, and must burn the clothing, no matter what the material it should be.

But should on the seventh day and the spot has not spread, the priest shall order the garment to be washed, then put aside for seven days more.

Verse 55

If the garment has not changed its color and the plague be not spread, it is unclean and thou shalt burn it with fire.

Verses 56 - 57

But should 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 skin, or warp or woof — it must be burnt.

Verses 58 - 59

And the garment which is washed and the plague be departed shall be washed and shall be clean. This is the law of the plague of leprosy found in a garment, whatever the fabric might be — how should the priest declare it to be clean it would be unclean, and should he declare it unclean it was to be unclean.

Chapter 14

Verses 1 - 2

Jehovah (the LORD) formulated a ritual, a ceremony, by which the leper who was healed of this disease could be cleansed.

“Now he shall be brought to the priest,” leprosy as we know it is a loathsome disease. Nevertheless, being Jehovah Rapha “the Lord that healeth” many of His leprous people were healed. To prove their healing, they first had to go to the priest, and should he give a bill of cleanness, then the following law of cleansing was put into effect.

We know that leprosy is a *type* of sin, and the only way we may be cleansed is through the work of our High Priest the Lord Jesus the Messiah. The sinner must be brought to Jesus. He must meet the Saviour.

Verse 3

“And the priest shall go forth out of the camp.” Our Saviour sought us, we did not seek Him.

Verse 4

“Then shall the priest command to take for him that is to be cleansed two birds, alive and clean” to show death and resurrection. Two birds are taken, one to be killed, and the other to be set free.

“And cedar wood,” which speaks of the wooden cross upon which the Saviour was nailed, and “scarlet” thread. It was our scarlet sins which held Christ to the cross.

Verse 5

“And the priest shall command that one of the birds be killed in an earthen vessel” speaks of the birth of our Lord, that when He come to be manifest “he took upon himself flesh and blood” that could die. “And killed over running water,” when the bird was slain its blood mixed with the water in the earthy urn.

Verse 6

“And 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.”

The living bird was thus identified with the dead bird; therefore, when Christ was risen from the dead He was identified Himself to be One in the past, the same Jesus who was crucified is the same Jesus who was risen from the dead. “Behold my hands and my feet that it is I myself: handle me, and see, for a spirit hath not flesh and bones, as ye see me have” (Luke 24:39).

“Over running water.” Thus the blood of the dead bird was mixed with water when Christ was nailed to the cross and committed his life unto the Father and died. One soldier “with a spear pierced His side, and forthwith came there out blood and water” (John 19:34).

Verse 7

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

“Seven times” — the number of Divine completeness. The work of Christ is complete as the second bird was loosed, so the Lord Jesus was raised from the dead and gone into the heavens.

Should anyone question the leper who was cleansed as “how do you know you are completely whole?” All he had to do was to point to the living bird. And should we who are saved by grace through faith in the blessed Son of God, Jesus, be asked as to how do we know we are saved, we only have to point heavenly, and say “there is our proof; the risen Saviour!”

Verse 8

The one who is to be cleansed must wash his clothes, shave the hair off his body, and wash himself in water. Then he can come into the camp, and tarry abroad out of his tent seven days.

Verse 9

On the seventh day, he must shave ALL the hair off his body, even the hair of his eyebrow, his beard, in fact all his hair. He shall then wash his clothes and himself, and he shall be clean.

Verses 10 - 13

On the eighth day, two lambs shall be taken, one to be a burnt offering (verses 10, 11), and the other a trespass (guilt) offering (verses 12-14).

This burnt offering with the added flour mixed with oil becomes the grain offering (meat). The burnt offering speaks of dedication, while the grain offering speaks of separation. The man who is soon to be pronounced clean is brought to the doorway of the Tabernacle.

Then the priest shall take the other male lamb and bring it for the non sweet savour offering called the guilt or trespass offering. This lamb is slain at the Brazen Altar of Bronze where the burnt offering is killed along with the sin offering (see Leviticus 4). Now this trespass or guilt offering along with the Sin offering belongs to the priest who is helping this cleansed leper. (Now the trespass offering is a sin offering itself.)

[Usually we point out that the location of the candlestick, the shewbread, altar of incense is called the “Holy Place,” and the place where the ark of the covenant is set up is called the Most Holy Place or the Holy of Holies. And sometimes the location of the Brazen Altar of Bronze is called the Holy Place.]

Verse 14-17

We point out here, first the applying of the blood; second the applying of the oil. First, the blood signifies the applying of Christ’s blood to cleanse us from sin, and the

second, oil, the symbol of the Holy Spirit being given us who are cleansed by the blood of Christ.

Some of the blood of the guilt, trespass offering, is applied to the tip of the right ear, and to the thumb of the right hand, and to the big toe of the right foot. The way to cleansing is perfected. Then the oil was applied over the blood on the tip of the right ear, the thumb of the right hand and the big toe of the right foot. The anointing for power to serve the Lord is guaranteed.

Verses 18 - 20

Atonement is made for the cleansed leper.

Verses 21 - 32

If the patient is too poor to provide these sacrifices, he shall take a lamb for the trespass (sin) offering, and two turtle doves or two young pigeons. One is to be a sin offering and the other a burnt offering.

The blood of the trespass offering is to be applied as we find in 14:14-17, and the oil to be applied as in verse 18. In both instances, for the normal and the other the poor, the rest of the oil which was left it was taken and anointed the patient.

Verses 33 - 48

There are instructions for the time in the future when Israel shall be in the Promised Land. A house could contain leprosy, and here are the instructions by which the house could be made clean, but should the Lord order otherwise, how it must be destroyed.

Verse 34

“When you 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.” It is Jehovah (the LORD) who plants the disease! What a lesson to learn! Whatever is ours and adversary comes to it — take heed, the testing may be all the LORD’s (Jehovah).

Whenever one believes that leprosy prevails in his house, he is to take a priest and let him examine the damaged house. The priest shall have stones in the house removed, and substitute stones put in their place.

Verses 39 - 48

The old stones are to be taken to an unclean place. Should the leprous rampage continue, then the whole house be demolished and the material taken to an unclean place.

Verses 49 - 53

But should the house be healed, then two birds are to be taken and the ceremony of verses 4 - 8 carried out.

Verses 54 - 56

This is the law with the dealing with leprosy, whether it be in a human, a garment or a house.

Verse 57

“To teach when it is unclean, and when it is clean: this is the law of leprosy.”

Chapter 15

This wonderful chapter deals with men and women who have natural and unnatural discharges of their bodies. Discharges may occur from three outlets of the human body: (1) the mouth, (2) the male organ, (3) the female organs, and (4) the bowel outlet. Nothing is mentioned of sin except the first male discharge (15:14).

Verse 1

Both Moses and Aaron are made aware of such discharges.

Verses 2 - 12

This comes about when the male has an issue from his sexual organ. If there is the commencing of the discharge or at the close when the issue stops of its own accord, he is unclean.

No doubt this is speaking of a social disease such as gonorrhea, and the pressing need was a ceremonial uncleanness as the disease is contagious, thus those who are around the effected one need to be protected. He is unclean and thus is in need of divine instruction for cleanliness.

His bed pallet (vs. 4, 5), his chair (vs. 6), his person (vs. 7), his spittle (vs. 8), his saddle (vs. 9), and anything under him (vs. 10). A man who had a chronic discharge was not cast outside the camp as a leper was.

Verses 13 - 15

Therefore we see it was in need of cleansing by the smallest animal chosen — the two turtledoves or two pigeons — one was chosen for a sin offering and the other was chosen for the burnt offering (of dedication).

Verses 16 - 18

The second case which involved the male was the periodic discharge of human semen — the seed of man. It could occur during the night as in a dream, or one during intercourse at any time. This uncleanness was removed simply by washing and waiting until evening.

We note that the husband and wife were both involved in this act which caused them to be temporarily unclean, but no sin is involved, as the Scriptures say “marriage is honorable in all, and the bed undefiled” (Hebrews 13:4), and we know also no sacrifice was demanded.

Verses 19 - 24

The third case to consider was the uncleanness of a woman concerning each month's regular flow of blood during her regular monthly period. She was considered unclean for seven days. Since sexual intercourse was forbidden during her period, yet the married couple might be joined and the period begin during their relationship. He would be considered unclean for seven days along with the wife.

Verses 25 - 31

The fourth case was of women who discharged blood outside her regular period. Several causes could be thought of which would bring about such an act. [Much advance has been gained in the medical profession which could be added help to those women's condition are described here.] The woman who was healed by the Lord Jesus of such a

condition is described in Luke 8:43-48.

One the eighth day after her flow had stopped, she would therefore offer two turtledoves or two young pigeons; one for a sin offering, and the other for a burnt offering — the same as a man who had a continual discharge, and then it stopped.

Verses 32 - 33

So, we come to the final words concerning THE WOMAN — the greatest object of God’s creation; the encourager, the strengthener, the fulfillment of things beautiful — for MAN, who himself is not far behind her greatness.

Chapter 16

The word “covenant” actually means covering. The sins are covered by the blood of the animal. The sins are forgiven but are put on “hold” until the Great Sacrifice of the Lord Jesus is made once for all. A Christian is not one whose sins are *covered* as Israel in the past, but a saved Christian is one who has had his sins *washed away* by the blood of Christ.

**“And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.”
(Hebrews 10:11,12)**

Verses 1 - 2

The two sons of Aaron (Leviticus 10:1-2), Nadab and Abihu, took their censers, placed fire from off the Brazen Altar (of Bronze) into them and placed incense on the fire. God struck them dead declaring that God did so because they offered strange (not wild) but unauthorized fire with incense. God had not told them to do so. They went ahead of Jehovah (the LORD). Anything we do, if not ordered by Jehovah (the LORD) is wrong.

Up to this time, Moses and Aaron went into the inner sanctuary, but now Jehovah (the LORD) is saying, “No more, unless I command you to. I answered by fire against Aaron’s two sons, and if he, the high priest, go into the sanctuary without my command will suffer death as Aaron’s two sons did.” Aaron is not to go into the Holy Place but once a year, and this visit is to be on the Day of Atonement.

Verses 3 - 4

Aaron shall enter the Holy place with this: a bull for a sin offering and a ram for a burnt offering. After taking his priestly garments off, he shall dress himself in a linen tunic (shirt) and under garments shall be next to his body, gird himself with the linen sash and attire himself with the miter (or turban) after washing himself.

Verses 5 - 6

From Israel shall Aaron take two male goats for a sin offering, and one ram for a burnt offering. Then Aaron shall slay the bull as a sin offering for himself that will give him the blessing of an atonement for himself and for his household.

Verse 7

And he shall take the two goats and present them before Jehovah (the LORD) at the

doorway where the Brazen Altar (of bronze) is located.

Verses 8 - 9

And Aaron shall cast lots for the two goats: one for Jehovah (the LORD) and the other for the scapegoat. Then Aaron shall take the goat which lot was for Jehovah (the LORD), and make it a sin offering.

Verse 10

But the goat which was chosen by lot to be the scapegoat shall be presented alive before Jehovah (the LORD) to make it an atonement as the scapegoat.

Verses 11 - 12

The bull shall Aaron slay as the sin offering for himself and his household. He shall take a fire pan full of live coals of fire from before the altar of Incense, and tow handfuls of finely ground sweet incense and bring it inside the veil.

Verses 13 - 14

And he shall put the incense on the fire before Jehovah (the LORD) that the cloud may cover the mercy seat that is on the Ark of the Covenant — or he is a dead man. Then he shall take some of the bull and sprinkle it with his finger on the mercy seat (on the east side) also in front of the mercy seat he shall sprinkle some of the blood with his finger seven times.

Verses 15 - 16

Then he shall slay the goat of the sin offering (which is for the people of Israel) and bring its blood as he did with the blood of the bull and sprinkle it (the blood) on the mercy seat, and in front of the mercy seat.

And he shall make atonement for the holy place, because of the sins of the sons of Israel, and because of their transgression in regard to all their sins. An Atonement shall be made for the Tent of the Meeting which stands with Israel and all his sins in the midst of the tent.

Verses 17 - 18

When the High Priest goes inside to make an atonement, no one shall be in there but the High Priest. Then he shall go to the Brazen Altar of Bronze and make an atonement for it, and as he takes some of the blood of the goat, and shall place it on the horns of the altar on all sides.

Verse 19

And with his finger he shall sprinkle some of the blood on it seven times and cleanse it from the impurities of the sons of Israel.

Verse 20

When he is through atoning for the Holy Place, the tent of the meeting, and the Brazen Altar (of Bronze) he shall offer the live goat.

Verses 21 - 22

Then Aaron shall lay both his hands on the live goat's head and confess over it all the sins of the people of Israel, and he shall send the live goat away into the wilderness by the hand of a man who stands there for this purpose. The goat shall bear all their

transgressions and then releases the goat in the wilderness. He is the perfect picture of Christ slain for our sins by the death of the first goat; then Christ being raised from the dead as shown by the second alive goat being set free in the wilderness.

Verse 23

And then Aaron shall come into the Tent of Meeting and take off his linen garments and shall leave them there. Next, he will wash his body with water in a holy place, and put on his regular priestly garments.

Verses 24 - 25

Then he shall offer his Burnt Offering and the burnt offering for the people to make an atonement for himself and for the people, and burn the fat of the burnt offering upon the Brazen Altar (of Bronze).

Verse 26

He that set free the live goat shall wash himself and his clothes in water (at this time, the water came from the Rock that Moses had struck).

Verses 27 - 28

The carcasses of the Bull and he goat which had been slain and its blood taken into the Sanctuary shall they carry forth without the camp, and they shall burn in the fire their skins, their flesh, and their dung. And he which burned these animals shall bathe his flesh and wash his clothes in water, and afterwards shall come into the camp.

Verse 29

The celebration of this great sacrifice Israel was keep in the seventh month, on the tenth day of the month. Israel shall afflict their souls, do not work at all, whether it be one of your own country, or a stranger (Gentile) that sojourneth among you.

Verses 30 - 31

This day shall be hallowed, for the priest shall make an atonement for you — to cleanse you — that not one sin shall remain uncovered (atonement = covering). It shall be a sabbath of rest unto you, and you shall afflict by a statute forever.

Verse 32

“And the priest whom HE shall anoint.” By this verse with verses 33 and 34, Jehovah (the LORD) is emphatic to state this the day of atonement is to be forever.

Yes, Aaron would die, and his son Eleazar would take his father’s place as the anointed High Priest of Israel. Aaron was anointed by Moses, then 40 years later, Jehovah (the LORD) commanded Moses to take Aaron and his son Eleazar to the top of the Mount Hor taking the High Priest’s garment off of Aaron and placed them on his son Eleazar. Aaron then died on Mount Hor, and Eleazar was presented to Israel as their new High Priest.

As to the High Priesthood of the Lord Jesus: the word Messiah (Hebrew word for “the anointed one”) and the word Christ are the same (the Greek word for “the anointed one”). We believe that the Lord Jesus received His anointing at His baptism.

“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven,

saying, This is my beloved Son, in whom I am well pleased.” (Matthew 3:16, 17)

The Lord Jesus as the Anointed One was anointed as Prophet — His past work; Priest — His present work; King — His future work.

Here is an interesting surprise: Satan, whose name in the Hebrew is **Helel**, brightness, is called the “anointed Cherub that covereth” (Ezekiel 28:14). Moses copied the plans of the Tabernacle in the mount — the pattern was in heaven. The tabernacle was a copy. On the earthen Ark of the Covenant were the two Cherubim — copied after the pattern in heaven — now Satan before he fell was one of the two cherubim in heaven. He fell out of this state of grace. Can’t we rejoice over the fact that we who are made lower than the angels cannot lose our position in Christ — we are sealed with the Holy Ghost unto the day of redemption.

Satan, the angel that covered, shall fight with Michael the archangel and be defeated and thus cast upon the world at the beginning of the Great Tribulation (Rev. 12:7-12, Jude 9). What an enemy!

“Whom he shall anoint.” Who is “he?” The only person in verses 31 and 32 is the LORD (Jehovah). He shall anoint each new High Priest.

Verses 33 - 34

The Day of Atonement must be observed forever — even in the millennium! Yes, from the book of Ezekiel we find that though the Great High Priest, the Eternal One, Jesus the Messiah and Christ shall reign on David’s throne, and as He sits in the Holy of Holies, He, Jesus shall be waited on (served) by the priest of the Old Covenant. This showing that the New Testament (Covenant) is greater than the Old Covenant (Testament) — for the priests of the Old Covenant (Testament) serve the High Priest of the New Covenant.

“The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the LORD.” (Ezekiel 41:22)

“But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD: They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.” (Ezekiel 44:15, 16)

Chapter 17

In the minds of Israelites could have been the question of the location where they could serve God and be cleansed from their sins. Here God begins to state that the Tabernacle was to be the location of the Ark of the Covenant where God was to dwell among His people. In the next forty years of wandering in the wilderness, the Tabernacle was moved forty times, and Jehovah (the LORD) dwelt among his people in every location.

Later, when Israel moved into the Promised Land, the ark of the Covenant was moved seven times in that land. Other times, the Ark of the Covenant was moved by the enemies of Israel until David found a stationary place for it in Jerusalem. Later, Solomon becoming king in his father's place built the new Temple and there the Ark of the Covenant remained until Jerusalem and the Kingdom of Judah were captured by King Nebuchadnezzar of the Babylonians.

There is no mentioning of the Ark of the Covenant since. Some speculate that the Ark of the Covenant is hidden in some foreign country. Many reports come in stating that several parties have seen the Ark of the Covenant. There have been two temples since Nebuchadnezzar, the one Zerubbabel built, and the other one which was built by Herod the Great — it was this temple in which the Lord Jesus taught and overthrew the money changers' tables.

In coming times, as Israelites over the world have a great desire to rebuild Herod the Great's Temple, a substitute ark of the covenant and other Temple furniture may be built, but as far as the original Ark of the Covenant built by Moses and used by Solomon in his Temple, we believe, it does not exist anymore.

“And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, the ark of the covenant of the LORD: neither shall they remember it; neither shall they visit it; neither shall that be done any more.” (Jeremiah 3:16)

We have discussed the place of the Ark of the Covenant, and we would like to point out that the place where the Tabernacle and Temple would be located, God would choose this location also.

“But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come:” (Deuteronomy 12:5)

It seemed as though Jehovah (the LORD) would never choose a location for his sanctuary. Moses lived out his years, as did Joshua. Time still passed for Israel and no place chosen yet. There were the several hundred years of the Judges such as Samuel. Then David was anointed king by Samuel. Still no place was chosen.

David decided he would build a house for God. But God said he couldn't, for he was a man who shed much blood. Yet Jehovah (the LORD) allowed David to accumulate the materials for the new Temple and even revealed to him the architectural plans of the Temple. But no location until Solomon built the House of God, the Temple and dedicated it to Jehovah (the LORD).

Then upon this Temple's completion, Jehovah (the LORD) spoke to Solomon these words:

“And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou has built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.” (I Kings 9:3)

All the succeeding Temples have been erected upon that same location. Today, Israel is looking at that sight.

Verses 1 - 4

Words of warning are given to Israel as to the place of slaying their sacrifices. The slaying of the animals in verses 1:1-4 are not for the eating thereof, but the killing of animals for sacrifices.

All sacrificial animals: bulls, goats, sheep, turtledoves and pigeons must be slaughtered at the Brazen Altar (of Bronze) only! A person not attentive to these instructions will be killed themselves by the act of God.

Verses 5 - 6

All sacrifices are to be brought to the door of the Tabernacle. The priest shall sprinkle the blood upon the Altar of Jehovah (the LORD) at the door, and the fat burned as a sweet savour unto Jehovah (the LORD).

Verse 7

No more shall they offer their sacrifices unto demons. For 400 years, Israel walked in the ways of Egypt and obeyed the teaching of the Egyptians, even to Devil (or Satanic) worship.

Verses 8 - 9

How simple the injunction of Jehovah! Slay your sacrificial animal anywhere but at the door of the Temple, and your life will be taken.

Verse 10

Then Jehovah attacks the eating of blood. It covers the same penalty of those who slay sacrificial animals at other places besides at the door of the sanctuary — death!

Verse 11

Here is God's reasoning — life of all living objects is in the blood. When blood is shed, life, the soul, is in the blood and must not be eaten or drunk at all cost: cost of the life of one who participates.

“When blood is shed for sacrifices, it is life by God which offered to pay for the remission of sin.” It is the blood that maketh atonement for the soul.

Verse 12

God repeats Himself — no eating of the blood of sacrificial animals. We have talked with people who have worked in slaughter houses who said that they like to take slices of raw beef to eat. Yes, some say that they have a cup and when a personal desire comes to them, they think nothing of catching some of the sheep's blood and drinking it.

Stop it. Don't do it. Are you putting yourself under law? No, I'm not just being choosy for the best.

Verse 13

What are we to do with the animals and birds we slay while hunting? God says, pour out the blood and cover it with dust.

Verse 14

God repeats Himself again. He's made you and the animals and its blood. Don't you know that blood is the sewage of the bodies? Want a drink of pure water? You won't find it in the sewer systems of animals. Penalty? Death.

So many people (1994) have died recently by the eating of uncooked sandwich hamburger. There's a wave of people poisoning themselves by thus eating. Eat your steaks well done!

Verse 15

Some people catch game which another unknown person has shot. Be careful of that which dieth of itself or has been slain by another animal, best not to eat it. But if you must, then you should bathe yourself and wash your clothes and be unclean until evening then he shall be clean.

Verse 16

But if he bathes not nor washes his clothes, he is running a risk. God doesn't want you to get sick.

Chapter 18

Jehovah is the God of Law and order, for the citizen and non citizen alike.

“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.” (Romans 13:1-7)

The soldiers at the time of the Roman Empire were the policemen for law and order, and the relationship as a Christian must be obedient to the higher powers, for they are the ordained ministers of God (not ministers of the Gospel, but the ministers of law and order).

Here in Leviticus, Israel is fresh (40 years) out of Egypt having lived in Egypt for 400 years as Egypt's slaves. They were conscious of the religions of Egypt and were worshipping them. God sent 10 plagues upon the Egyptians — each plague was a direct attack upon one of Egypt's gods. They worshipped the River Nile, God turned its waters into blood; they worshipped the Sun, God caused it not to shine but allowed a great darkness to cover their land. They believed that the firstborn of the males were born with the seed of divinity within them, and God took the first born in death of all humans and all animals. Yes, the plagues were the direct attacks of Jehovah (the LORD) against the idolatry of Egypt.

Verses 1 - 5

We can assume that as Jehovah (the LORD) forbid His people to walk as did the Egyptians from which land they marched away from, and forbidding them also not to walk as did the Canaanites into whose country that they were going to march into, that these Gentiles committed the sins that Jehovah (the LORD) is now warning his people to turn from.

Verse 6

Approaching any relation of near kin to uncover their nakedness.

Verse 7

“The nakedness of thy father or the nakedness of thy mother shalt thou not uncover.” How terrible to think of such a thing. But did you know that this sin and those following are becoming universal in its practice throughout the world today.

Verse 8

Should their father have a second wife, then it shall be a sin to uncover her nakedness also.

Verses 9 - 10

The following kinsmen are on God’s taboo list:

Daughter of thy mother, nakedness of thy son’s daughter, of thy daughter’s daughter, for theirs is thy own nakedness.

Verse 11

Nakedness of thy father’s second wife’s daughter — she is your sister. Nakedness of thy father’s sister.

Verses 12 - 13

She is your father’s near kinswoman. Nakedness of your mother’s sister. She is your mother’s near kinswoman.

Verse 14

Nakedness of thy father’s brother — he is thy uncle.

Verse 15

Nakedness of thy daughter in law.

Verse 16

Nakedness of thy brother’s wife.

Verse 17

Nakedness of a woman and her daughter, neither her son’s daughter, neither her son’s daughter. It is wickedness.

Verse 18

Neither shall thou take a wife to her sister to vex her, to uncover her nakedness. The marriage to two sisters even under grace, and the wife has died and he be free — much strife can be avoided if the second sister be not married to her sister’s husband.

Verse 19

One should not approach for sex should his wife be in her monthly period.

Verse 20

Thou shalt not lie with your neighbor's wife — it is adultery.

Verse 21

“Thou shalt not let any of they children pass through the fire,” in other words, you shall not offer any of your children to the false Molech as a burnt offering. Some of the kings of Israel did: “Manasseh...made his son pass through the fire” (2 Kings 21:6).

Verse 22

Thou shalt not lie with mankind as with womankind. It is abomination.

Verse 23-24

Thou shalt not lie with a beast to gratify a sexual desire. It is an abomination, neither shall any woman stand before a beast for intercourse. It is confusion.

Verses 25 - 27

We do not need to assume any longer that people of Egypt and Canaan practiced the above sins where in the verse (25) states so.

Verse 28

The land itself shall spew you out for it did so before you.

Verse 29

Any being found out committing such sin shall be slain.

Verse 30

Determine therefore, that you shall obey the laws of your God. “I am the LORD (Jehovah) your God.”

Chapter 19

Verses 1 - 2

“Ye shall be holy: for I Jehovah (the LORD) you Elohim (God) am Holy.”

Here, man is to purpose to live a separated, dedicated life unto the God of all gods, Jehovah (the LORD). Purpose is to be done, but one of these days we shall be completely righteous, without sin, by our faith in the Lord Jesus Christ, believing that He died for our sins, was buried, and rose again from the dead, we are declared to be holy — “therefore being justified by faith we have peace with God through our Lord Jesus Christ” (Romans 5:1).

There shall be the time when the believer in Christ Jesus shall have the eradication of the sinful nature to evil, at the redemption of our bodies: those that die becoming corruptible, shall put on incorruption, and we who are alive at his coming, mortals, shall put on immortality. (I Corinthians 15:53, 54).

Redeemed Israel that shall not be in the body of Christ — the Church — but redeemed by faith before the Church began and saved after the rapture of the Church shall have their eradication of the sinful nature when Israel is raised from the dead (Ezekiel 37:1-11), with the saved Israel, who are alive at the coming of Christ to earth with His Bride, then, sin is finished “and to be an end of sins and to make reconciliation

for iniquity, and to bring in everlasting righteousness.” If this isn’t the end of Israel’s sinful nature, please pray tell us what this is!

Verse 3

Every man shall honor and respect his earthly mother and father, and the Sabbath kept. Not only the seventh day, but the seventh year, and the year of Jubilee, plus the Sabbath stated by God to be observed at each feast. This is to be observed now.

Verse 4

Never shall the heart be turned to idols, and perish the thought of making one.

Verses 5 - 6

The peace (or fellowship) offering shall be at the will of the worshipper. It shall be eaten the same day it is offered, and on the second day, if desired, but none of it shall be eaten on the third day — it shall be burned by fire.

Verses 7 - 8

If eaten on the third day, it shall be an abomination and the eater slain.

Verse 9

When harvest comes, the corners must be left and the gleaning also left in field. It shall be left for the poor.

Verse 10

The vineyards are not to be gleaned, but left for the poor and for the strangers (gentiles).

Verse 11

Holiness is demanded by God, and the stealing of another’s property is forbidden. Don’t deal falsely nor lie to one another.

Verse 12

Man on several occasions had to swear in the highest and loftiest person, which was God, that what he claimed was true. But he ran the risk of what he swore to and by the name of God, if turned out to be false, God would take vengeance.

Verse 13

He is to respect his neighbor and not rob him nor defraud him for any reason. And listen to this: “the wages of him that is hired shall not abide with thee all night until the morning.” This was Israel’s law. Yet as we know of one dear Pastor and Teacher who paid each day his secretary’s salary for that day. He is the only person we have know that has kept this law.

Verse 14

How cruel children, yea, adults can get? To think one would be a stumbling block before the blind, and to curse the deaf who can not answer any question, simply he did not hear.

Verse 15

Sometimes in life, we all become a judge of some sort, and when that comes, we are not to give the decision to a man just because he is poor, nor honor a person because of

his high station in life — a rich person, a ruler. In righteousness shall we judge our neighbor.

Verse 16

One should be careful and not lie against his neighbor. We are not to act against the life of our neighbor.

Verse 17

Your fellow countrymen you shall not hate in thine heart. You must reprove your neighbor, but let nothing turn to sin in doing so.

Verses 18 - 19

Thou must not avenge, nor bear any grudge against the children of thy people. But you shall love thy neighbor as thyself. “I am Jehovah” (the LORD).

Verse 20

Whosoever lieth sexually with a bondmaid betrothed to an husband, but not all redeemed, nor freedom given her, she shall be thoroughly whipped. They shall not be put to death because she was not free.

Verse 21

And he shall bring his trespass offering unto Jehovah (the LORD), unto the door of the Tabernacle even a ram for a trespass offering.

Verse 22

And the priest shall make an atonement for him with the ram of the trespass offerings before Jehovah (the LORD) for this sin, and the sin he has committed shall be forgiven him.

Verses 23 - 24

The eating of fruit from the tree he has planted. He shall count the number of years (for all trees for food), and if shall be three years, he is not to eat thereof. If the tree endures until the fourth year, it shall not be to eat, for it is Jehovah’s (the LORD) to praise His name.

Verse 25

But the fifth year shall ye eat of it. I am Jehovah (the LORD) who has given this fruit to your!

Verses 26 - 27

Things not to do: Do not eat anything with the blood. Do not use enchantment nor practice soothsaying. Do not round the corners of your beard not mar the corners of your beard.

Verse 28

Do not willingly make any cuts in your flesh for the dead; nor shall you be tattooed.

Verse 29

Do not sell your daughter into prostitution and cause her to become a whore, lest the land be given over to whoredom.

Verse 30

Ye shall keep my sabbaths, and reverence my sanctuary. "Jehovah is my name!"

Verse 31

Do not follow them that have familiar spirits, no mediums.

Verse 32

Ye shall regard with respect the gray headed person, and honor the aged and revere your God.

Verses 33 - 34

And should a stranger (a gentile) who lives in your neighborhood shall be respected, but he is to be honored as one born in the land, and ye shall love him as yourself; for remember, you were a stranger in a foreign land yourself.

Verses 35 - 36

You shall be a righteous person as a merchant, as to judgment in measurement in weights, or capacity, just balances, just weights, a just "ephah" (one bushel), and a just "hin" (about one gallon). "I am Jehovah (the LORD) your God who brought you out from the land of Egypt. You shall thus observe all my statutes and all my ordinances, and do them. I am Jehovah (the LORD)."

Chapter 20

Verse 1

The act of a man who pays with his life for some crime or sin is called capital punishment. God demands such action for those who break His holy laws. There are many sins more than murder which demand capital punishment.

Verses 2 - 3

He who gave any of his children to Molech, a false heathen god (most despised by the true prophets of God), whether he be of Israel or a stranger in Israel, was to be put to death by stoning. God said that He would cut him off from among the people.

Verses 4 - 5

He who hides his eyes and kills him not, God said, "I will set my face against that man and his family." That means the death penalty.

Verse 6

He that goes after the false mediums, and those who turn to those who have familiar spirits God will set his face against such and cut him off from among his people.

Verses 7 - 8

We are sanctified which means "set apart" unto the Lord Jesus and his glory the moment we trust Christ Jesus as Saviour. It says, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30).

Jehovah (the LORD) tells the people of God that they can separate themselves to God. "I am Jehovah (the LORD) which sanctifies you." Both we and Jehovah sets us apart to Him for his glory. God expects His people to obey His statutes.

Verse 9

What a difference between what God demands and what man excuses himself to do. “He that curses father and mother shall be put to death.”

We are noticing how many times the law of God is given to His people. The first time at the beginning of Israel’s wilderness journey and then months later God emphasizes His law again. Then from the book of Deuteronomy we learn that Jehovah (the LORD) God gives the law still once more at the close of the 40 year journey into the wilderness.

Verses 10 - 11

A man who commits adultery with another man’s wife is to be put to death, and the woman also.

He who sleeps with his father’s second wife is to be put to death — and the father’s wife also. (Not the father. Many years later, 1500 years, we find where a Christian, a member of the body of Christ, marries his father’s second wife. God called this act of adultery “incest” — not even named among the Gentiles!)

“It is reported commonly that there s fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father’s wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, put present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:” (I Corinthians 5:1-7)

The Holy Spirit does not question the man’s salvation, but his testimony. Paul, therefore, directs a Church meeting and in doing so commits the brother to Satan (who already had ruined his testimony). Let Satan have his body, kill him, so that his spirit may be saved in the day of the Lord Jesus (in the resurrection).

This they did, but in reading II Corinthians we see that this man cut off his relationship with his father’s wife, repented of his sin, and dedicated himself anew to Christ.

“For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye

be obedient in all things. To whom ye forgive anything, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; lest Satan should get an advantage of us: for we are not ignorant of his devices.” (II Corinthians 2:4-11)

This was the purpose of restoring a fallen brother.

“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” (Galatians 6:1)

If you forgive him, I forgive him in the person for Christ’s sake. Under the law, there would have been no mercy, but under grace there is forgiveness of such a sin, plus restoration. Praise God for His grace.

Verse 12

Should a man sleep with his daughter-in-law, they both could be put to death.

Verse 13

Should a man lie with mankind as he would lie with a woman, they both shall be put to death.

Verse 14

If a man lies with his wife and her mother, they both shall be slain.

Verse 15

Should a man lie with a beast, they both shall be slain.

Verse 16

Should a woman lie before a beast and sexual contact be made, she and the animal shall be slain.

Verse 17

Should a man take his sister, his father’s daughter or his mother’s daughter, and see each other’s nakedness, they both shall be slain.

Verse 18

Should a man lie with a woman whose monthly sickness is upon her, he has uncovered her fountain, and she has uncovered the fountain of her blood, both of them shall be cut off from the people.

Verse 19

Thou shalt not uncover the nakedness of thy mother’s sister, nor of thy father’s sister. They shall bear their iniquity.

Verse 20

And if a man shall lie with his uncle’s wife, he has uncovered his uncle’s nakedness. They both shall be put to death, and they shall die childless.

Verse 21

And if a man sleep with his brother’s wife, they both shall die childless.

Verse 22

Keep my statutes lest the land spew you out.

Verse 23

Do not walk committing such sins in the manners of the nations, for they committed such, and that is why you will be able to take their land.

Verse 24

You are a people (peculiar) for my possession and your possessions shall be in the land that I will give us. It is a land flowing with milk (plenty of cows) and honey (a land of flowers and bees). I am Jehovah (the LORD) your Elohim (God), who has separated you from other people for myself.

Verse 25

I have made a difference. You are to make a difference, between clean and unclean animals, and between clean and unclean fowls. Keep yourselves for your wife or husband.

Verse 26

And you shall be holy unto me, for I Jehovah (the LORD) am holy. You have been separated from other people to be God's.

Verse 27

A man or woman that hath a familiar spirit, that has found a demon to dwell in them, or he who is a Satan worshipper, shall be put to death — stoned to death, and their blood guiltiness shall fall upon them.

Chapter 21

Verse 1

Of all the tribes of Israel, only the tribe of Levi could boast that their tribe was the tribe to furnish Israel her priests. It was God in His sovereignty that chose the family of Aaron to be His priest service. God did not choose Levi to be saved, but to honor God in serving to be God's priests.

Likewise, the Christian's election or choosing is not for salvation but for service through God's calling by the gifts of the Holy Ghost **“that the purpose of God according to election [choosing] might stand, not of works, but of him that calleth; it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated” (Romans 9:11b-13), and “according as he hath chosen us in him before the foundation of the world,” (what for?) “that we should be holy and without blame before him in love” (Ephesians 1:4).**

Verses 2 - 3

The priest must separate himself from the defilements of man. Even he must not deal or handle the dead, unless it happened to be his mother, father, son, daughter, and for his brother, and for his sister — a virgin.

Verse 4

He shall not defile himself — he is a chief person of his nation.

Verse 5

The priests must not make themselves bald — they can become bald naturally. They must not shave off the corners of the beards nor have any tattoos.

Verse 6

They must be holy at all times, honest in their offerings by fire, and their bread must be pure as they eat it and offer it as the grain (meat) with the burnt offering.

Verse 7

They shall not take a prostitute to be their wife, neither shall they marry a divorced woman. He, priest, is holy unto Jehovah (the LORD).

Verse 8

The priest shall be sanctified (set apart), for he offers the bread of our God. He shall be holy for I am holy and it is I who sits apart (sanctifies) you.

Verse 9

The daughter of any priest who becomes a prostitute shall be burned with fire to death.

Verse 10

Here is a marvelous verse which declares the sanctity of the clothes he wears. He is not to rend the clothes for any purpose. These words are speaking of the High Priest as Aaron. Remember when they brought the Lord Jesus before Caiaphas the High Priest (Matthew 26:57-65), and upon examining the Lord, he asked “I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.” Jesus said unto him, “Thou hast said,” meaning “Emphatically, I am.” “Then the High Priest rent his clothes” (Matthew 26:63-65). The High Priest broke God’s law in pulling his clothes apart. There was a law of death to any High Priest who did. Leviticus 10:6b says, “Uncover not your heads, neither rend your clothes lest ye die, and lest wrath come upon all the people.”

The rest of the Sanhedrin should have taken the High Priest outside the city and stoned him to death. It was the law, but this body who was to determine that the Lord Jesus was to die ignored the wrath of God and let the High Priest’s sin slide.

Verse 11

While the other priests would be allowed to touch the bodies of his nearest of kin, yet the High Priest was forbidden to have anything to do with any dead, even his own near of kin.

Verse 12

Here in this verse we find why so much was demanded of the High Priest. He was God’s representative of God, and God was to be able to attend Israel by the High Priest. He was on God’s call at all times, “for the crown the anointing oil of his God was upon him. I am Jehovah (the LORD).”

Verse 13

The High Priest shall take a wife that is a virgin.

Verse 14

No, no widow or a divorced woman or a harlot shall he take to wife, but he shall take a wife from among his own people (tribe) to wife.

Verse 15

He is not to have intercourse with any other woman but his wife.

Verses 16 - 17

Notice is given that Jehovah's priest and surely this High Priest must be perfect physically, as he must be holy to offer the bread of God.

Verse 18

Those not allowed to approach the Tabernacle were: a blind man, or a lame man, or he that hath a flat nose or anything superfluous (by this some part of his body is lacking a member of his body — deformed — or has an added part of the body such as six fingers or six toes).

Verse 19

Or a man that has broken feet (fallen arches) or a broken hand.

Verse 20

Or a crooked back, or a dwarf, or he that hath a blemish in his eye, or be scurvy, or scabbed, or has his testicle broken or lacking.

Verse 21

No seed of Aaron having any deformity shall be allowed nigh to offer the grain (meat) offering.

Verse 22

He shall, however, be allowed to eat the bread of his God, both of the most holy, and of the holy.

Verse 23

Only he shall not be allowed to go into the vail, nor come nigh unto the altar, because he has a blemish; that he profane not God's sanctuaries, for I Jehovah (the LORD), do sanctify them.

Verse 24

All this was spoken by Moses unto Aaron, and to his sons, and unto all the children of Israel. [Nothing is said of deafness — could it be that as the High Priest would grow older, his loss of hearing would be a possibility.]

Chapter 22

Verse 1

Jehovah (the LORD) has more to say concerning His priests.

Verse 2

Tell Aaron and his son to be on guard as to their own physical condition as they minister among and with things that the children of Israel have dedicated to Jehovah (the LORD).

Verse 3

Should a priest approach anything that has been hallowed to God and have a blemish upon himself, he shall be cut off, not ever to be in God's service anymore.

Verse 4

No man of the descendants of Aaron who is a leper or has a discharge may eat of the holy gifts (bread, flesh of the peace [fellowship] offering). And if a priest touches anything made unclean

Verse 5

by a man's corpse, or has a sexual emission, or if a man touches any creeping thing which causes his uncleanness, or if any man by whom he is made unclean,

Verse 6

whatever his uncleanness; or a person touching any such thing shall be unclean until evening, and shall not eat of the Holy Gifts, unless he has bathed his body in water.

Verse 7

But when the sun sets, he shall be clean, and afterwards he may eat of the holy gifts of the people for it is his food.

Verse 8

He shall not eat the flesh of any clean animal which dies of itself or is torn by beasts, becoming unclean by it.

Verse 9

I want my priests to be thoroughly warned that death can be acted toward them if they disobey my teaching.

Verse 10

As far as the gifts given at the altar for God, no layman (no men of any tribe or even the tribe of Levi if not a priest may eat of the holy gifts, a visitor of a priest may not eat of it nor a hired man) shall eat of the holy gifts reserved for the priesthood.

Verse 11

But if a priest buys a slave [slavery was practiced by Israel at this time] which is the Priest's property, he may eat of it, and those born in the priest's home may eat of his food.

Verse 12

A priest's daughter who is married to a layman shall not be allowed to eat of the offering's gifts.

Verse 13

But should the priest's daughter become a widow or divorced and has no child and returns to her father's house in her youth, she may eat of her father's food; but no layman shall eat of it.

Verse 14

But should a man a holy gift and eats thereof unintentionally, then he shall add to it a fifth of it, and shall give it to the priest.

Verse 15

They shall not profane the holy gifts of the sons of Israel.

Verse 16

And thus causes them to bear punishment for guilt by eating their holy gifts. I am Jehovah (the LORD) who sanctifies (sets them apart for me) them.

Verse 17

Again Jehovah (the LORD) spoke to Moses, stating,

Verse 18

This is for the sons of Israel or aliens living in Israel whether it be of a vow or a freewill offering which they presented to the LORD for a burnt offering.

Verse 19

For you to be accepted, it must be a male without any defects from the cattle, the sheep or the goats.

Verse 20

Things to look out for: should it (animal) have a defect, you shall not offer it, for it will not be accepted.

Verse 21

And when a man offers a sacrifice for a peace (or fellowship) offering of the herd or flock, it must be perfect to be accepted; there shall be no defect in it.

Verse 22

Those animals that have suffered broken bones or that are blind or maimed, or may have a running sore, eczema, or scabs, you shall not offer such to Jehovah (the LORD), nor make of them an offering by fire on the altar to Jehovah (the LORD).

Verse 23

Should a clean animal, such as an ox or a lamb, which has an overgrown or stunted member, you may present it for a freewill offering, but for a vow it shall not be accepted.

Verse 24

Any animal with its testicles bruised, or crushed, or torn, or cut you shall not offer to Jehovah (the LORD) or sacrifice in your land.

Verse 25

And also, you shall not accept any from the hand of a foreigner for offering as the good of your Elohim (God), for their corruption is in them, they have a defect, they shall not be accepted for you.

Verse 26

Again Jehovah (the LORD) to Moses, stating,

Verse 27

When an ox or a sheep or goat is born, it shall remain seven days with its mother, and from the eighth day and on, it shall be accepted as a sacrifice of an offering by fire (Burnt offering) to Jehovah (the LORD).

Verse 28

But whether it is an ox or a sheep, you shall not kill both it and its young in one day.

Verse 29

And when you sacrifice a sacrifice of thanksgiving [this is speaking of the Peace, or Fellowship and Thanksgiving Offering] to Jehovah (the LORD). You shall sacrifice it so you may be accepted.

Verse 30

It shall be eaten on the same day; you shall not leave any of it to morning. I am Jehovah (the LORD).

Verse 31

My commandments shall you obey, and do them. I am Jehovah (the LORD).

Verse 32

You shall not profane My Holy name, but I will be sanctified (set apart) among the sons of Israel. I am Jehovah (the LORD) who sanctifies (sets apart) you, who brought you out from the land of Egypt, to be your Elohim (God): I am Jehovah (the LORD).

Chapter 23

The Feasts of Jehovah

Verse 1

These are the words of Jehovah (the LORD).

Verse 2

God wants His people, Israel, to know, observe, keep, and be happy in the feasts of Jehovah (the LORD) and his convocations to be observed.

We all know what a feast is, and most of us have enjoyed attending such offered today by many interesting parties. But a holy convocation is wholly of Jehovah (the LORD), and we find what they offered along with the feast.

The word convocation comes from the Hebrew which literally means “called out.” Thus a called out assembly, a called public meeting, a rehearsal. It is a group of people called out for a purpose. In these passages of Scripture, we shall be taught what God has prepared especially for His people in a fellowship together.

Verse 3

We notice that the first three verses of this chapter separate the seventh day, Sabbath, from the seven special feasts. We want to point out that not only was all Israel to rest, man, animals, friends, strangers were to rest — no to worship — even a Sabbath day journey was emphasized to Israel, but Israel was to “six days shall work be done” — not only one day set apart to rest. Work then rest.

We find that even the Church had a problem with this injunction of Jehovah (the LORD). Some of the members of the Thessalonian Church wouldn’t work, “For even when we were with you this we commanded you, that if any would not work, neither should he eat” (II Thessalonians 3:10).

Man in most countries of the world observe the Five Day Working Week. If we should follow God’s direction, the labor problems would be healed, and it would allow people who are so in debt to catch up and ease mind and body.

We who has trusted the Lord Jesus Christ as our Saviour, believing that He died for

our sins according to the (Old Testament) scriptures, that he was buried, and rose again according to the scriptures, we now have eternal life. Salvation is a gift of God and it is not by one or many works. Salvation is free without works, especially the works of obeying the law.

We are not saved by the law of God. It was our schoolmaster to bring us to Christ. The Law of God convicts us of sin, and condemns us, then we are led to Christ as the only hope by the Holy Ghost. Yet every Christian should say, “Oh, how I love the Law!” Yes, we establish the law for it leads us to Christ.

Some say we must fulfill the law before and after salvation. What a weak statement that is. “But you must fulfill the law!” Can’t, for it is already fulfilled in us. How?

**“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”
(Romans 8:2-4)**

Yes, the law is fulfilled in us, and we didn’t have to keep any commandments. They are already fulfilled in us — not by us, but IN us.

What, then, is our attitude toward the Law of God? Acknowledge that is spiritual, but we are carnal. It is God’s standard of righteousness; it is His measuring line, and we fall short of it. Now we are declared to be righteous by faith, as Christ took our place in death of the Cross paying for every sin, and rose again for our Justification “declared righteous.” Our standing, our position, in Christ is Perfect. Christ has delivered us from the curse of the Law, being made cursed for us, as it written “Curseth is he that hangeth upon a tree.” He took our curse from us and as He died upon the Cross, our sins were placed upon Him, and He paid for them.

We emphasize the law to sinners, for it condemns the sinners, then points them to Jesus who died for our sins and who rose again for our justification.

The only way to get forgiveness of sins is to believe and trust Christ Jesus who paid in full by His blood and death, and resurrection. God would never had raised Him from the dead had not his death and blood paid for our sins.

Now we go to the Word and read of the feasts of Jehovah (the LORD).

Verse 4

“These are the feast 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.” (Leviticus 23:4,5)

This is done in memorial of the Passover Lamb in Egypt. While there may have been over 50,000 lambs slain, one for each family, yet God said “kill it.” In the mind of God there was only one lamb. This speaks prophetically of the Son of God becoming God’s passover slain for us. “For even Christ our passover is sacrificed for us: therefore, let us keep the feast, not with old leaven neither with the leaven of malice and wickedness, but with the unleaven bread of sincerity and truth” (I Cor. 5:7b, 8).

Just think the Jews have been celebrating end year the feast of Passover around 3500

years. This is one feast the Jewish people have invited the Christians to attend. I have been the guest of several feasts, and I can see the Lord Jesus in it all.

Passover is the feast which the father of the house is King over his table. Mother has cleaned the house thoroughly, and no leaven remains. For 2000 years the Jewish people have not celebrated by roasting and eating the lamb. They substitute some other clean animal flesh. And in the center of the table is a lamb's bone, no flesh of the lamb present, even the lamb's bone is boiled for hours, and then placed upon its plate. They answer why? Because they say, "we are not in our homeland now." But Israel is recognized as a nation and all Israel could be at home if they would only choose to go back. One time they will, but now they have only a bone (now this is tradition and even tradition speaks), "As Christ has been rejected, so passover has become an ordinance of an old, dry bone.

Now the table is set with mustard, lettuce, any bitter vegetable which speaks of Israel's bitter bondage in Egypt for 400 years. There before the host are three loaves of Matzoh, unleavened bread, and then he breaks the second loaf signifying the second person of the Trinity, Jesus, being broken for us. The broken second loaf is then wrapped in linen napkin signifying Christ being wrapped in linen burial gowns, then the wrapped second loaf is placed under a pillow — thus telling us that the Messiah after being slain was placed in a tomb where no man has lain.

Four glasses of wine are placed before the host; he drinks of the first which speaks of the "cup of blessing." No people have been as blessed by God as Israel. Then later the host drinks of the second cup, which is the "cup of sanctification," set apart, only Israel is that nation set apart for His love and grace. Still later, the host drinks of the third cup which is the "cup of judgment" which speaks of the judgment of our sins were placed upon the Lamb of God. Now the drinking of the fourth "cup of communion" is postponed for awhile. Then comes the feast, and such a table is then filled with the best of food.

When everyone is through eating, the host goes to the pillow to take up the broken unleavened bread (in the meantime, the youngest of the children is coached by the mother to take the wrapped bread and wait for the father to speak). The father looks under the pillow and the broken bread is gone! Hallelujah — it speaks of the resurrection of the Messiah. But everyone then asked what has happened to the afikomen (broken bread). No one admits they did it. Finally, the youngest child brings the wrapped unleavened bread. The father asks what would she take for it. Mother has coached the child to ask for something the Father can afford (one home I visited, the child asked for a new car for Mommy). The father assures he will give what the child has asked for. He says "I'll give your request at Pentecost." Did not the Lord Jesus promise the gift of the Holy Ghost when he kept the Passover? Then the father gives each one a piece of the broken bread. We eat of the Lord Jesus by faith; He is the risen Saviour!

Then the father takes the wrapped broken bread and places it in the highest part of the house which speaks of Christ's ascension.

Then they left the fourth cup. Today after 2000 years have passed from that Passover Feast, Israel has left the fourth cup. Why? They don't say, but Christ left the fourth cup without drinking it, for he said, "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom" (Matthew 26:29).

We can imagine the time, we trust not too far ahead, when Christ sets up the

kingdom He will say to his apostles, “we have some business to take care of” — the drinking of the fourth cup, the cup of communion.

Feast of Unleavened Bread

Verses 6 - 8

This is the second feast of Jehovah. It is always connected with the Feast of 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.” (Leviticus 23:6-8)

It was inaugurated in Egypt the day after Passover as Israel left Egypt.

“And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. 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. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. 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. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.” (Exodus 12:14-20)

Israel left in haste so much as the dough was mixed but wasn't given time to place leaven with it. They ate the Passover Lamb with unleavened bread, then added seven more days in their journey and eating unleavened bread. On the fifteenth day Israel was to observe convocation — a sabbath. No work was to be done on that day nor on the seventh day, no work is to be done on the seventh day. It is a holy convocation.

For seven days an offering made by fire — burnt offering — Israel was to celebrate.

Feast of First Fruits

Verses 9-14

The first day after the regular Sabbath after the Passover is slain is the Feast of the First Fruit. All that was ripe in the fields, on the vine, and on the trees were to be gathered and taken to a place selected by Jehovah for the distribution to the Priests and Levites.

This feast began on the first day of the week by the soliciting a sheaf of the grain (no

doubt but it was of the barley harvest). At once a he lamb without blemish of the first year was selected to be a burnt offering (in dedication) and the meat (grain) offering unto Jehovah (the LORD) of fine flour (separation) mingled with oil made by fire with the he lamb for a sweet savour, and the drink offering of about (1 1/2 quarts) of wine. They were not to eat bread, nor parched corn, nor green ears until they had brought an offering unto their Elohim (God). Then the sheaf was waved unto God. It was to be celebrated as a statute forever.

God was so good to give Israel such successful harvests to live by and worship with.

Remember, that all that was ripe on the trees, vines, and fields first day of the week after the first regular Sabbath after the Passover was slain, on this first day of the week, a sheaf which had been selected was waved before Jehovah (the LORD) — it became His!

The feast of first fruit is a type of the resurrection the Lord Jesus, for we are told, “Purge out therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.”

As we read in Acts 1:9, “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.”

What was the cloud which took Jesus out of their sight? In the word of God, a cloud can mean: a visible mass of particles of water or ice in the form of fog, mist, or haze suspended usually at a considerable height in the air. Yet we find that God uses the word cloud to denote people. “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, let us run with patience the race that is set before us.” (Hebrews 12:1)

We believe that the cloud which took the Lord Jesus up out of this world were those who were raised from the dead after Christ’s resurrection. (“And the graves were opened: and many bodies of the saints which slept (died) arose and came out of the graves after His resurrection, and went into the holy city, and appeared unto many.” [Matthew 27:52, 53]).

Where are those who arose from the dead after Jesus’ resurrection. Choose: If they died again, there is no scripture that says so. If they are living today, they would be nearly 2000 years of age. Forget it. Then those who arose from the dead must have accompanied the Lord Jesus to heaven, for then we see that if only Christ was raised from the dead, then only one stalk of barley corn would have been waved to God. But Christ Jesus with those who arose from the dead after His resurrection make up a whole sheaf that was waved before Jehovah in heaven.

Verses 15 - 22

Pentecost

The word “pentecost” simply translated means fifty (50). The feast was celebrated 50 days after the Feast of Firstfruits. And the Pentecost we know of in the New Testament (Covenant) occurred 50 days after the resurrection of Jesus the Messiah, signifying the sending of the Holy Ghost upon the believers here upon the earth.

Verses 15 - 16

A new grain offering was to be made to worship Jehovah (the LORD).

Verses 17 - 21

[But notice, something has been added: leaven. Leaven usually means sinfulness. But here it is teaching the Body of the Messiah (Christ) — the Church, that Israel, God’s choice of all nations which to Him were “unleavened,” but now leaven is added to the grain offering (flour), which speaks of the Gentiles being added to the Body of Messiah (Christ) through faith in the death of Christ for sin and in His glorious resurrection for our justification.]

Israel was to bring out of their dwelling two wave loaves of two tenths deals [of an ephah]; they shall be of fine flour. They shall be baked with leaven. They are the firstfruits of Jehovah (the LORD).

With the bread, seven lambs without blemish of the first year, and one young bullock and two rams; they shall be a burnt offering unto Jehovah (the LORD) with their grain offering, and their drink offering. Even by fire a sweet savour unto Jehovah (the LORD).

Then one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace (fellowship) offerings.

The priests shall wave the lambs; they shall be food for the priests as Holy unto the LORD (Jehovah).

This day became by the Word of God to be a holy convocation — thou shall not do any servile work — a Sabbath.

Verse 22

Does God care of the condition of the poor and the outsider? Poverty and plenty can so easily be forgotten. In our city and community, there was drugstore with two apartments on the second floor. When anyone in the community suffered loss of funds, they immediately asked if the apartments were still for rent. It was a harbor from the storms of funds, etc. When younger, we would be anxious to learn of any new comers who now would be living there, and we praised the Lord that we didn’t have to live there.

But the time came when we were at a loss. To the apartment over the drugstore we came. And we lived there for some time. The depression was on, and at last funds began to be made. New homes were secured. Yet how we loved those apartments over the drug store. On one occasion, my brother and I had dinner there, and he said, “I’d rather come up here than any other place in town!” A blessing it was for the poor of our community. It was Jehovah (our LORD) who provided for us who were really poor!

God took care of the poor of Israel and for the poor strangers in the land, by having his people who at harvest time were not to reap the corners of their land nor to glean after the harvesters left, but to leave them for His poor and His strangers.

Verse 23

Feast of Trumpets

This was all which was celebrated on this appointed time — first day of the seventh month was designated the day in which Israel sounded their trumpets. That was all.

This day was to be a Sabbath no servile work, only an offering made by fire unto the Lord. Today Israel celebrates this month and day as the start of a new year; but this is contradictory with the Scriptures, for God said that the new year was to be celebrated in April. “This month (in which the Passover was slain) shall be unto you the beginning of months: it shall be the first month of the year to you.” But like other people, Israel has

disregarded the New Year of God's choosing.

Nevertheless, we do see where the blowing of the trumpets, prophetically speaking, can be spoken of the gathering of Israel back to the Land at the command of Messiah Jesus.

Could it not mean also, prophetically speaking, of the Rapture of the Church? So many people of our day do hold to this interpretation and have overthrown the faith of some. We have read of their predictions; we have seen them on the T.V. declaring "He has to come on this certain day (day of sounding the trumpets)," but Christ did not come.

Well, why can't the interpretation be for the future? No, the rapture or the Revelation of Christ Jesus to this earth will not happen on this day, but of that day and hour, no one knows, saith the Word of God.

Verses 26 - 32

The tenth day of the seventh month (October) was set aside by Jehovah as the day of Atonement — Yom Kippur for Israel. It was considered as the most high sacred day that Israel observed. It was the Day of Atonement.

Atonement means "covering," thus the past year's sins of Israel were covered from the sight of Jehovah (the LORD). Israel's sin was never taken away, but covered, and forgiven. Their sins were paid in full by the Lord Jesus the Messiah (Christ) upon the cross of Calvary. The Day of Atonement could have the meaning of a promissory note for Israel and the world — that the promise was their sins, though forgiven, yet a promise of God they would be paid for at a latter date — which they were by the Lord Jesus.

It was a Sabbath, a holy convocation. They were to afflict their souls and offer an offering made by fire.. The affliction of their souls began at sundown the ninth day of the month — for at evening another day began, and then the affliction continued through the tenth day.

(See "atonement, " Leviticus 16:1-34)

He who would not afflict himself would be cut off from the people.

Does the Christian have an atonement? We just add "our sins since Christ died on the cross are not covered, but washed away!"

The Day of Atonement was a day of rest emphasizing that we have a perfect rest in the completion of our salvation.

Verses 33 - 44

Jehovah (the LORD) spoke to Moses saying that on the fifteenth day of the seventh month (October-November) was to be the feast of tabernacles for seven days. The first day shall be a sabbath, a holy convocation, no work shall be done. For seven days Israel was to offer an offering made by fire, and on the eighth day shall be a holy convocation, a Sabbath, and Israel was to offer an offering made by fire. It is a solemn assembly; no servile work shall be done that day.

On the first day branches of goodly trees, branches of palm trees, willows of the brook, etc., commemorating the days in the wilderness that God had Israel to dwell in.

This great feast was to be carried out forever by Israel.

Turning to Numbers 29:12-31, we read of the additional sacrifices God declared

Israel to offer on these eight days.

The Days	Bulls	Rams	Lambs	Goats
One	13	2	14	1
Two	12	2	14	1
Three	11	2	14	1
Four	10	2	14	1
Five	9	2	14	1
Six	8	2	14	1
Seven	7	2	14	1
Total	70	14	98	7
Day eight	1	1	7	1

As Israel observed this great feast with its additional sacrifices, yet everyday the perpetual, daily (continual) sacrifices were to be offered: a lamb for the burnt offering in the morning with its grain (meal), and drink offering, in the evening a lamb with its grain (meal) and drink offering.

When we think of the crucifixion of our Saviour the Lord Jesus, we can visualize Him on the cross dying for our sins, looking southward toward the Brazen Altar (of Bronze) and see that continual burnt offering roasting on the Altar. It was the sacrifice of the morning Burnt offering that was still on the fire which speaks of the Lord Jesus the Messiah (Christ) giving Himself as the perfect dedication to God. After the Lord died at 3 p.m., the evening sacrifice was laid on the brazen altar three hours later in the evening.

We find that Zechariah, chapter 14 verses 16 - 21 describes the position of the Gentiles when they come to worship the Lord Jesus during the millennium to worship the Lord Jesus on the feast of tabernacles in Jerusalem.

Those Gentiles who do not come to Jerusalem on this feast day, then there shall be no rain during that year, thus provoking a crop failure that year. Even if converted Egypt go not to Jerusalem to worship the Lord Jesus, then rain does not come upon the land that year. How embarrassed those nations shall be when they will have to buy their bread as the absence of rain causes crop failure — therefore no grain for flour. “This shall be the punishment of Egypt, and the punishment of all nations, that come not up to keep the feast of Tabernacles.”

Chapter 24

The Oil for the Light

Verses 1 - 4

In this chapter, Jehovah (the LORD) gives direction to Moses to command the people to bring unto Moses the pure olive oil beaten and not cooked. This oil was for the candle stick of solid gold with seven lamps. The candlestick was located in the Holy Place for light for the priests who also trimmed the lamps daily and poured the oil into

the lamps. The lamps were the only source of light for the Holy Place thus the need of oil each day to be poured into the lamp each evening and burnt all night and day continually.

The other compartment beside the Holy Place was the Holy of Holies whose light was of God called the Shekinah light. Only once each year did the high priest enter the Holy of Holies which was on the Day of Atonement (see Leviticus 16), and that with the blood of the bullock for himself and the blood of the chosen he goat for the nation of Israel.

Verses 5 - 9

The Shewbread

Upon the pure gold table of Shewbread were twelve loaves of bread, a loaf for each tribe of Israel. These loaves were set in two rows: six in each row. Pure frankincense was put upon each row as a memorial unto Jehovah (the LORD).

Every Sabbath the twelve loaves had to be placed fresh on the table of shewbread. The older bread became the priests, and they ate it in the Holy Place.

Verses 10 - 16

Blasphemy in the Camp

A man who had a Jewish mother and an Egyptian got in a fight with a Jewish man, and the Israelitish woman's soul cursed the name — which we know to be Jehovah (the LORD)! He was of the tribe of Dan, and they placed him in ward until they found out what Jehovah (the LORD) wanted to be done.

Here is the verdict of Jehovah (the LORD) “all that heard him curse the name of Jehovah (the LORD) place their hands upon his head, and let all the congregation stone him.”

“He that blasphemeth his god shall bear his sin, but he that takes the name of Jehovah (the LORD) shall be put to death.”

Verse 17

Murder

“He that killeth any man shall be put to death.” That's the Law, but we see the Grace of God enters the picture so as to speak, for later on Jehovah (the LORD) selected three cities on the east bank of Jordan and three cities on the West bank of Jordan to be cities of refuge where the murderer can flee, and remain there if he is found not guilty of a planned, deliberate act of murder. They found that it was not presumptuous — an accident, and the like, then the murderer could find mercy in one of the six cities. He was to stay there until the high priest died and then he would be free from the avenger. But if found guilty, he would be turned over to the avenger who would slay the murderer (See Numbers 35).

Verses 18 - 20

Tooth for Tooth Judgment

Some judges are offering their platform to be elected that they don't believe in such justice. But that's God's judgment which is sane!

If a person were to take my eye, I wouldn't be satisfied by taking his eye, but wouldn't be satisfied until I took his life. Tooth for tooth is grace.

Verse 21

He that killeth an animal shall restore it, but he that killeth a man shall be put to death (if the elders of the city of Refuge voted that he was guilty).

Verse 22

The law is not just for the Israelite but also for the stranger who lives in Israel. “I am Jehovah your Elohim (God).”

Verse 23

The guilty blasphemer was taken out and stoned to death.

Chapter 25

The Sabbatical Year

Verses 1 - 7

These laws were given by Jehovah (the LORD) to Moses upon Mt. Sinai.

The First to establish was the Sabbatical year. For six years, Jehovah (the LORD) blessed His people in the land. And still more blessing were in store for His people.

Not only was Israel to rest; do no work on every Sabbath day, *no one* was to work but rest. Now a whole year; the seventh, was being declared a Sabbatical Year. Think of it! No one was to plant and harvest the seventh year. Israelites were not to harvest that which grew by itself. It was reserved for the poor of the land and for the strangers who lived there without any possessions.

The grape vineyards were for those in need. Any wheat that might grow out of spilt sowing was not to be the owners, but those in need — for a whole year.

Men were foolish in not following the Lord’s injunction. God would give so much the sixth year that there would be no need of a sowing and reaping. That which came up, or bore itself as grapes and olives were for those in need.

Even the livestock was to be fed by the over abundant crops. Think of it; just rest a whole year without toil.

Verse 8

The Year of Jubilee

What in the world? Israel was to count their years, and when seven sabbatical years passed, which is 49 years — this 49th year would be a Sabbatical year. Then the next year, the 50th year, was to be a sabbatical year also. Think of it: two sabbatical years.

Verses 9 - 24

On the day of Atonement, the 50th year of Jubilee, on the tenth day of the seventh month, the sound of trumpets shall be heard all over Israel.

Israel was to consecrate the 50th year and proclaim a release throughout the land to all the inhabitants. It shall be a jubilee for you, and each of you shall return to his original property, and each shall return to his own family.

You shall not sow nor reap its after growth, nor gather from its untrimmed vines. It is

a Jubilee! It shall be Holy to you. You shall eat the increase out of the field.

In this 50th year of the Jubilee, every man shall return unto his possession.

Verse four says thou shalt not oppress one another, “You shall not wrong one another,” in verse seventeen it says the same thing.

For now as each one is back on the property that were given to his family he could sell it again. From the day of Jubilee, the land would be sold at a higher price than if it should be bought only a few years before Jubilee.

Keep my law and you shall be able to keep your land. And dwell there safely for the land shall bring forth its fruits. But someone will say, “What shall we eat the seventh year?” as we are not to sow.

The LORD Jehovah promises that the sixth year when sown, the land shall bring forth enough for three years. You shall sow the eighth year, and eat yet of the old fruit until the ninth year.

The land is mine saith Jehovah, it shall not be sold forever. For Israel you are the strangers and sojourners with me.

Verse 25

For example, here is a man who becomes very poor, and sells part of his property, then his nearest kinsman is to come and buy back what the relative has sold.

Or suppose a man has no near kinsman, but he has overcome his poverty and can now redeem (buy back) his own property he sold, then he can buy it back (redeem) and it shall turn the property back to the man who sold it after he calculated the years since its sale and refunds the balance to the man to who he sold it, and the property is thus returned to the man who redeemed it.

But if the man has not found the means to redeem it himself nor has a near kinsman, what property he has sold remains with the purchaser until the year of jubilee, and at Jubilee his property is returned to him.

And another example, if a man sells a dwelling house in a walled city, his redemption right remains valid for a whole year. If it is not bought back within a whole year, then the property remains with the purchaser permanently. It does revert back at Jubilee.

The houses in unwallled villages can be considered as open fields and have the redemption rights and revert back to the original owners at Jubilee.

Consider the cities of the Levites, they were granted 48 of them in all the twelve tribes. They have a permanent right of redemption, and houses in their wall cities still have redemption rights forever, and if not redeemed, will go out of possession of the one who purchased it at Jubilee.

Verse 34

But pasture fields of their cities shall not be sold, for that is their possession forever.

Verses 35 - 46

Listen to the love of God toward one who has waxed (become) poor. Take a brother in and let him live with you. Give him money without charging him interest. Look out for his interest. Thou shalt not scold him and make the man who has started to live with you

uncomfortable as he works for you. And should your brother be sold to you because of is poverty, you shall not compel him to serve as a bondservant, but as a hired servant and he shall be with thee unto the year of jubilee.

And when he departs at Jubilee, both he and his children with him and shall return unto his family and to the possession of his father shall he return. “For they are my servants which I brought forth out of the land of Egypt: they shall not be sold as bondsmen.”

Now as to slaves you have bought from the heathen (gentiles), they are your servants and are not to be redeemed. You may esteem them to be an inheritance, a possession forever, and may be left as a possession to your children.

Verses 47 - 55

Should a Jewish person become poor, he may sell himself to even a stranger. After he is sold he can be redeemed (bought back) by a near kinsman, or if he be able, he may redeem himself.

Whoever pays for his redemption may figure the years left to Jubilee, and thus the money paid is determined by the years left to jubilee — there may be few or there may be many years until Jubilee. He then is free.

Sometimes a man who has sold himself into slavery may never want to be redeemed. In Exodus 21:2-6 it says, “If thou buyest an Hebrew servant, six years shall he serve, and in the seventh year he shall go out free for nothing. If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him. If his master hath given him a wife, and she has born him sons or daughters, the wife and her children shall be her master’s, and he shall go out by himself. And if the servant shall plainly say, “I love my master, my wife and my children; I will not go out free.” Then his master shall bring him to the judges, he shall also bring him to the door, or unto the doorpost, and his master shall bore his ear through with an awl; and he shall serve him forever!

Then he becomes a “bondslave” — a bondslave forever! Now look at what Paul, James, Peter, and John have said: a “slave, “a slave,” “a slave,” all in the originals declare: a bondslave, a bondslave, a bondslave, a bondslave. We have had our ears bored, we are Jesus’ — forever his bondslave! Paul even said, “I am crucified with Christ,” not only have my ears been bored, but my hands and feet, and my side! I am the bondslave forever of Christ!

What about you?

Chapter 26

Verses 1 - 2

No images are to be made to be bowed before.

The glorious rest days — the Sabbath, are to be kept and rejoiced over. And most certainly must God’s sanctuary be considered most Holy — the dwelling place of God upon earth. God did live in a tent, then a palace of stone, and finally lives in a body of flesh of the Son of God, “And the Word was made flesh and tabernacled among us” is the free translation of John 1:14.

Verses 3 - 8

I have a proposition to present to you: obey my commandments, and I will give you rain in due season, and the land emphatically will yield her increase and fruit trees shall yield her fruit.

Yes, your threshing shall reach unto the vintage (grape gathering) will last until sowing time. Your bread supply will be to the fullest. (Oh, why, didn't you believe your God [Elohim]?)

Shalom, peace, shall be among you. Even man-eating animals shall be strangers to you. And not a warring weapon shall visit your land. Any enemy shall not find rest for their feet. Why five of you shall chase a hundred, and a hundred of you chase then thousand, your enemies shall fall before you as in a trance.

Verses 9 - 13

I will turn toward you, my presence shall be felt and your bodies shall be made fruitful. And I will confirm my testament (covenant) with you by many signs: to eat without scarcity, so much so that as you eat your past threshing shall be cleared out to make room for the new crop.

Moreover, my dwelling shall be among you. I will walk among you, and you shall know it. I will not abhor you, for you are mine. I, Jehovah (the LORD), am your Elohim (God), and you shall be my people.

Yes, I am Jehovah (the LORD) you Elohim (God) — the one and Only God — who brought you out of Egypt — out of slaver — I broke the braces of the yoke, and lifted you up — thus standing erect, fearing no enemy and false gods.

Verses 14 - 18

Listen to me, Israel, these promises are yours to keep forever, but should you disobey and break my commandments, yes, if you should reject My ordinances, thus breaking My covenant with you.

Here shall be the punishment for disobedience — you have fair warning, you shall be without excuse.

(1) I will send suddenly a terror, consumption and fever which shall waste away the eyes and cause to soul to pine away; you shall sow your grain needlessly, as your enemies shall be on the watch waiting for the ripening of the grain then take it away.

(2) My stand shall be against you, enabling your enemies to strike you down. You shall flee when on one is pursuing you.

(3) If after this punishment, you still will not obey Me, then I will punish you seven more times for your sins.

(4) I will make your head and shoulders to drop as a coward. Your skies shall become iron and your earth like bronze; thus resulting in the ebbing of your strength.

(5) Your own land shall fail to produce and your trees unable to bear fruit.

(6) Should you delight in disobedience, look for another plague, multiplied by seven according to your sins.

(7) I will break the leash that holds back the man-eating animals, which shall devour your children before your eyes, even your cattle shall be slain until visitors shall be afraid to walk in your land. Thus your roads to and from you shall be desolate.

(8) Should these chastisements fail to turn your heart to Me, but act puffed up against Me, then there is nothing left for me to do but strike you seven times for your sins.

Verses 25 - 26

(9) A sword, I shall raise against you, and as you gather yourselves together for protection, I will send pestilence among you enabling your enemies to rule over you.

(10) Your bread which you enjoyed before in abundance is reduced to a mere portion to keep body and soul together — ten women shall be able to share one oven for all as there is such a scarcity.

Verses 27 - 32

(11) Still, you don't see the picture. I will punish you seven times (just look at the perfect number "seven"). The Scriptural number for divine completeness.

This should shock you, Israel, I will send scourges upon you until the scarcity of bread will cause you to eat the flesh of your sons and daughters.

(12) Your high places shall be destroyed and your erected incense altar shall be covered with your corpses.

(13) I will lay waste your cities, and make your sanctuaries desolate. Your sacrifices of sweet savor I will not accept in pleasure.

(14) I will make your land so desolate that your enemies who capture you shall be shocked over it.

Verses 33 - 35

(15) As you repudiated my laws, I also will scatter you among the nations, and a sword shall chase you until your land shall become desolate and your cities a garbage dump. Then your land shall enjoy its sabbaths (though you did not appreciate them).

Verses 36 - 37

(16) One judgment after another shall be heaped upon you. You shall a trembling heart, no one to lean upon, you are a polluted people. Where is God's grace? Oh, it is around. To think God allowed Israel to become such a wretched people, yet His mercy and grace is toward His wayward people. If the grace is not here, then Israel would no more be a nation. She is a nation — scattered all over the world.

Verses 38 - 42

(17) Rottenness describes His people's condition. Yet if Israel only confesses to their sins of forsaking Me and that they received the punishment they justly deserved, then God says, "I will remember My covenant with Jacob, and I will remember My covenant with Isaac, and My covenant with Abraham" [these three men and their covenant is the same as we find in Genesis 12:4 "I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed."]. Yes, this covenant was made with the three patriarchs. Look at Psalm 105:9, 10 "Which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant."

Verses 43 - 46

I shall remember the land. The land itself shall be afflicted because Israel's soul abhorred My statutes.

Yet in spite of all of this, I will remember the covenant of their ancestors. All this has come to fulfillment.

We are living 2000 years after Israel was scattered throughout the world. A people, Israel is, about 2,400,000 in the land today. The same number which came out of Egypt by Moses; the same number which went into the Promise Land under Joshua. And the same number that existed in the land when Messiah Jesus was born and lived in the land.

We believe we are living in the last days of Israel, and assuredly in the last days of the Church. We are waiting for the Messiah (Christ) to take us up at the Rapture. Israel is looking for their messiah to take them from all over the world to the Promise Land.

Chapter 27

There upon Mt. Sinai Jehovah (the LORD) speaks again to Moses. His whole discourse covers the things devoted or vowed to Jehovah (the LORD).

Vows were promises that Israel made to God. They bargain with the Almighty that they would do something for Him “if” He would bless them in such a way. Some of the promises were outright gifts. Jacob, while fleeing the anger of his brother Esau slept and used a stone for a pillow promising that if God would bless him with wealth he would give to God a title of the gain God would give him. He called the place Bethel — the house of God. He didn’t do much toward that end, until twenty years later.

“And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.” (Genesis 35:1)

This chapter deals with vows involving persons, and houses and land, other devoted things, and redeeming the tithe.

Verses 1 - 8

When a person dedicated himself to Jehovah, he was substitute for the following payments: a man from the age of 20 to 60 shall be 50 dollars, and a woman 30 dollars. From age 5 to 20 the evaluation of a male shall be 20 dollars and a female ten. From a month old to five years shall be five dollars for the male and three dollars for the female.

Should he be too poor to meet this range, he shall present him to a priest who will “work it out” with him to a price he could pay.

What a difference today. Under the Law God asked very little for His services. He already had a whole tribe (Levi) and several “Cohens” (priests) to do His bidding in the worship services. Today He asks each one of the believers in Christ to present himself alive unto God as our reasonable services.

Verses 9 - 13

But should an animal that is promised to Jehovah (the LORD) must be given. The vow may not be changed; the donor cannot change his mind, and should he substitute another animal, then they both must be given to the LORD (Jehovah).

And if the animal which is promised is not the kind that is used as a sacrifice, the owner shall bring it to a priest for his evaluation, and he shall be told how to pay it. If the animal is a kind that may be offered as a sacrifice, but the man wants to buy it back (redeem it), he then must pay twenty percent more than the price set by the priest.

Verses 14 - 15

If someone give his home to Jehovah (the LORD), the priest will decide the price which he has to pay plus twenty percent.

Verses 16 - 21

Should a man dedicate a part of his field to Jehovah (the LORD), the value of it shall be in proportion to its size, as to the measurement of seed it takes to sow it, then bushels of barley means 50 dollars. If the owner bargains on the day of Jubilee, then the price stands. But if the offer is made after Jubilee, then the priest shall make the field as to the remaining months unto the next Jubilee.

If the owner wishes to take the property back, then he adds twenty percent (1/5) to the valued price and it remains his.

If the owner does not want to buy it back or has sold it to someone else, then it cannot be redeemed anymore, and the field in the year of Jubilee shall be free as it is declared to be holy, set apart for God. It shall be the priests' property.

Verses 22 - 25

But if a man dedicated to Jehovah a field he has bought which was not included in his inheritance. The priest shall give his estimated value to Jehovah. In Jubilee, the field shall return to the original owner from whom it was bought. All the valuation shall be stated in standard money.

Verses 26 - 29

There is no use to think about dedicating your first born of any ox, sheep, for they are already His by His Own declaration in His Word of God.

“Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.” (Exodus 22:29, 30)

But should the first born of an animal which is not on the list of those acceptable to the Lord for sacrifice then the owner shall pay the priest's estimate of its worth plus twenty percent (1/5) or should the owner not redeem it then the priest may sell it to someone else.

However, everything utterly devoted (vowed) to the Lord — people, animals, or inherited fields shall not be sold or redeemed. One who is sentenced to die by the courts may not pay a fine instead, he must certainly be executed.

Verses 30 - 31

All the tithes of the land, of the grain of the field and of the fruit of the trees are Jehovah's (the LORD's). It is Holy to Jehovah! If a man wants to buy back any of his tithe, he must add a fifth (1/5).

Passing Under the Rod

Verses 32 - 33

The LORD (Jehovah) owns every tenth animal of your herds and flocks and other domestic animals as they pass under the Rod. Every tenth animal is not selected on the basis of whether good or bad, and there shall be no substitutions, for if a substitution is

made, then both original and substitute animals shall be chosen and both given to Jehovah (the LORD) and may not be redeemed.

“Passing under the rod” is determined upon the people of God, the Israelites during the tribulation.

“And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.” (Ezekiel 20:37, 38)

As Israel selected the tithed by letting all the animals pass by: 1, 2, 3, 4, 5, 6, 7, 8, 9, and the tenth beast passed under the rod, and immediately the tenth animal was marked with red ink. Then again: 1, 2, 3, 4, 5, 6, 7, 8, 9, and the next beast was chosen to pass under the rod and was marked with red ink. When the whole herd or flock passed by, then all the animals were called out and set aside for Jehovah (the LORD), the other nine were sent to the slaughter house. One out of every ten was God's.

So it shall be during the 70th week of Daniel — one out of every ten Israelites shall be saved, the other 9/10 shall be killed. (This also is seen in the following verses: Isaiah 6:13 and Amos 5:3).

Verse 34

As said before, these are the commandments which Jehovah commanded Moses on Mt. Sinai for the children of Israel.