



The everlasting Gospel!

as illustrated in the sanctuary ceremonials

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Preface

This book is an attempt to set out the gospel as it is illustrated in the Old Testament sanctuary services. I do not profess to have covered it all, or even that what is written is the complete truth, but it is presented here as a help to get started. There are many layers of understanding in the Bible and this is merely what the Spirit of God has been able to show me so far.

The following words were published in 1900.

***** (Begin quote)

{COL 133.1}

The significance of the Jewish economy is not yet fully comprehended.

Truths vast and profound are shadowed forth in its rites and symbols.

The gospel is the key that unlocks its mysteries.

Through a knowledge of the plan of redemption, its truths are opened to the understanding. Far more than we do, it is our privilege to understand these wonderful themes. We are to comprehend the deep things of God.

Angels desire to look into the truths that are revealed to the people who with contrite hearts are searching the word of God, and praying for greater lengths and breadths and depths and heights of the knowledge which He alone can give.

***** (End quote)

This book is printed with the prayer in my heart that you may comprehend those truths.

Ron

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**TRUTHS VAST AND PROFOUND ARE SHADOWED FORTH
IN ITS RITES AND SYMBOLS.**

THE LAMB AND THE TEMPLE

***** (Begin quote)

John 1:

²⁹ The next day John sees Jesus coming to him, and said, “Behold the Lamb of God, which takes away the sin of the world. ³⁰ This is He of whom I said, After me comes a Man which is preferred before me: for He was before me. ³¹ And I knew Him not [before this]: but that He should be made manifest to Israel, therefore am I come baptizing with water”.

³² And John bare record, saying, “I saw the Spirit descending from heaven like a dove, and it abode upon Him. ³³ And I knew Him not: but He that sent me to baptize with water, the same said to me, ‘Upon whom you shall see the Spirit descending, and remaining on Him, the same is He which baptizes with the Holy Ghost’. ³⁴ And I saw, and bare record that this is the Son of God”.

³⁵ Again the next day after John stood, and two of his disciples; ³⁶ and looking upon Jesus as He walked [by], he said, “Behold the Lamb of God!”

³⁷ And the two disciples heard him speak, and they followed Jesus. ³⁸ Then Jesus turned, and saw them following, and said to them, “What seek you?” They said to Him, “Rabbi, (which is to say, being interpreted, Master,) where dwell You?” [We want to spend some time with You.]

³⁹ He said to them, “Come and see”. They came and saw where He dwelt, and abode with Him that day: for it was about the tenth hour [in the morning].

***** (End quote)

Thus it was John who identified the Son of man as the Lamb to us.

But it was the prophet/priest Ezekiel who was given the knowledge of the pattern of the sanctuary/temple and its purpose as a picture of the Son of God and His work. We can only guess at the impact his revelation must have had on the boy Jesus as He studied out His mission on earth.

At the end of Ezekiel’s vision, he was instructed that all the people of God would benefit from examining the plan and the ceremonies in detail – so let’s do that here!

It is written:

***** (Begin quote)

Ezekiel 43:

¹⁰ You son of man [Ezekiel], show the house [the plan of it] to the house of Israel [the people of God], that they may be ashamed of their iniquities: and let them measure the pattern [Jesus Christ, that they may begin to SEE it.]

¹¹ And if they be ashamed of all that they have done [are repentant and willing to learn], show them the form of the house [again], and the fashion thereof, and the goings out thereof, and the comings in thereof [the ways to approach God], and all the forms thereof, and all the ordinances thereof, and all the forms thereof [the ceremonies], and all the laws [rules] thereof: and write it in their sight, that they **MAY KEEP** the whole form thereof, and all the ordinances thereof, and do them [by entering spiritually therein].

***** (End quote)

That was God's plan for the Old Testament people. Because they failed in their understanding of what they were doing, and settled for believing that their earthly works were what God wanted (even re-building an inferior copy of the original temple after the exile in Babylon), He then directed the attention of Christians to these same details when their dispensation began. Not that they were to attempt to keep them literally, but that they should SEE the kingdom of heaven, and ENTER it, by faith, here on earth.

Therefore, it was written to Christians:

***** (Begin quote)

1 Corinthians 5:

⁶ Your glorying [pride] is not good. Know you not that a little leaven [yeast] leavens the whole lump [loaf of bread]?

⁷ [Continue to] purge out therefore the old leaven [of sinful behaviour], that you may be a new lump, as you are [now] unleavened [freed from sin's power]. For even Christ our "Passover" is sacrificed for us [and He has set us free].

⁸ Therefore let us keep the Feast [of Unleavened Bread, Leviticus 23:6-8, [See Appendix A, page 30](#)], not with old leaven [of slavery to sin], neither with the leaven of malice and wickedness [actions of sin]; but with the unleavened bread of sincerity and truth.

***** (End quote)

Few appreciate what the above statements really say, but if we allow the New Testament to open up the Old Testament ceremonies to our understanding, then they in turn will re-illuminate the gospel. Thus, when we teach the true gospel of Christ we have a circular system which continually expands.

Unfortunately, this direction has been lost sight of for many centuries, but now the time has come again for it to be revived.

One day Jesus met a master teacher in Israel and spoke to him because he asked a question.

***** (Begin quote)

John 3:

3 Jesus answered and said to him, “Verily, verily, I say to you, Except a man be born again, he cannot [even] SEE the kingdom of God [on earth]”.

4 Nicodemus [thinking literally] said to Him, “How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?”

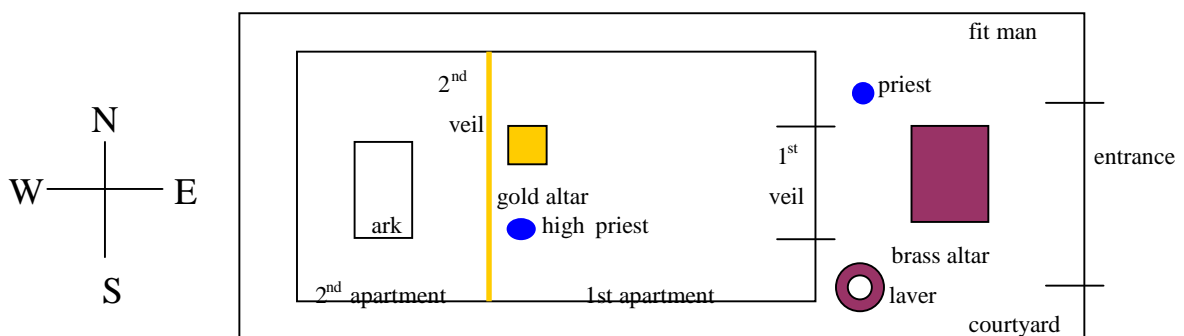
5 Jesus answered, “Verily, verily, I say to you, Except a man be born [baptised] of water and [baptised] of the Spirit, he cannot ENTER into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said to you, You must be born again. 8 The wind blows where it lists, and you hear the sound thereof, but can not tell where it comes, and whither it goes: so is every one that is born of the Spirit”. [Its effects can be seen and heard, but not the wind itself.]

9 Nicodemus answered and said to Him, “How can these things be?” 10 Jesus answered and said to him, “Are you a master [teacher] of Israel, and know not these things? 11 Verily, verily, I say to you, We speak that we do know, and testify that we have seen; and you receive not our witness.

12 “If I have told you earthly things [which you can see and experience], and you believe not, how shall you believe, if I tell you of heavenly things?”

***** (End quote)

Sadly, it seems that today we still have teachers like Nicodemus with us. There are many professed Christians who present a confused gospel which is not well-founded on the sanctuary and its ceremonials.



Their gospel is apparently based on the above sanctuary plan, and it teaches that “justification” occurs in the courtyard, “sanctification” in the first apartment, and “glorification” in the second apartment.

This is NOT what the Bible teaches through the ceremonies, and it appears to be based on the false assumption that the offering of a continuous burnt offering on the brass altar is somehow equivalent to re-birth.

We should be aware that, spiritually speaking:

A “sinner” cannot enter the sanctuary courtyard.
Lamb’s blood is **NOT** used inside the sanctuary building.
Only a Christian’s sins can ever enter the sanctuary,
for only a child of God can be forgiven.

A “sinner” (a child of Satan, John 8:44) becomes a “Christian” (a child of God, Galatians 3:26), through a process which is pictured in the act of being “circumcised” and eating the Passover “lamb” IN HIS/HER TENT.

JUSTIFICATION - BY FAITH IN THE PROTECTING BLOOD

Thus he/she should be re-born at home, not in the sanctuary. See note 1, page 25. See also Exodus 12:1-10 and note verses 43-49, Appendix B, page 36, 40.

Before the Feast of Unleavened Bread was the Passover Feast, the first of all the ceremonies, by which we are shown the EXCHANGE of natures, which is called “justification”. There are three things in the rituals which are associated with the pass over – circumcision, the flesh of the lamb, and the blood on the doorposts, and we should teach all three in our explanation of re-birth.

We should know that “justification” takes place out in the world, not in the sanctuary courtyard (for that represents the church in the world), and justification is available to all, not just church members.

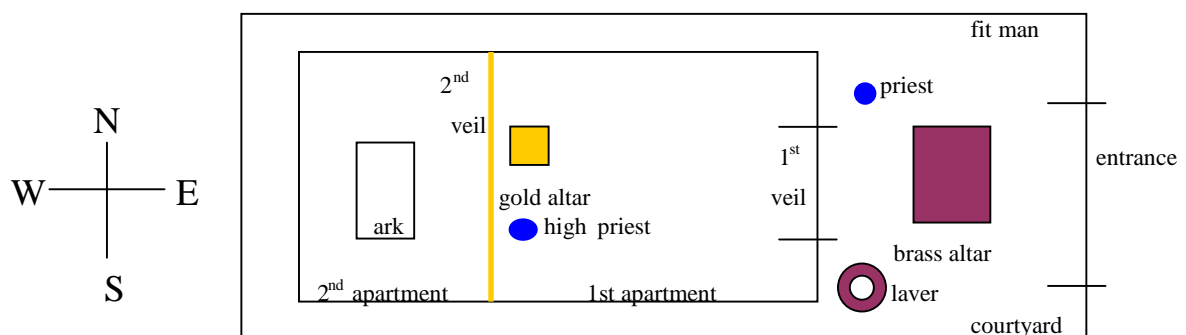
At that time, Christ’s sinless nature is shown as being imparted to the sinner, and that of the sinner is given to our Saviour, thus reversing their roles. “For He has made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him”. 2 Corinthians 5:21. This is justification “by faith”. If we have faith in a creator God and in His word, He will make it happen. The “blood” of the “Passover Lamb” will then protect us from the condemnation of our past life.

This is because the “old life” (the sinner) is “dead and buried” (cut off in circumcision, Romans 2:29), and a new life has begun (Christ within when the lamb is eaten, Colossians 1:27). None of the Christian’s former actions as a sinner will ever be mentioned again. They are paid for by the “death” of the Passover LAMB who will carry their cause (our old nature) forever in His eternal sacrifice. “Be you therefore followers of God, as dear children; and walk in love, as Christ also has loved us, and has given Himself for us an offering and a sacrifice to God for a sweetsmelling savour”. Ephesians 5:1-2. It is His “blood” which then gives us the protection to “walk in love” which is called “sanctification”.

(In the book “*Pilgrim’s Progress*”, it is at this point that Pilgrim’s “burden” drops off his back, and he is re-named “Christian”.)

Pass over is a once-in-a-lifetime spiritual experience dealing with our INTERNAL inherited sinfulness, and is pictured by baptism in the New Testament. **Romans 6:9-12, note 2, page 25.** (Baptism was NOT used in the New Testament times as an entrance ritual into the church, but as a symbol of our death with the Son of God!) Although the ceremonial round of Passover was repeated new every year for the latest group of thirteen-year olds (**see note 3, page 26**), it was a “remembrance” for older Christians, similar to feet-washing and the LORD’s supper, for “pass over” once started is a continuing process. Luke 2:42; John 13:9-10.

The state of sinfulness and the actions of sins in the past life of the Christian are NOT passed on to the scapegoat on the Day of Atonement for they are never pictured as being in the sanctuary building which represents one aspect of our Saviour. **See Appendix C, page 41.**



In the plan we can see the courtyard which is separated from the rest of the world by a low hanging wall made of white linen which represents the covering of righteousness with which Christ clothes His saints. The courtyard is the symbol of the church in the world, but not of it. The building houses

God and shows us the way to approach Him. The first apartment is used only by the priests for the daily or continual communion with Him, and the second is for the once-and-for-all removal of His peoples' sins from the universe.

A wise man once wrote along these lines:

The separation from sinfulness is in death. That's because death is in sin. "Sin, when it is finished, brings forth death," we are told. James 1:15.

Therefore nothing less than death will effect a separation from sin.

"Sinners" cannot separate themselves from sin, because sin is their very life. If it was possible for sinners to destroy the sin in themselves, it could only be by the giving up of their lives, and that would be the end of them. But Christ has the power to lay down His life, and to take it again; and therefore when we lay down our lives IN Him, we are raised again by His endless life. See [Romans 6:1-7, note 4, page 26](#).

Remember that He does not give us our own life back again at re-birth, but that He gives us His life. In that life there never was a sin; and so it is that our crucifixion and resurrection with Him is the separation of our past sinful life from us.

Today, in New Testament times, God uses His supper to replace the Old Testament Passover.

Paul tells us:

***** (Begin quote)

1 Corinthians 11:

²³ For I have received of the LORD that which also I delivered to you, That the LORD Jesus the same night in which He was betrayed took [the Passover] bread: ²⁴ and when He had given thanks, He broke it, and said, "Take, eat: this is My body, which is broken for you: this do in remembrance of Me".

²⁵ After the same manner also he took the cup [of the Passover], when he had supped, saying, "This cup is the new testament in My blood: this do you, as oft as you drink it, in remembrance of Me" ²⁶ for as often as you eat this bread, and drink this cup, you do show the LORD's death till He come.

²⁷ Wherefore whosoever shall eat this bread, and drink this cup of the LORD, unworthily, shall be guilty of [misusing] the body and blood of the LORD. ²⁸ But let a man examine himself, and so let him eat of that bread, and drink of that cup. ²⁹ For he that eats and drinks unworthily [without sorrow for His agony], eats and drinks damnation to himself, not discerning the LORD's body.

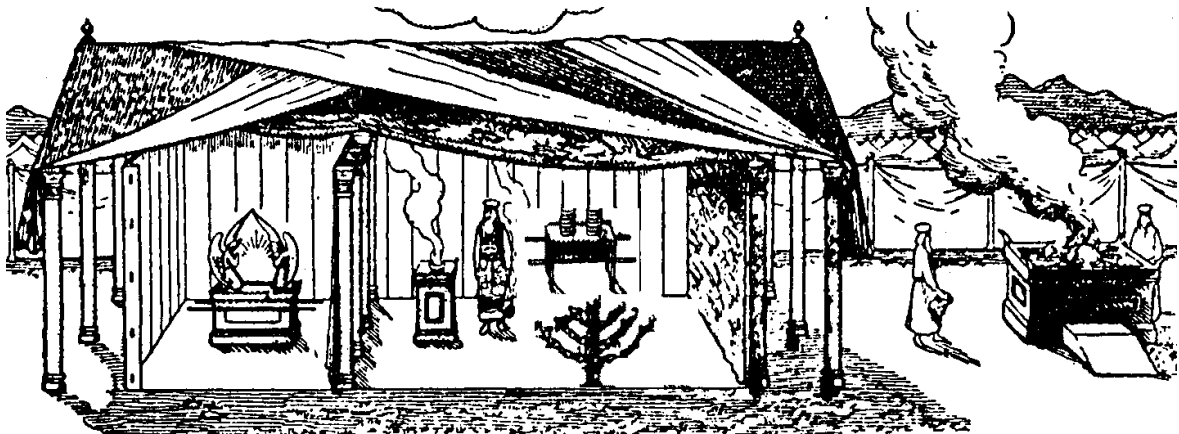
30 For this cause [not discerning the power of the LORD's body in our offering] many are weak and sickly among you, and many sleep [have already died]. 31 For if we would judge ourselves, we should not be judged. [If we discerned, we would not be condemned. Romans 5:1; 8:1-2.]

***** (End quote)

And after the pass over came the baptism.

“Moreover, brethren, I would not that you should be ignorant, how that all our fathers were under the cloud [containing the Son of God], and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea [in water and the Spirit]; and did all eat the same spiritual meat [food, the Scriptures]; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed [went with] them: and that Rock was Christ”. 1 Corinthians 10:1-4.

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The sanctuary as viewed from the south

THE LIFE OF SANCTIFICATION

or

LIFE AFTER “DEATH”

Sanctification is the word used in the Bible to describe the state in which “the faith that works by love” develops the Christian character. Galatians 5:6; James 1:27. **See note 5, page 26.** (The phrase “righteousness by faith” is NOT mentioned in the Bible, for righteousness is right-doing!)

It is only after the experience of “pass over” that the new-born Christian can go, whenever he or she desires, through the entrance veil into the sanctuary grounds (the earthly kingdom of heaven), to praise God and promise obedience with his or her “burnt” offering of consecration, the “meat/meal” offering of possessions, and the “peace” offering of thanksgiving.

It is only after re-birth that they have the “power” of Christ to be able to do that, therefore we should prayerfully study those three rituals in the light of the pass over. **Leviticus chapters 1, 2 and 3. See Appendix D, page 46.**

Moreover, if a Christian (male or female) commits an action of sin AFTER THE EXPERIENCE of pass over, and then becomes aware of what it really is, he/she may come to the tabernacle courtyard (a sanctified place on earth shunned by sinners), and by the laying on of hands (in a prayer) confess that action of sin onto the head of a **YOUNG FEMALE GOAT**, being very specific about the action committed. 1 John 1:9. **See Appendix E, page 60, paragraph 1.**

That BOTH males and females should come to the sanctuary for confession of sin is specified in the Bible, but this was gradually turned into a prohibition by men acting under Satan’s direction, and is not often recognised today.

***** (Begin quote)

Numbers 5:

⁵ And the LORD spoke to Moses, saying, ⁶ “Speak to the children of Israel, When A MAN OR WOMAN shall commit any sin that men commit, to do a trespass against the LORD [or against a fellow human], and that person be guilty; ⁷ then they shall confess their sin which they have done [a specific act of sin]: and he [or she] shall recompense his [her] trespass with the principal thereof, and add to it the fifth part thereof [a 20% fine],

and give it to him against whom he [she] has trespassed.

8 But if the man [who was sinned against is dead or missing and] have no kinsman to recompense the trespass to, let the trespass be recompensed to the LORD, even to the priest; beside [as well as] the ram of the atonement [Leviticus 6:6-7], whereby an atonement shall be made for him [or her, and he/she be forgiven and cleansed].

***** (End quote)

As we have read, in similar circumstances a priest brought a young bullock (Leviticus 4:3); a leader in the church brought a male goat (Leviticus 4:23); and they also laid hands on their offering to confess their sin. This difference in animals was to show the difference God sees in THEIR actions of sin. A congregation (a corporate entity) was also asked to confess any deviation from the right with the elders laying on their hands onto a bullock (Leviticus 4:14). Sometimes, because of the enormity of the sin, a ram was required for an ordinary Christian, but never a male lamb. Leviticus 5:15.

It was mostly men who were mentioned in the Old Testament times as performing these ceremonies because female Christians often did this at home “by faith”. They were too busy bringing up the children and endeavouring to run their homes in God’s way to waste time on rituals which were only pictures of the truth. Their “sanctuary” was in their hearts and minds as Jesus later explained to another woman. “Jesus said to her, Woman, believe Me, the hour comes, when you shall neither in this mountain, nor yet at Jerusalem [or in the sanctuary], worship the Father. You worship you know not what [in ignorance]: we [Jews] know what we worship: for salvation is of [taught by] the Jews. But the hour comes, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeks such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth [as well as in actions]”. John 4:21-24. See also James 1:27.

“Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without [outside] the gate. Let us go forth therefore to Him without the camp, bearing His reproach. For here have we no continuing [everlasting] city, but we seek one to come. By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. But to do good and to communicate [share] forget not: for with such sacrifices God is well pleased”. Hebrews 13:12-16.

However, whenever he/she makes a “sin offering” (a prayer of confession) then or now, it is AS A SINFUL CHRISTIAN, not a sinner or child of Satan. A fig tree produces figs, but occasionally one may be bad – a car wheel rolls because it is round and may get an occasional puncture – so a Christian lives by his/her nature, with maybe, occasional lapses.

In the days of the sanctuary he or she killed the animal while it bore the sin in their stead, for by sinning as Christians we are responsible for the continuing death of Christ (it is not yet complete). The officiating priest then sprinkled some of its blood onto the horns of the brass altar (of Calvary) which stands in the courtyard, and poured the rest down on the earth. See Appendix E, page 60, paragraph 5.

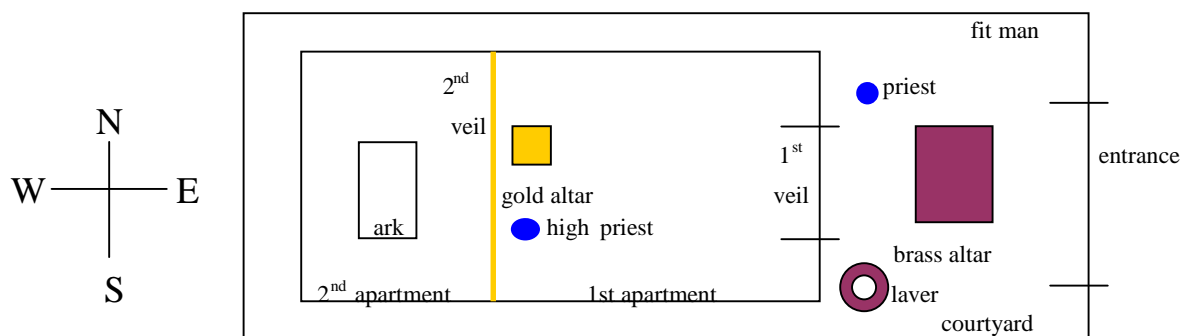
By this action of repentance, (the recognition that his/her Saviour is now suffering for that action of sin, and the remembrance that he/she has died with Him in the Passover), the “sinful” Christian is restored to purity and forgiven. Colossians 2:12-13; 1 John 1:9.

The priest who helped in the ceremony then eats that female goat’s body (ritually a portion of it) and the sin becomes his by transfer.

The FORGIVEN and CLEANSED Christian goes back home feeling happy and enjoying the Sabbath “rest”. Matthew 11:27-28; Hebrews 4:1-5.

The “SINFUL” PRIEST is not so happy.

He now bears the burden and guilt of the sin and he wants to go home too. So he looks for the high priest. If he is not available another “clean” priest newly come on duty will do, for they all represent Christ. The SINFUL priest then confesses HIS sin onto the head of a bullock and kills it (the sin became his when he ate the flesh of the goat of the erring Christian).



The CLEAN priest who is helping him takes a bowl of the blood of the bullock into the first apartment of the sanctuary building (which represents heaven). He sprinkles some of it seven times on the floor in front of the second veil which also symbolises Christ’s protective power. Hebrews 10:19-20. This is as close to God as he can get without dying even though he is “clean”, because he is still in his earthly body.

Some drops are also put on the horns of the golden altar of incense (the prayer altar) that is standing next to him in the first room.

The remainder of the bullock's blood is then taken back out of the building and poured on the ground around the brass altar out in the courtyard. Leviticus 4:7.

The body of this animal is not eaten, but is taken outside the sanctuary area, outside the camp, to a "clean" (sanctified) place and totally burnt there. See Leviticus 6:30.

Now the sin/death of the ordinary Christian has joined the record of death of the priest's sin.

SO IT IS THE PRIEST'S SIN WHICH IS NOW IN THE SANCTUARY BUILDING, AND IT GOT THERE BY A BULLOCK'S BLOOD.

NOTE THAT HE IS NOT FORGIVEN FOR IT. (THERE IS NO MENTION OF FORGIVENESS OR ATONEMENT FOR HIM, BECAUSE HE IS JUST A MEANS OF TRANSFER FOR SOMEONE ELSE.)

However, he is now free from it and can leave the sanctuary area.

The process is repeated all day and every day, 24 hours, 7 days a week as required. It does not stop for Sabbath. In fact, it increases on that day as many more convicted Christians come for cleansing. Therefore the earth in front of the second veil and the horns of the golden altar becomes heavily polluted with death.

oooOooo



THE CLEANSING OF THE SANCTUARY

Then comes the annual day of cleansing as reported in Leviticus 16:1-34.
Appendix C, page 41.

The **DAILY** routine continues as usual at the beginning of the Day of Atonement (the dark part of the day after sunset), but the queue decreases as many anxious Christians are cleansed in the daily ritual, and eventually it comes to an end sometime in the early daylight hours. All know that this is their last chance. Some have even been fully cleansed **BEFORE** the Day, because they were not willing to wait until the last minute. (Consider Enoch and Elijah.)

Eventually a time is reached when there is not a single sinful Christian wishing to be forgiven and cleansed. That hour depends on the Christians and their desire to stop sinning to ease Christ's suffering, or their deaths. "My little children, these things write I to you, that you sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation [forgiver] for our sins: and not for ours only, but also for the sins of the whole world". 1 John 2:1-2. But it can be sooner rather than later if there are more ordinary priests available to explain and assist the confessors in understanding what they are doing. 2 Peter 3:11-12.

The number of "sinful" priests needing to be cleansed of their burdens also diminishes until just one is left and he turns to the high priest who has been patiently waiting for this moment. When that "sinful" priest confesses that sin onto the head of his bullock, the high priest takes its blood into the tabernacle of the congregation (the first apartment) and sprinkles it on the earth floor, and the golden altar as is done in the daily.

**THERE ARE NO MORE SINS TO COME IN TO THE SANCTUARY!
THE CLEANSING CAN BEGIN.**

What the ordinary priests have done all year is on behalf of the high priest who could not be there 24/7 because of his humanity. So in the Father's eyes all this has been done by the high priest, who represents Jesus our Saviour. It is written of Him, "Christ glorified not Himself to be made a High Priest; but He that said to Him, 'You are My Son, today have I begotten You' as He says also in another place, 'You are a Priest for ever after the order of Melchisedec'". Hebrews 5:5-6.

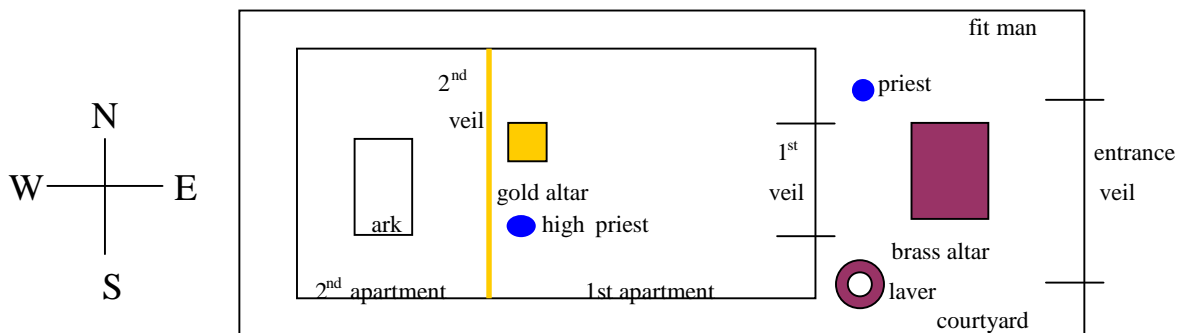
It is He who has "transferred" all the forgiven Christian sins into Himself, for the building also represents Him. "Sanctify the LORD of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for

[you] a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin [trap] and for a snare to the inhabitants of Jerusalem [the apostates]”. Isaiah 8:13-14.

IT IS HE WHO NEEDS CLEANSING. (See Daniel 8:14.)

The high priest is then presented with two young male goats to be used for the congregation, and a bull and a grown ram for himself. Leviticus 16:3, 5, [Appendix C, page 41, paragraphs 3, 7](#). (There is another ram to be used later for the people’s consecration which we need not notice at this point.)

He first offers the bullock as a sin offering for himself and his family (Christ and the Christians), but this time he personally takes the blood into the second apartment and sprinkles it on the top of the ark of God, on the flat part of the Mercy Seat where the Shekinah glory sits.¹ [See also note 6, page 27](#).



To accomplish this safely he had previously gone into the second room to retrieve a portable incense burner that was stored there. After filling it with coals from the golden altar he had returned to the second room with much incense in it, creating a great smoke screen of prayers, and placing it on the Mercy Seat, which represented the throne of God.

He now sprinkles the bull’s blood seven times (this number symbolises completeness) onto the earth in front of the Mercy Seat (there is no floor in the sanctuary). Then he moves back into the first room and sprinkles some on the horns of the golden altar. There are three sprinklings in total.

THE BLOOD IS NOT RECORDING A PUNISHMENT, OR THE SIN ITSELF, BUT THE INEVITABLE RESULT OF SIN – A DEATH – CHRIST’S DEATH ON BEHALF OF THE SINFUL CHRISTIANS.

THERE IS NO FORGIVENESS RECORDED DURING THIS ACTION EITHER, FOR THIS DEATH CANNOT BE FORGIVEN.

¹ This was the bright light by which the Son of God identified His presence. Exodus 13:21-22.

See Leviticus 16:11-14. [Appendix C, page 42, paragraph 4.](#)

ALL THE RECORDS OF DEATH IN THE BUILDING ARE THE HIGH PRIEST'S, i.e. JESUS.

Those placed by the daily priests and those by the high priest are all treated as his. The difference this time is that they are now recorded in the SECOND apartment as a picture of them being revealed in the presence of God the Father who had moved there at the beginning of the real Day of Atonement.

This could not be done in the daily by the ordinary priests for they could not enter into the presence of this bright light which symbolised God's presence. Only the Son of God, our great High Priest can do this.

That scene is described:

***** (Begin quote)

Daniel 7:

⁹ I beheld till the thrones were cast down [placed], and the Ancient of days [God the Father] did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame [pulsating with energy], and His wheels as burning fire. ¹⁰ A fiery [living] stream issued and came forth from before Him: thousand thousands ministered to Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened . . .

¹³ I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven [some angels], and came to the Ancient of days, and they brought Him near before Him. ¹⁴ And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

***** (End quote)

Here we are shown that our Mediator, acting as the High Priest in heaven, takes THE RESULT of our confessed sins (death) upon Himself and presents them to His Father for inspection as if they were His own. "For He [the Father] has made Him [the Son] to be sin for us, who knew no sin; that we might be made the righteousness of God in Him". 2 Corinthians 5:21.

Back on earth the high priest then changes out of his coloured and embroidered clothes into a set of white ones which have been stored in the first apartment since the year before, to symbolise his changed state. Leviticus 16:23.

In this plain uniform he supervises the casting of the lot for the LORD's goat, for only God knows which is which.² By this ceremony the two young goats are distinguished and separated in the peoples' eyes. **See note 7 on page 27.** The LORD's goat is killed as an offering for sin (without any sins being confessed on its head for they have all been transferred by the bullock's blood), and the other animal, the scapegoat, is held captive in the courtyard by a "fit" man.

The high priest re-enters the sanctuary building with the blood of the sanctified goat and uses this blood (death) to "pick up" the sins (deaths) placed in the second apartment by the bullock's blood. In this way, he "cleans" the building, the floor, and the golden altar of their pollution. This clean, sinless blood does not pollute, it cleanses by absorbing the sins/deaths into it/him.

When he has finished this ritual, he comes to the door of the first apartment (the point between heaven and earth), puts his hands out through the curtain and waits for the "fit" man to bring him the other goat, which represents Satan. This is the transfer point between heaven and earth just before the second coming.

Then he places his hands on the scapegoat's head and transfers his sins/deaths, which are the results of ALL the sins of ALL his people for ALL the time, onto it. Leviticus 16:21. **See Appendix C, page 43, paragraph 7.**

Now he has given the "deaths" associated with the Christians' confessed sins to their original author – Satan, the scapegoat, the originator of death. "Forasmuch then as the children [of God] are partakers of flesh and blood, He [Jesus] also Himself likewise took part of the same [flesh and blood]; that through death He might destroy HIM THAT HAD THE POWER OF DEATH, THAT IS, THE DEVIL; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him [the nature of] the seed of Abraham [i.e. Christians]". Hebrews 2:14-16.

The "fit" man leads the sinful goat away into the wilderness of the earth, **AND LETS HIM GO TO DO WHAT HE WILL.** Revelation 20:1-3.

It is no part of God's plan to kill any of His creatures. Sin will do that from within despite His efforts to stop it. Romans 6:23; Ezekiel 28:18.

² The two covering cherubs in the most holy place were identical. Exodus 25:18-20; Ezekiel 28:14.

All this is written to show us what the Son of God is doing now, and will do, in heaven when the time is right for the final cleansing of the sanctuary. It depends on the Christians confessing their sins (or dying), because the LORD will never move while there is hope for anyone. (The earthly high priest had to wait until the line of penitents ran out.)

We should notice that the Passover lamb's death (blood) is NOT part of this ceremony. It was sprinkled on the door posts of the houses. Exodus 12:7. The "death" of our "old man" (in the Passover) by which we become Christian is NOT PASSED ON TO Satan, it is exchanged with Christ. Christ is our Saviour, and only He can bear this, and He will continue to do so forever. He still has the wounds of that sacrifice on His hands and sides and will carry them for eternity. John 20:27. **See note 8 on page 28.**

Satan is given only that which he is responsible for, the "deaths" associated with the confessed sins of Christians. Those sins (known and unknown) which Christians fail to confess will cause their own physical deaths (because they have not discerned the power of the LORD's body) and this will require a resurrection from the grave. In some cases failure to confess and forsake a sin because it is cherished will result in eternal death.

It is because the last generation of Christians have confessed ALL their sins (known, and unknown as they sought for them) that they can be translated without seeing death, for they are "clean" at the time of the second coming. Psalm 24:1-6. "For the LORD Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the LORD in the air: and so shall we ever be with the LORD". 1 Thessalonians 4:16-17.

While the "fit" man is leading the scapegoat away, there is still time left in the day, so now the high priest removes his special white clothes, leaves them in the first apartment, and comes forth in all his glory to the waiting people (this is a picture of the 2nd advent). Leviticus 16:23-25.

There is no ritual to cleanse the courtyard or its altar for this will be done by the lake of fire. Revelation 20:14-15.

As the final ceremony for the day, the high priest's other ram is now offered as a burnt offering of consecration for eternity (it is not a sin offering for it represents the sinlessness of the redeemed Christian family).

It is completely burnt and its blood poured out at the foot of the brass altar. See Appendix C, page 44, paragraph 1. As the skin is the priest's (Leviticus 7:8), so the Son of God will retain His humanity forever.

There are three types of "blood = death" used in the ceremonies.

The lamb's when we become Christians, on the door posts.

The goat's when Christians need forgiveness, beside the brass altar.

The bullock's for transfer into the sanctuary, on the golden altar.

There are many other ceremonies which are the "small print" of the Son of God's agreement with us, but they do not alter the basics of this "nutshell". They illuminate many other significant details and will reward the diligent seeker after truth. Some of these are:

The red cow sacrifice.

The "wave" and "heave" offerings.

The offering and restitution for a wilful sin.

The burning of the fat and the kidneys on the altar.

The "trespass" offering for unwittingly breaking the law.

The five cleansings of the leper to illustrate the total cleansing of the Christian.

And many more:

e. g. Some of them told Jesus what to do and when.

Some of them tell the story of the pilgrim's progress.

Some of them describe the history and future of the church.

All make the gospel just that much clearer.

This is why the LORD said these words to us in the Old Testament,

***** (Begin quote)

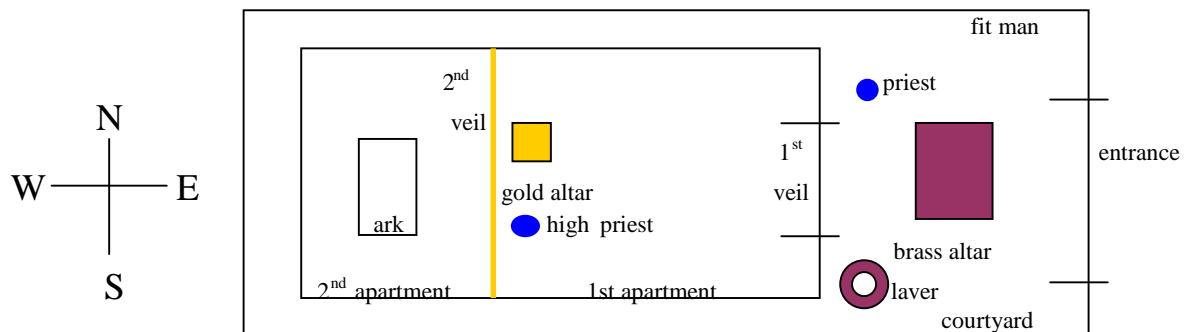
Malachi 4:

⁴ Remember you the law [the sanctuary services] of Moses My servant, which I commanded to him in Horeb [Sinai] for all Israel, with the statutes [various principles] and judgments [His daily advices on how to keep those principles in our earthly lives].

***** (End quote)

oooOooo

Now that you have commenced the circle of understanding (from the gospel to the ceremonies and back) don't forget to keep doing it! In this way, the LORD will be able to show you many more wondrous things out of His word.



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Note 1: Spiritual pass over

***** (Begin quote)

{Adventist Home 324.2-4}

The directions that Moses gave concerning the Passover feast are full of significance, and have an application to parents and children in this age of the world . . .

[In Old Testament times] the father was to act as the priest of the household, and if the father was dead, the eldest son living was to perform this solemn act of sprinkling the doorpost with blood. This is a symbol of the work to be done in every family. Parents are to gather their children into the home and to present Christ before them as their Passover. The father is to dedicate every inmate of his home to God and to do a work that is represented by the feast of the Passover. It is perilous to leave this solemn duty in the hands of others.

Let Christian parents resolve that they will be loyal to God, and let them gather their children into their homes with them and strike the doorpost with blood, representing Christ as the only One who can shield and save, that the destroying angel may pass over the cherished circle of the household. Let the world see that a more than human influence is at work in the home. Let parents maintain a vital connection with God, set themselves on Christ's side, and show by His grace what great good may be accomplished through parental agency. [Back to page 10.](#)

***** (End quote)

Note 2: The “old man”

***** (Begin quote)

Romans 6:

⁶ Knowing this, that our “old man” is crucified with Him, that the body [power] of sin might be destroyed, that henceforth we should not serve sin [as a slave].

⁷ For he that is “dead” is freed from [the power of] sin. ⁸ Now if we be dead with Christ [i.e. justified], we believe that we shall also live with Him [being sanctified], ⁹ knowing that Christ being raised from the dead dies no more; death has no more dominion over Him.

¹⁰ For in that He died, He died to sin once: but in that He lives, He lives to God. ¹¹ Likewise reckon you also yourselves to be dead indeed to sin [once], but alive to God through Jesus Christ our LORD. ¹² Let not [the power of] sin therefore reign in your mortal body, that you should obey it in the lusts thereof. [Back to page 11.](#)

***** (End quote)

Note 3: The dividing line

***** (Begin quote)

{Desire of Ages 75.1}

Among the Jews the twelfth year was the dividing line between childhood and youth. On completing this year a Hebrew boy was called a son of the law, and also a son of God. He was given special opportunities for religious instruction, and was expected to participate in the sacred feasts and observances. It was in accordance with this custom that Jesus in His boyhood made the Passover visit to Jerusalem. Like all devout Israelites, Joseph and Mary went up every year to attend the Passover; and when Jesus had reached the required age, they took Him with them. [Back to page 11.](#)

***** (End quote)

Note 4: Newness of life

***** (Begin quote)

Romans 6:

¹ What shall we say then? Shall we continue in [actions of sin] sin [after we are justified], that grace may abound? ² God forbid. How shall we, that are “dead” to sin, live any longer therein?

³ Know you not, that so many of us as were baptized into Jesus Christ were baptized into His death? ⁴ Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

⁵ For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: ⁶ knowing this, that our “old man” is crucified with Him, that the body [power] of sin might be destroyed, that henceforth we should not serve sin. ⁷ For he that is “dead” is freed from [the power of] sin. [Back to page 12.](#)

***** (End quote)

Note 5: Self-sacrifice

***** (Begin quote)

{Acts of the Apostles 560.2}

Those who would gain the blessing of sanctification must first learn the meaning of self-sacrifice. The cross of Christ is the central pillar on which hangs the “far more exceeding and eternal weight of glory”. “If any man will come after Me,” Christ says, “let him deny himself, and take up his cross, and follow Me”. 2 Corinthians 4:17; Matthew 16:24. It is the fragrance of our love for our fellow men that reveals our love for God. It is patience in service that brings rest to the soul. It is through humble, diligent, faithful toil that the

welfare of Israel is promoted. God upholds and strengthens the one who is willing to follow in Christ's way.

Sanctification is not the work of a moment, an hour, a day, but of a lifetime.

It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience. Back to page 14.

***** (End quote)

Note 6. The Shekinah glory

***** (Begin quote)

Exodus 13:

²¹ And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: ²² He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

Exodus 40:

³⁸ For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

***** (End quote)

Back to page 19.

Note 7. The two goats

These two goats represent the Son of God and Lucifer as they were BEFORE the rebellion began. Christ manifested Himself in that time as an angel looking just like all the other inhabitants of heaven.

They are pictured as cherubim standing on either side of the throne of God with their wings over His head. The controversy began when Lucifer realised that the other “angel” could do something he couldn't, that is, enter into the bright light which surrounded the Father and commune with Him, and he became jealous. The two covering cherubs in the most holy place were identical except that one stood at the right hand and one at the left of God.

***** (Begin quote)

Exodus 25:

¹⁸ And you shall make two cherubims of gold, of beaten work shall you make them, in the two ends of the Mercy Seat. ¹⁹ And make one cherub on the one end, and the other cherub on the other end: even of the Mercy Seat shall you make the cherubims on the two ends thereof. ²⁰ And the cherubims shall stretch forth their wings on high, covering the Mercy Seat with their wings, and their faces shall look one to another; toward the Mercy Seat shall the faces of the cherubims be.

Ezekiel 28:

¹⁴ You are the anointed cherub that covers; and I have set you so: you were upon the holy mountain of God; you have walked up and down in the midst of the stones of fire. ¹⁵ You were perfect in your ways from the day that you were created, till iniquity was found in you. [Back to page 21.](#)

***** (End quote)

Note 8. The wounds on His body

***** (Begin quote)

John 20:

²⁵ The other disciples therefore said to him [Thomas], “We have seen the LORD”. But he said to them, “Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe”.

²⁶ And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, “Peace be to you”.

²⁷ Then said He to Thomas, “Reach here your finger, and behold My hands; and reach here your hand, and thrust it into My side: and be not faithless, but believing”. ²⁸ And Thomas answered and said to Him, “My LORD and my God”. ²⁹ Jesus says to him, “Thomas, because you have seen Me [physically], you have believed: blessed are they that have not seen, and yet have believed”.

³⁰ And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: ³¹ but these are written, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through His name.

Zechariah 13:6:

“And one shall say to Him, ‘What are these wounds in Your hands?’ Then He shall answer, ‘Those with which I was wounded in the house of My friends’”.

[Back to page 22.](#)

***** (End quote)

Note 9. The fast

***** (Begin quote)

{DA 775.1}

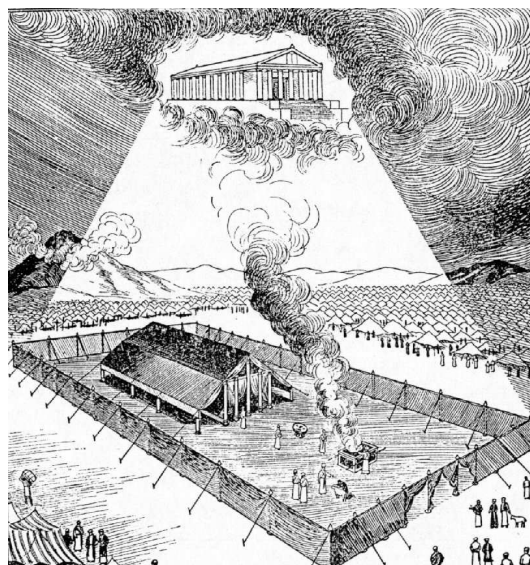
Many minds were busy with thoughts started by the scenes of Calvary. From the crucifixion to the resurrection many sleepless eyes were constantly searching the prophecies, some to learn the full meaning of the feast they were then celebrating, some to find evidence that Jesus was not what He claimed to be; and others with sorrowful hearts were searching for proofs that He was the true Messiah.

Though searching with different objects in view, all were convicted of the same truth – that prophecy had been fulfilled in the events of the past few days, and that the Crucified One was the world's Redeemer.

Many who at that time united in the service never again took part in the paschal rites. Many even of the priests were convicted of the true character of Jesus. Their searching of the prophecies had not been in vain, and after His resurrection they acknowledged Him as the Son of God. [Back to page 32.](#)

***** (End quote)

oooOooo



Appendix A
(from page 8)

THE YEARLY HOLY DAYS
(The seven ritual sabbaths.)

***** (Begin quote)

Leviticus 23:

¹ And the LORD spoke to Moses, saying, ² Speak to the children of Israel, and say to them, Concerning the [ceremonial] feasts of the LORD, which you shall proclaim to be holy convocations, even these are My feasts.

³ Six days shall work be done: but the seventh day is the Sabbath of rest, a holy convocation; you shall do no work therein: it is the [seventh-day] Sabbath of the LORD in all your dwellings.

[Having established that the seventh-day weekly Sabbath is always to be recognized, the LORD then goes on to describe the temporary yearly sabbaths, or ceremonial days, which were to be observed like the weekly one.]

⁴ These are the feasts [public gatherings] of the LORD, even holy convocations [rest days], which you shall proclaim in their seasons.

⁵ In the fourteenth day of the first month at even is the LORD's Passover [lasting one day, a working day].

***** (End quote)

As explained before, this Feast marks the beginning of the re-born Christian.

***** (Begin quote)

[The Feast of Unleavened Bread, lasting seven days.]

Leviticus 23:

⁶ And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD: seven days you must eat unleavened bread. ⁷ In the first day you shall have a holy convocation [a holy day]: you shall do no servile [ordinary] work therein. ⁸ But you shall offer an [extra] offering made by fire [a burnt offering] to the LORD seven days [one each day]: in the seventh day [of the feast] is [also] a holy convocation [a holy day]: you shall do no servile work therein.

***** (End quote)

The day AFTER the Passover Feast was the beginning of the Feast of Unleavened Bread, the first of the ceremonial sabbaths or rest days, which explains why sometimes the Passover is described as an eight day feast. However, they were actually two different ceremonials explaining two very different experiences in the Christian system. Passover showed the exchange

of lives, while Unleavened Bread shows what God expects of the new-born. Leaven, or yeast, is used to represent both sin and righteousness in the Bible because of its effect – it expands to fit its host. The searching out and removing leaven (yeast) at the beginning of the feast indicates that it was being used as a picture of the fact that God wants us to search our lives for actions that are damaging to our new-born nature. That “week” is the time we should spend asking Him to reveal to us the defects and bad habits that we have brought over into the new life. We should have a “complete” time (7 days) with Him and His “rest”, ending up with another high day.

In between, a special ceremony celebrated the resurrection of Christ. He died on the Passover day (that particular year it was celebrated on a Friday, but it could have been any day of the week, for it depended on there being a full moon when the harvest was ready at Jerusalem). He rose from the grave on Sunday the second day of Unleavened Bread and the third from Passover, having spent the intervening day, the weekly Sabbath, resting. In the ritual, that third day required a special offering of a “wave” sheaf of barley.

***** (Begin quote)

9 And the LORD spoke to Moses, saying, 10 Speak to the children of Israel, and say to them, When you be come into the land which I give to you, and shall reap the harvest thereof, then you shall bring a sheaf of the firstfruits of your [barley] harvest to the priest [you can then begin the first harvest of the year]: 11 and he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the [first ceremonial] sabbath the priest shall wave it.

***** (End quote)

[A “wave” offering is lifted above the priest’s head so that the people around him may easily see it, and then waved from side to side to attract their attention.]

Passover	1 st sabbath	Wave sheaf day	the rest of the week
14 th day of the month	15 th day of the month	16 th day of the month	
death on cross	rest in grave	resurrection	
(that year they were)			
Friday	Saturday	Sunday	Monday etc.

This was one of the texts that showed Christ that He would rise again on the third day. “For He taught His disciples, and said to them, ‘The Son of man is

delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day.’ But they understood not that saying, and were afraid to ask Him”. Mark 9:31-32.

***** (Begin quote)

Leviticus 23:

¹² And you shall offer that day when you wave the sheaf a he lamb without blemish of the first year for a burnt offering to the LORD [besides the normal burnt offering of the day]. ¹³ And the meat [flour] offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire to the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of a hin.

¹⁴ And you shall eat neither bread, nor parched corn [stored food], nor green ears [the new year’s crop], until the selfsame day that you have brought an offering to your God [a fast from the pass over lamb on Thursday evening until about Sunday midday]: it shall be a statute for ever throughout your generations in all your dwellings. See note 9, page 29.

***** (End quote)

During the period from Unleavened Bread in March/April through to Pentecost, about two months later (May/June), the other harvests of the year would be coming to fruition. These exemplify the successes the Spirit of God would have through us in reaching other people with the good news of the gospel and freedom from the slavery of sin. But the Day of Pentecost marks a time when the Spirit of God will be able to increase our usefulness and the harvest by a special gift. In the case of the believers after the crucifixion it was the ability to speak other languages fluently as they were needed. In the endtime events it will be “a loud cry” warning that the second coming is very close.

***** (Begin quote)

[The Day of Pentecost Feast, a one day period.]

Leviticus 23:

¹⁵ And you shall count to you from the morrow after the [first ceremonial] sabbath, from the day that you brought the sheaf of the wave offering; seven [weekly] Sabbaths shall be complete: ¹⁶ even to the morrow after the seventh Sabbath [Sunday] shall you number fifty days [to the Day of Pentecost]; and you shall offer a new meat [flour] offering to the LORD. [This ceremony ALWAYS occurred on Sunday, the working first day of the week.]

¹⁷ You shall bring out of your habitations two wave loaves of two tenth deals [waved to get attention]: they shall be of fine flour [well worked]; they shall be baked with leaven [to represent the convert’s unknown sins]; they are the firstfruits

to the LORD [of the main harvest]. 18 And you shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering to the LORD [a heavy dedication], with their meat [flour] offering, and their drink offerings, even an offering made by fire, of sweet savour to the LORD. [But the wave loaves were the important offering.]

19 Then you shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings [besides the usual ones]. 20 And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD with the two lambs: they shall be holy to the LORD for the priest. 21 And you shall proclaim on the selfsame day, that it may be a holy convocation to you: you shall do no servile [common] work therein: it shall be a statute for ever in all your dwellings throughout your generations. [All this represents a special ingathering of converts.]

[Right at this point, God reiterates the principle of sharing which will be greatly needed in those days.]

22 And when you reap the harvest of your land, you shall not make clean riddance of the corners of your field when you reap, neither shall you gather any gleaning of your harvest: you shall leave them to the poor, and to the stranger: I am the LORD your God.

***** (End quote)

As the “harvests” came in after Pentecost, there was a danger of missing a very important message. To guard against this, the LORD instituted a sabbath rest day which began with the blowing of trumpets in a certain tone. It was important to make a loud noise for the LORD, warning of a special event coming in a few days. Then He caused these trumpets to be blown every day for the next nine days to draw attention to the fact that BEFORE the second advent there would be a judgment.

***** (Begin quote)

[The Feast of Trumpets, one day.]

Leviticus 23:

23 And the LORD spoke to Moses, saying, 24 Speak to the children of Israel, saying, In the seventh month [after about four months of harvests], in the first day of the month, shall you have a sabbath, a memorial of Blowing of Trumpets, a holy convocation. 25 You shall do no servile work therein: but you shall offer an offering made by fire to the LORD.

***** (End quote)

There was no excuse for any one to be asleep! But it is written, “While the bridegroom tarried, they all slumbered and slept”. Matthew 25:5. So it

appears that the Day of Judgment will take some by surprise, even though they know about it.

***** (Begin quote)

[The Day of Atonement.]

Leviticus 23:

²⁶ And the LORD spoke to Moses, saying, ²⁷ Also on the tenth day of this seventh month there shall be a Day of Atonement [judgment]. It shall be a holy convocation to you [a sabbath rest day]; and you shall afflict your souls [search your lives], and offer an offering made by fire to the LORD [a special case of dedication]. ²⁸ And you shall do no work in that same day: for it is a Day of Atonement, to make an atonement for you before the LORD your God. ²⁹ For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

[It was (and will be) a time to review our lives
and decide whether we are ready to meet our GOD.]

³⁰ And whatsoever soul it be that does any work in that same day, the same soul will I destroy from among his people. ³¹ You shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. ³² It shall be to you a sabbath of rest, and you shall afflict your souls: in the ninth day of the month at even [“even” is before the sun sets for the commencement of the tenth day], from even to even, shall you celebrate your sabbath.

***** (End quote)

Five days after the great judgment day came the final gathering of the ceremonial year. All the harvests were in and it was time to rest. It pictures the time after the second coming which is to be spent in heaven, and then in the new world.

***** (Begin quote)

[An eight day Feast.]

Leviticus 23:

³³ And the LORD spoke to Moses, saying, ³⁴ Speak to the children of Israel, saying, The fifteenth day of this seventh month shall be the Feast of Tabernacles [living in leafy tents] for seven days to the LORD. ³⁵ On the first day shall be a holy convocation: you shall do no servile work therein. ³⁶ Seven days you shall offer a [burnt] offering made by fire to the LORD: on THE EIGHTH DAY shall be a holy convocation to you; and you shall offer an offering made by fire to the LORD: it is a solemn assembly; and you shall do no servile work therein.

***** (End quote)

This is the only feast that spans eight days. That number in the Bible signifies a new beginning, just as the eighth note in the octave is the first one repeated in a higher scale. The people of God were asked to cut down branches and make temporary tents out of them to show that when Christ returns and takes His people to heaven, it will only be a temporary stay, for heaven is not our home, this earth made new is.

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, “Behold, the tabernacle [house] of God is with men, and He will dwell with them [on earth], and they shall be His people, and God Himself shall be with them, and be their God ... And He that sat upon the throne said, “Behold, I make all things new”. And He said to me, “Write: for these words are true and faithful”. Revelation 21:1-5.

***** (Begin quote)

Leviticus 23:

³⁷ These are the feasts of the LORD, which you shall proclaim to be holy convocations, to offer an offering made by fire to the LORD, a burnt offering, and a meat [flour] offering, a sacrifice, and drink offerings, every thing upon his day: ³⁸ beside the [weekly] Sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which you give to the LORD.

³⁹ Also in the fifteenth day of the seventh month, when you have gathered in the fruit of the land [the last of the harvests for the year], you shall keep a feast to the LORD seven days: on the first day shall be a [ceremonial] sabbath, and on the eighth day shall be a [ceremonial] sabbath. ⁴⁰ And you shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook [and make them into dwelling places]; and you shall rejoice before the LORD your God seven days [living in them].

⁴¹ And you shall keep it a feast to the LORD seven days in the year. It shall be a statute for ever in your generations: you shall celebrate it in the seventh month. ⁴² You shall dwell in booths seven days; all that are Israelites born shall dwell in booths: ⁴³ that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God. ⁴⁴ And Moses declared to the children of Israel the feasts of the LORD.

***** (End quote)

oooOooo

Appendix B
(from page 10)

THE PASS OVER RITUAL

***** (Begin quote)

Exodus 12:

¹ And the LORD spoke to Moses and Aaron in the land of Egypt, saying,
² This month shall be to you the beginning of months: it shall be the first month of the year to you [you're starting a new life]. ³ Speak you to all the congregation of Israel, saying, In the tenth day of this month they shall take to them [choose] every man a lamb, according to the house of their fathers, a lamb for a house.

[We must choose to follow Jesus and get to know Him.]

⁴ And if the household be too little for the lamb, let him and his neighbour next to his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

[It was to be shared among a group so that it could be totally eaten at one sitting.]

⁵ Your lamb shall be without blemish, a male of the first year: you shall take it out from the sheep, or from the goats: ⁶ and you shall keep it up until the fourteenth day of the same month [at full moon 3½ days later]: and the whole assembly of the congregation of Israel shall kill it in the evening [late afternoon so it could be cooked for the evening meal].

[All the animals were killed at the same time to represent ONE Lamb.]

⁷ And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

[It was as a family as well as individuals that they sheltered behind the sign of the cross of Calvary.]

⁸ And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. ⁹ Eat not of it raw, nor sodden [boiled] at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

[Roasting represents the persecution of Calvary, and the bitter herbs (vegetables) symbolises the hard life of the Christians. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you: but rejoice, inasmuch as you are partakers of Christ's sufferings;

that, when His glory shall be revealed, you may be glad also with exceeding joy. If you be reproached for the name of Christ, happy are you; for the Spirit of glory and of God rests upon you: on their part He is evil spoken of, but on your part He is glorified". 1 Peter 4:12-14.] [See also Appendix F, page 67.](#)

¹⁰ And you shall let nothing of it remain until the morning; and that which remains of it until the morning you shall burn with fire [we should be aware that the offer of salvation can expire if we reject it for too long, for we can grieve away the Holy Spirit].

¹¹ And thus shall you eat it; with your loins girded [fully dressed], your shoes on your feet, and your staff in your hand; and you shall eat it in haste [anxious to leave]: it is the LORD's pass over.

[They ate it ready to travel whenever and wherever the Son of God wanted them to be.]

¹² For I will pass through the land of Egypt this night [around midnight], and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

¹³ And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

[God has no favourites and He loved the Egyptians as much as He loved the Hebrews.

But He could only save those who listened and obeyed. Some Egyptians, especially those in mixed marriages, did this and were protected.

It was the power in the sacrifice of the Son of God that saved them, as their faith was evidenced in the blood splashes on the door posts.

This tells us that He did not personally destroy the firstborn (who were the priests of their religion),

for God destroys no one,

but that He could not stop the god of the Egyptians doing what he willed in his anger.]

¹⁴ And this day shall be to you for a memorial; and you shall keep it a feast to the LORD throughout your generations; you shall keep it a feast by an ordinance for ever. ¹⁵ Seven days shall you eat unleavened bread; even the first day you shall put away leaven out of your houses: for whosoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel [for he refused to leave when I asked him to].

¹⁶ And in the first day there shall be a holy convocation [a special holy day], and in the seventh day there shall be a holy convocation [a ritual yearly sabbath] to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

[In this way began the Feast of Unleavened Bread.

It represents an event in the lives of those who allow the Son of God to save them,
and then lead them on their pilgrim walk.]

¹⁷ And [from then on] you shall observe the Feast of Unleavened Bread; for in this selfsame day have I brought your armies [multitudes] out of the land of Egypt: therefore shall you observe this day in your generations by an ordinance for ever. ¹⁸ In the first month [our March/April], on the fourteenth day of the month [full moon] at even [from 3pm onwards], you shall eat unleavened bread, until the twenty-first day of the month at even. ¹⁹ Seven days shall there be no leaven found in your houses: for whosoever eats 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. ²⁰ You shall eat nothing leavened [for it represents known sin actions]; in all your habitations shall you eat unleavened bread”.

²¹ Then Moses called for all the elders of Israel, and said to them, Draw out and take you a lamb according to your families, and kill the passover [lamb].

²² And you shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning [even in the grave, Satan’s prison house, we are covered]. ²³ For the LORD will pass through to smite the Egyptians; and when He sees the blood upon the lintel, and on the two side posts, the LORD will pass [stand] over the door, and will not suffer the destroyer [Satan and his angels] to come in to your houses to smite you.

²⁴ And you shall observe this thing for an ordinance to you and to your sons for ever. ²⁵ And it shall come to pass, when you be come to the land which the LORD will give you, according as He has promised, that you shall keep this service. ²⁶ And it shall come to pass, when your children shall say to you, “What mean you by this service?” ²⁷ that you shall say, “It is the sacrifice of the LORD’s passover, who passed over [protected] the houses of the children of Israel in Egypt [and all the people in them], when he [Satan] smote the Egyptians, and [God] delivered our houses”.

And the people bowed the head and worshipped [in thanks].

²⁸ And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

²⁹ And it came to pass, that at midnight the LORD smote [had to allow Satan to smite] all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne to the firstborn of the captive that was in the dungeon; and

all the firstborn of cattle [for they were Satan's servants]. ³⁰ And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

[This is the result of worshipping a false system, for the wages of sin is death.]

³¹ And he called for Moses and Aaron by night, and said, "Rise up, and get you forth from among my people, both you and the children of Israel; and go, serve the LORD [the living God], as you have said. ³² Also take your flocks and your herds, as you have said, and be gone; and bless me also". ³³ And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, "We be all dead men [if this keeps up.]"

[But none of them accepted salvation].

³⁴ And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.

³⁵ And the children of Israel did according to the word of Moses; and they borrowed [requested] of the Egyptians jewels of silver, and jewels of gold, and raiment [as payment for their years of slavery]: ³⁶ and the LORD gave the people favour in the sight of the Egyptians, so that they lent [gave] to them such things as they required. And they spoiled [ruined] the Egyptians [who were so anxious to get rid of them that they gave whatever they could, and these were later used to furnish the sanctuary].

³⁷ And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside [women and] children [about one million and a half by calculation]. ³⁸ And a mixed multitude [of Hebrew/Egyptian married people] went up also with them; and flocks, and herds, even very much cattle. ³⁹ And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual [food].

⁴⁰ Now the sojourning of the children of Israel, who dwelt in Egypt [and its dominions], was four hundred and thirty years. ⁴¹ And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

⁴² It is a night to be much observed to the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

[A special requirement.]

43 And the LORD said to Moses and Aaron, “This is the ordinance [rules] of the passover: There shall no stranger eat thereof: 44 but every man's servant that is bought for money [adopted], when you have circumcised him [and he has become part of the family], then shall he eat thereof. 45 A foreigner and a hired servant shall not eat thereof.

46 “In one house shall it be eaten; you shall not carry forth ought of the flesh abroad out of the house; neither shall you break a bone thereof. [John 19:31-33.]

[Those who would be obedient came to a central point to eat their pass over lamb, inside a house protected by the blood symbol.]

47 “All the congregation of Israel shall keep it.

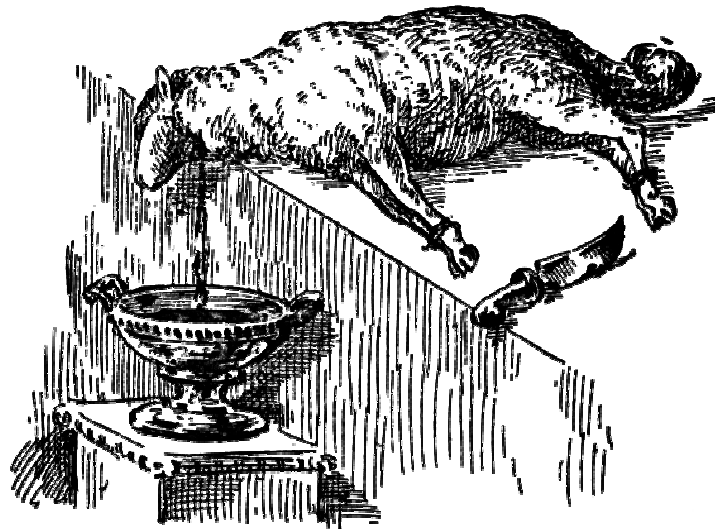
48 “And when a stranger shall sojourn with you, and will [desires to] keep the passover to the LORD, let all his males be circumcised [most of the records of circumcision in the Bible are of adults], and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. 49 One law shall be to him that is home-born, and to the stranger that sojourns among you”.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

Back to page 10.

***** (End quote)

oooOooo



The pass over lamb

Appendix C
(from pages 11, 18, 19)

THE DAY OF ATONEMENT

***** (Begin quote)

Leviticus 16:

¹ And the LORD spoke to Moses after the death of the two sons of Aaron, when they offered [presumptuously] before the LORD, and died [because they rejected His protection]; ² and the LORD said to Moses, Speak to Aaron your brother, that he come not at all times into the holy place within the veil before the Mercy Seat, which is upon the ark; that he die not: for I will appear in the cloud upon the Mercy Seat.

[Aaron needed special protection to come so near to God,
and could only come at certain times.]

³ Thus shall Aaron [first] come into the holy place [the second room]: with a young bullock for a sin offering, and a ram for a burnt offering.

["Who shall ascend into the hill of the LORD? Or who shall stand in His holy place?
He that has clean hands, and a pure heart; who has not lifted up his soul to vanity,
nor sworn deceitfully.

He shall receive the blessing from the LORD,
and righteousness from the God of his salvation". Psalm 24:3-5.]

⁴ [After that] he shall put on the holy linen [white] coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments [different from his coloured ones]; therefore shall he wash his flesh in water, and so put them on.

[These were stored in the first room to be used for a few hours on the one day each year,
the Day of Judgment.]

⁵ And he shall take of [set aside for] the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

⁶ And [but first] Aaron shall offer his bullock of the sin offering [in his coloured robes], which is for himself [and confess all his sins over it], and make an atonement for himself, and for his house [with its blood].

[After this ceremony the priest and his family of Christians
would stand "clean" of all their sins,
for the bull's blood has recorded their "deaths" for all of them.]

7 And [then] he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. 8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. 9 And Aaron shall bring the goat upon which the LORD's lot fell, and offer him for a sin offering [God's word decides. "This is My beloved Son", Matthew 17:5].

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement [cleansing] with him, and to let him go for a scapegoat into the wilderness.

[In The Revelation this is described as;

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season”. Revelation 20:1-3.]

11 And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house [family], and shall kill the bullock of the sin offering which is for himself [this is the first ceremony of the Feast, and the third time it has been mentioned. This repetition is to draw our attention to the fact].

[Now we are told how he was to do this safely.]

12 And he shall take a censer full of burning coals of fire from off the [golden incense] altar before the LORD, and [with] his hands FULL of sweet incense beaten small [representing the powerful righteousness of the Son of God], and bring it within the veil [and place it on the Mercy Seat while he is wearing his coloured clothes]: 13 and he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the Mercy Seat [God's throne, the seat of mercy] that is upon [above] the testimony [the Ten Commandments], that he die not.

[Jesus used this thought in His parable of the ten virgins. Five of those had EXTRA oil which they used at that time, for it was a more than normal experience. Matthew 25:4.]

14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the Mercy Seat eastward [the front of it]; and before the Mercy Seat shall he sprinkle of the blood [on the ground] with his finger seven times [signifying completeness].

[He is carrying God's people on his shoulders and over his heart while he does this. Exodus 28:12 and 21. Through the blood, their "deaths" to the power of sin are shown directly to God.]

15 Then [after changing into the white clothes] shall he kill the goat of the sin offering, that is for the people [without confessing any sin on to it], and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the Mercy Seat, and before the Mercy Seat:
16 and he shall make an atonement for the holy place [the second apartment], because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation [the first room], that remains among them in the midst of their uncleanness.

[This repeated ceremony is now PICKING UP the record of death.]

17 And there shall be no man [no ordinary priests] in the tabernacle of the congregation when he goes in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel [those near and far].

18 And he shall go out to the altar that is before the LORD [the golden incense altar], and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the [incense] altar round about. 19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

[He is now carrying all the "deaths" on himself as a picture of the Son of God carrying ours.]

20 And when he has made an end of reconciling the holy place, and the tabernacle of the congregation, and the [prayer] altar, he [the "fit" man] shall bring the live goat [to him at the door of the tabernacle]: 21 and Aaron shall lay both his hands [through the curtain] upon the head of the live goat, and confess over him ALL the iniquities of the children of Israel, and ALL their transgressions in ALL their sins, putting them upon the head of the goat [who represents Satan], and shall send him away by the hand of a fit [capable] man into the wilderness.

[The "fit" man represents all the living Christians in the last days.]

22 And the goat shall bear upon him all their iniquities to a land not inhabited: and he shall let go the goat in the wilderness [where no man lives, but where a goat can find plenty of sustenance].

²³ And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there. ²⁴ And he shall wash his flesh with water in the holy place, and put on his [normal] garments [his coloured uniform], and come forth [as a picture of the second coming], and offer his burnt offering, and the burnt offering of the people [the second ram], and make an atonement for himself, and for the people [as a dedication for the next year, representing eternity].

²⁵ And the fat of the sin offering [the bullock and the goat] shall he burn upon the altar.

²⁶ And he that let go the goat for the scapegoat [the “fit” man] shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

²⁷ And the [bodies of the] bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung [none of these were needed to cleanse the sanctuary]. ²⁸ And he that burns them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

²⁹ And this shall be a statute for ever to you: that in the seventh month, on the tenth day of the month, [for the whole day] you shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourns among you: ³⁰ for on that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the LORD. ³¹ It shall be a sabbath of rest to you, and you shall afflict your souls, by a statute for ever.

[While the work of the day is being done by the high priest and the fit man,
the rest of the congregation were to check their lives to see
if there was any unconfessed sin in them!
They were praying, “Search me, O God, and know my heart:
try me, and know my thoughts: and see if there be any wicked way in me,
and lead me in the way everlasting”. Psalm 139:23-24.]

On the real Day of Atonement (the great Judgment Day), however, by the time
the real “cleansing” begins, all the Christians except a special group
will be in their graves and helpless,
so we need to accomplish this experience BEFORE we die. Hebrews 9:27.]

³² And the priest, whom He shall anoint, and whom He shall consecrate to minister in the priest's office in his father's stead [every subsequent high priest], shall make the atonement, and shall put on the linen clothes, even the holy garments: ³³ and he shall make an atonement for the holy sanctuary, and he

shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

³⁴ And this shall be an everlasting statute to you, to make an atonement for the children of Israel for all their sins once a year. And he [Aaron] did as the LORD commanded Moses [as a picture of the Son of God in the last period before the second coming].

[Back to page 11.](#)

***** (End quote)

oooOooo



The high priest with the censer and the blood

Appendix D
(from pages 14, 16.)

LEVITICUS CHAPTERS 1, 2 AND 3

In these chapters we are told of the personal sanctuary offerings required by the Spirit of God in the Old Testament. They are voluntary as to amount, quality, and time, but the manner of presenting them is laid down in the rules. They are NOT sin offerings; the four of those are dealt with in chapters 5, 6, and 7. **See Appendix E, page 61 onwards.**

***** (Begin quote)

Leviticus 1:

¹ And the LORD called to Moses, and spoke to him out of the tabernacle of the congregation [the first apartment], saying, ² Speak to the children of Israel, and say to them, If any man of you bring an offering to the LORD, you shall bring your offering of the cattle, even of the herd [as My first choice], and [or] of the flock.

³ If his offering be A BURNT SACRIFICE OF THE HERD [signifying a full dedication], let him offer a male without blemish [it represents the Son of God as well as himself]: he shall offer it OF HIS OWN VOLUNTARY WILL [it is not compulsory] at the door of the tabernacle of the congregation before the LORD [on the right hand side of the courtyard, on the side of the north]. ⁴ And he shall put his hand upon the head of the burnt offering [dedicating his new life]; and it shall be accepted for him to make atonement for him [the word “atonement” has many shades of meaning. This one has nothing to do with sin].

⁵ And he [the offerer] shall kill the bullock before the LORD:

and the priests, Aaron's sons, [who are the offerer's helpers] shall bring the blood, and sprinkle the blood round about upon the [brass] altar that is by the door of the tabernacle of the congregation [it is not needed in this ceremony].

⁶ And he [the offerer] shall flay the burnt offering, and cut it into his pieces.

⁷ And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: ⁸ and the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: ⁹ but his inwards and his legs shall he [the offerer] wash in water [making his offering as perfect as possible]: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour to the LORD [it is all completely consumed, except for the skin].

[“And the priest that offers any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he has offered”. Leviticus 7:8.]

¹⁰ [However] if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice [a cheaper dedication, showing a minor lack of understanding]; he shall bring it a male [a ram, not a lamb] without blemish. ¹¹ And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

¹² And he shall cut it into his pieces, with his head and his fat: and the priest [as his helper] shall lay them in order on the wood that is on the fire which is upon the altar: ¹³ but he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice [completely consumed], an offering made by fire, of a sweet savour to the LORD.

¹⁴ And if the burnt sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtledoves, or of young pigeons [thus depicting a major ignorance of the sacrifice of the Son of God, who was represented by the male bullock or ram. It shows that he is trusting in the sacrifice of the Son of man, not that of the Son of God].

¹⁵ And the priest shall bring it to the altar [and do ALL the work for him], and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar: ¹⁶ and he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes [the rubbish heap]. ¹⁷ And he shall cleave it with the wings thereof, but shall not divide it asunder [the offerer does not understand the difference between the Son of God's sacrifice and the Son of man's]. And the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, [still] of a sweet savour to the LORD [for at least the offerer came].

***** (End quote)

THE DAILY “BURNT” OFFERING

Because the LORD knew that there would sincere worshippers who sometimes would not be able to make a personal visit to the sanctuary to offer a burnt offering of dedication, He arranged for a continual (24/7) offering from the church. Those who desired to make an offering in absentia could apply this sacrifice as if it was their own, no matter where they were in the world.

***** (Begin quote)

Exodus 29:

³⁸ Now this is that which you [the church group] shall offer upon the altar; two lambs of the first year day by day continually.

³⁹ The one lamb you shall offer in the morning [9am]; and the other lamb you shall offer at even [3pm].

[Christ was nailed to the cross at 9am and died at 3pm.]

⁴⁰ And with the one lamb [you shall add] a tenth deal of flour mingled with the fourth part of a hin of beaten oil [representing the Spirit's presence]; and the fourth part of a hin of wine for a drink offering [representing the possessions and the "Thank You" of the congregation].

⁴¹ And the other lamb you shall offer at even [3pm], and shall do thereto according to the meat [flour] offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire to the LORD.

[The morning lamb was kept burning until joined by the afternoon lamb, which in turn was kept burning until the next morning's lamb. From time to time the lamb of the moment was joined by the freewill offerings from the local people.]

⁴² This shall be a continual BURNT OFFERING [24 hours, 7 days] throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there to you. ⁴³ And there I will meet with the children of Israel, and the tabernacle shall be sanctified by My glory.

Numbers 28:

⁹ And on the [weekly] Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat [flour] offering, mingled with oil, and the drink offering thereof. ¹⁰ This is the burnt offering of every Sabbath, beside the continual burnt offering, and his drink offering [a double offering joined the single one on the Sabbath].

***** (End quote)

The most important offering in the sanctuary service from God's point of view was the daily offering of incense (prayer for others) at 9am and 3pm on the golden altar of intercession just in front of the veil of the most holy place.

The smoke from this altar ascended over the veil and reached God on a daily basis. (See Luke 1:8-9; Colossians 1:3 and Revelation 8:3-4.) It was at these times that the daily "burnt" and "meal" offering was renewed.

Yet the offering of incense has often been overshadowed in men's minds by the sacrifices offered for sinful actions!

In another place of the Bible we find the rules associated with the offering of a "burnt" sacrifice.

***** (Begin quote)

Leviticus 6:

⁸ And the LORD spoke to Moses, saying, ⁹ Command Aaron and his sons, saying, THIS IS THE LAW [rules] OF THE BURNT OFFERING.

It is the burnt offering, because of the burning upon the altar all night to the morning, and the fire of the altar shall be burning in it [continually].

¹⁰ And the priest shall put on his linen garment [his normal uniform], and his linen breeches shall he put upon his flesh, and take up the ashes which the fire has consumed with the burnt offering on the altar, and he shall put them [in a pan down on the ground] beside the altar. ¹¹ And he shall put off his [religious] garments, and put on other garments [to walk through the camp], and carry forth the ashes without [outside] the camp to a clean place [a special rubbish place].

¹² And the fire upon the altar shall be burning in it [in some part of the altar, for it was quite large]; it shall not be put out [while he does this]: and the priest shall burn wood on it every morning, and lay the [daily] burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings [when required].

¹³ The fire shall ever be burning upon the altar; it shall never go out.

***** (End quote)

An offering of flour was required with a "burnt" offering. This represented the offerer's possessions, for he could not really offer his life without including all that he possessed of material things.

THE MEAT (MEAL) OFFERING

***** (Begin quote)

Leviticus 2:

¹ And when any will offer a MEAT [flour] OFFERING to the LORD, his offering shall be of fine [well-ground] flour [there is no amount specified, it's up to the offerer]; and he shall pour oil [representing the Holy Spirit] upon it, and put frankincense [to show the addition of Christ's righteousness] thereon. [This represents his worldly goods, and his appreciation of the gifts of God.]

2 And he shall bring it to Aaron's sons the priests: and he [the priest] shall take thereout his handful of the flour thereof, and [a portion] of the oil thereof, with ALL the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour to the LORD.

3 And the remnant of the meat [flour] offering shall be Aaron's and his sons': it is A THING MOST HOLY of the offerings of the LORD made by fire [it was not to be eaten by other members of the priest's family].

4 And if you bring an oblation of a meat [flour] offering baked in the oven [showing the use of your talent], it shall be unleavened cakes of fine [well-worked] flour mingled with oil, or unleavened wafers anointed with oil.

5 And if your oblation be a meat [flour] offering baked in a pan, it shall be of fine flour unleavened, mingled with oil. 6 You shall part it in pieces, and pour oil thereon: it is [still] a meat [flour] offering [but showing a different talent].

7 And if your oblation be a meat [flour] offering baked in the fryingpan, it shall be made of fine flour with oil.

8 And you shall bring the meat [flour] offering that is made of these things to the LORD: and when it is presented to the priest, he shall bring it to the altar.

9 And the priest shall take from the meat [flour] offering a memorial [handful] thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour to the LORD. 10 And that which is left of the meat [flour] offering shall be Aaron's and his sons': IT IS A THING MOST HOLY of the offerings of the LORD made by fire [and is restricted to priests only].

11 No meat [flour] offering, which you shall bring to the LORD, shall be made with leaven [with profit made from sinful actions]: for you shall burn no leaven, nor any honey [don't try and sweeten the offering as bribe], in any offering of the LORD made by fire.

12 As for the oblation of THE FIRSTFRUITS [which is NOT voluntary, Exodus 34:26], you shall offer them to the LORD [in the same way as the flour offering]: but they [the firstfruits] shall not be burnt on the altar for a sweet savour [you shall give them to the priests to eat for they are not YOUR GIFT, but a return of what I have given you].

13 And every oblation [gift] of your meat [flour] offering shall you season with salt; neither shall you suffer the salt of the covenant of your God to be lacking from your meat [flour] offering: with all your offerings you shall offer salt.

[DA 439.2]

In the ritual service, salt was added to every sacrifice. This, like the offering of incense, signified that only the righteousness of Christ could make the service acceptable to God. Referring to this practice, Jesus said, “Every sacrifice shall be salted with salt”. [Mark 9:49] “Have salt in yourselves, and have peace one with another”. [Mark 9:50] All who would present themselves “a living sacrifice, holy, acceptable unto God” (Romans 12:1) must receive the saving salt, the righteousness of our Saviour. Then they become “the salt of the earth,” restraining evil among men, as salt preserves from corruption. Matthew 5:13.]

14 And if you offer a meat [flour] offering of your firstfruits to the LORD, you shall offer for the meat [flour] offering of your firstfruits green ears of corn dried by the fire, even corn beaten out of full ears. 15 And you shall put oil upon it, and lay frankincense thereon: it is a meat [flour] offering. 16 And the priest shall burn the memorial of it [a handful], part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire to the LORD.

***** (End quote)

This offering also had rules of procedure which we learn from chapter six of Leviticus.

***** (Begin quote)

Leviticus 6:

14 And this is THE LAW [rules] OF THE MEAT [flour] OFFERING: the sons of Aaron shall offer it before the LORD, before the altar. 15 And he shall take of it his handful, of the flour of the meat [flour] offering, and of the oil thereof, and all the frankincense which is upon the meat [flour] offering, and shall burn it upon the altar for a sweet savour, even the memorial [handful] of it, to the LORD.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place [a special area]; in the court of the tabernacle of the congregation they shall eat it [ritually].

17 It shall not be baked with leaven [to increase its size]. I have given it to them [the priests] for their portion of My offerings made by fire; IT IS MOST HOLY, as is the sin offering, and as the trespass offering. 18 All the [grown and anointed] males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that touches them shall be holy [an anointed one].

19 And the LORD spoke to Moses, saying, 20 This is the offering of Aaron and of his sons [the priests], which they shall offer to the LORD IN THE DAY WHEN HE IS ANOINTED [and on duty]; the tenth part of an ephah of fine

flour for a meat [flour] offering perpetual, half of it in the morning, and half thereof at night [each priest made an offering as he came on duty].

²¹ In a pan it shall be made with oil; and when it is baked, you shall bring it in: and the baked pieces of the meat [flour] offering shall you offer for a sweet savour to the LORD. ²² And the priest of his sons that is anointed in his stead shall offer it: it is a statute for ever to the LORD; it shall be wholly burnt.

²³ For every meat [flour] offering for the priest shall be wholly burnt: it shall not be eaten.

***** (End quote)

This double offering of animal and flour also required a third offering in which the offerer was saying “Thank You” to his Saviour by sharing his goods with others. It is described below.

THE PEACE OFFERING

***** (Begin quote)

Leviticus 3:

¹ And if his oblation [offering] be a sacrifice of peace offering [a “thank You” sacrifice], if he offer it OF THE HERD; whether it be a male or female, he shall offer it without blemish before the LORD.

² And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation [on the side of the north, the killing area]: and Aaron's sons the priests shall sprinkle the blood upon the [brass] altar round about [it is not used in the sanctuary].

³ And he shall offer of the sacrifice of the peace offering an offering made by fire to the LORD; the fat that covers the inwards, and all the fat that is upon the inwards, ⁴ and the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it [these portions] shall he take away [from the carcase]. ⁵ And Aaron's sons shall burn it [them] on the altar upon the [offerer's] burnt sacrifice, which is [already] upon the wood that is on the fire: it is an offering made by fire, of a sweet savour to the LORD.

⁶ And if his offering for a sacrifice of peace offering to the LORD be OF THE FLOCK; male or female, he shall offer it without blemish. ⁷ If he offer a lamb for his offering, then shall he offer it before the LORD. ⁸ And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the [brass] altar [it is not used].

⁹ And he shall offer of the sacrifice of the peace offering an offering made by fire to the LORD; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covers the inwards, and all the fat that is upon the inwards, ¹⁰ and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. ¹¹ And the priest shall burn it upon the altar: it is the food of the offering made by fire to the LORD.

¹² And if his offering BE A GOAT, then he shall offer it before the LORD. ¹³ And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about [not used]. ¹⁴ And he shall offer thereof his offering, even an offering made by fire to the LORD; the fat that covers the inwards, and all the fat that is upon the inwards, ¹⁵ and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. ¹⁶ And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the LORD's.

¹⁷ It shall be a perpetual statute for your generations throughout all your dwellings, that you eat neither fat nor blood [they are not good for you to eat].

***** (End quote)

The reason for the final statement was because the remainder of the animal, after the “memorial” or “food of the offering” had been burnt on the altar, was to be eaten by the offerer! He would need plenty of help even for a sheep, let alone an ox, so he had to find others to share in his good fortune.

We are told the rules of this procedure in another place.

***** (Begin quote)

Leviticus 7:

¹¹ And this is THE LAW OF THE SACRIFICE OF PEACE OFFERINGS, which he shall offer to the LORD.

¹² If he offer it for A THANKSGIVING [for a service rendered by God], then he shall offer with the sacrifice of thanksgiving [the animal], unleavened cakes [signifying no known sin] mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. ¹³ Besides the cakes, he shall offer for his offering leavened bread [signifying that he realises that he is not sinless] with the sacrifice of thanksgiving of his peace offerings [all this is to make a feast for the priests, the Levites, and his neighbours].

¹⁴ And of it he shall offer one out of the whole oblation for a heave offering to the LORD [a small portion lifted up in the air before the sanctuary door], and it shall be the priest's that sprinkles the blood of the peace offerings.

¹⁵ And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning [there is to be no delay in appreciating the gift].

¹⁶ But if the sacrifice of his offering BE A VOW, OR A VOLUNTARY OFFERING [and not in response to God's gift], it shall be eaten the same day that he offers his sacrifice: and on the morrow also the remainder of it shall be eaten: ¹⁷ but the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. [He needs to have a religious party to ensure that it is all eaten.]

¹⁸ And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed to him that offers it: it shall be an abomination, and the soul that eats of it shall bear his iniquity [for Christ was alive on the third day].

¹⁹ And the flesh that touches any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, ALL THAT BE CLEAN SHALL EAT THEREOF. ²⁰ But the soul that eats of the flesh of the sacrifice of peace offerings, that pertain to the LORD, having his uncleanness upon him, even that soul shall be cut off from his people [for he has not discerned the body of the LORD in the sacrifice, 1 Corinthians 11:27].

²¹ Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain to the LORD, even that soul shall be cut off from his people [we can only say "Thank You" with a clear conscience].

²² And the LORD spoke to Moses, saying, ²³ Speak to the children of Israel, saying, YOU SHALL EAT NO MANNER OF FAT, OF OX, OR OF SHEEP, OR OF GOAT. ²⁴ And the fat of the beast that dies of itself, and the fat of that which is torn with beasts, may be used in any other use: but you shall in no wise eat of it. ²⁵ For whosoever eats the fat of the beast, of which men offer an offering made by fire to the LORD, even the soul that eats it shall be cut off from his people [he'll die by his own action].

²⁶ Moreover you shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. ²⁷ Whatsoever soul it be that eats any manner

of blood, even that soul shall be cut off from his people [he'll die before his time by his own choice of diet].

²⁸ And the LORD spoke to Moses, saying, ²⁹ Speak to the children of Israel, saying, He that offers the sacrifice of his peace offerings to the LORD shall bring his oblation to the LORD of the sacrifice of his peace offerings. ³⁰ His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the LORD [lifted high and from side to side to dedicate it personally to God].

³¹ And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

³² And the right shoulder shall you give to the priest for a heave offering of the sacrifices of your peace offerings. [it was just lifted high and not waved] ³³ He among the sons of Aaron, that offers the blood of the peace offerings, and the fat, shall have the right shoulder for his part. ³⁴ For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons by a statute for ever from among the children of Israel.

³⁵ This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when He presented them to minister to the LORD in the priest's office [its their pay and can be used by their families]; ³⁶ which the LORD commanded to be given them of the children of Israel, in the day that He anointed them, by a statute for ever throughout their generations.

It is all summed up below:

***** (Begin quote)

Leviticus 7:

³⁷ This is the law [rules] of the burnt offering, of the meat [flour] offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings; ³⁸ which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations to the LORD, in the wilderness of Sinai.

***** (End quote)

All THREE of these offerings needed to be presented at the same time, for we cannot really offer our lives if we don't include all we possess, and also say "Thank You for saving me". Then, to the animal flesh were added other items. Today, we can offer up prayers of praise to the LORD morning and

evening at home, and think of Him as our High Priest in heaven, offering Him our lives and possessions to be used that day as He sees fit, asking what we can do to help Him in His work on earth. [Back to page 14.](#)

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Appendix E
(from page 46)

LEVITICUS CHAPTERS 4, 5, 6, 7

***** (Begin quote)

Leviticus 4:

¹ And the LORD spoke to Moses, saying, ² Speak to the children of Israel, saying, If a soul shall SIN THROUGH IGNORANCE against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them [this is what he or she must do when they realize it].

[Sins of ignorance.]

[A priest's offering]

³ If the priest that is anointed [one that has been approved for duty] do sin according to the sin of the people; then let him bring for his sin, which he has sinned, A YOUNG BULLOCK without blemish to the LORD for a sin offering. ⁴ And he shall bring the bullock to the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head [confessing the sin and passing it to the animal in ritual], and kill the bullock before the LORD [symbolically it dies as a result of the sin].

⁵ And the priest that is anointed [another one] shall take of the bullock's blood, and bring it to the tabernacle of the congregation [the first room in the tabernacle].

⁶ And the priest shall dip his finger in the blood, and sprinkle of the blood [as evidence of death] seven times before the LORD, [on the ground] before the veil of the sanctuary [recording the death caused by sin, Romans 6:23].

⁷ And the priest shall put some of the blood upon the horns of the [golden] altar of sweet incense before the LORD, which is in the tabernacle of the congregation [the first room]; and shall pour all [the rest of] the blood of the bullock at the bottom of the [brass] altar of the burnt offering [it is no longer needed], which is at the door of the tabernacle of the congregation [in the courtyard].

⁸ And he shall take off from it all the fat of the bullock for the sin offering; the fat that covers the inwards, and all the fat that is upon the inwards, ⁹ and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away, ¹⁰ as it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering [the "dangerous" parts are consumed by God].

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, 12 even the whole bullock shall he carry forth without the camp to a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt. [Some of its blood was used to transfer the record of “death” into the building, but the offerer did not receive forgiveness, or an atonement, through it. Now the body is disposed of as superfluous.]

***** (End quote)

The first offering for sin which is mentioned is for the priest – whether it is a personal sin or one which he has taken on by ritually eating the offering made by a common person, makes no difference. He needs to transfer the “death”.

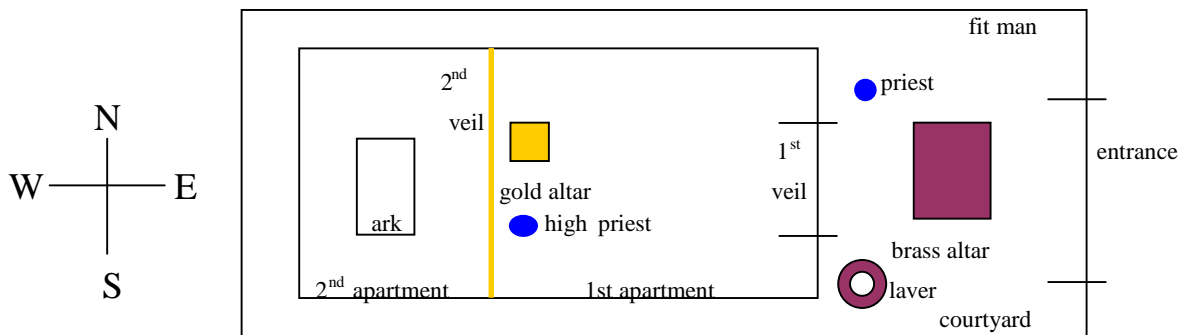
***** (Begin quote)

Leviticus 4:

[A church’s offering]

13 And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty; 14 when the sin, which they have sinned against it, is known, then the congregation shall offer A YOUNG BULLOCK for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.



16 And the priest that is anointed [the one who is on duty] shall bring of the bullock's blood to the tabernacle of the congregation: 17 and the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the [second] veil. 18 And he shall put some of the blood upon the horns of the [golden] altar [of incense] which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the [brass] altar of the burnt offering, which is at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn it upon the altar. 20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and **THE PRIEST SHALL MAKE AN ATONEMENT FOR THEM, AND IT SHALL BE FORGIVEN THEM.**

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation [and its blood was used in the building].

***** (End quote)

Sometimes a whole church congregation will realise that they have erred in the things of the LORD, and if so, they too could come and confess it publicly and be forgiven.

***** (Begin quote)

Leviticus 4:

[A leader's offering]

22 When a ruler has sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty; 23 or if his sin, wherein he has sinned, come to his knowledge; he shall bring his offering, **A KID OF THE GOATS, A MALE** without blemish: 24 and he shall lay his hand upon the head of the goat [confessing that sin], and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering.

25 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the [brass] altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering [none of it is used in the building].

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and **THE PRIEST SHALL MAKE AN ATONEMENT FOR HIM AS CONCERNING HIS SIN, AND IT SHALL BE FORGIVEN HIM** [yet none of its blood/death is registered in the building].

***** (End quote)

The responsibility of a leader in the church to keep to the straight and narrow, is always very high. If such a one should come to the realisation that he had unwittingly fallen short of the standard required of him, he too could come and ask forgiveness and cleansing.

He need not bring a bull, a ram of the goats was sufficient.

***** (Begin quote)

Leviticus 4:

[An ordinary person's offering]

²⁷ And if any one of the common people sin through ignorance, while he does somewhat against any of the commandments of the LORD concerning things which ought not to be done, and be guilty; ²⁸ or if his sin, which he has sinned, come to his knowledge: then he shall bring his offering, A KID OF THE GOATS, A FEMALE without blemish, for his sin which he has sinned.

²⁹ And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

³⁰ And the priest shall take of the blood thereof with his finger, and put it upon the horns of the [brass] altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar [none of it is used in the building].

³¹ And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour to the LORD; and THE PRIEST SHALL MAKE AN ATONEMENT FOR HIM, AND IT SHALL BE FORGIVEN HIM.

³² And IF HE BRING A LAMB FOR A SIN OFFERING, HE SHALL BRING IT A FEMALE without blemish. ³³ And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering. ³⁴ And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar [it's not needed].

³⁵ And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire to the LORD: and THE PRIEST SHALL MAKE AN ATONEMENT FOR HIS SIN THAT HE HAS COMMITTED, AND IT SHALL BE FORGIVEN HIM.

***** (End quote)

Here the Son of God asks the sinning Christians among the people to bring a female offering, either a goat or a sheep, and we should note that none of its blood is taken into the sanctuary building.

The only record of “death” in the building has come from the priest, or the congregation as a whole, and it's bull's blood.

LEVITICUS 5:

[Sins of trespass against humanity.]

***** (Begin quote)

Leviticus 5:

1 And if a soul sin, and hear the voice of swearing, and is a witness, whether he has seen or [just] known of it; if he do not utter it, then he shall bear his iniquity [the responsibility for its damage].

2 Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him [if he sees no damage from it]; he also shall be unclean, and guilty [for he should have taken precautions not to endanger his neighbours].

3 Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him [there is no result]; when he knows of it, then he shall be guilty [and will need to ask for protection].

4 Or if a soul swear [rashly], pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it [the results of it] be hid from him; when he knows of it, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in [any] one of these things, that HE SHALL CONFESS THAT HE HAS SINNED IN THAT THING [for confession needs to be specific and to the point. A general "I am guilty" will not suffice].

6 And he shall bring his TRESPASS OFFERING to the LORD for his sin which he has sinned, A FEMALE FROM THE FLOCK, A LAMB OR A KID OF THE GOATS, for a sin offering; and the priest shall make an atonement for him concerning his sin. [The blood is not used in the sanctuary because he is an individual in the church.]

***** (End quote)

Again, in the case of an individual in the church, it is a female sacrifice that is required. In this way, the Son of God ensures that we notice that no blood from a lamb ever enters the building.

***** (Begin quote)

Leviticus 5:

7 And if he be not able to bring a lamb [or if he is ignorant of the seriousness of what he has done], then he shall bring for his trespass, which he has committed, two

turtledoves, or TWO YOUNG PIGEONS, to the LORD; one for a sin offering, and the other for a burnt offering.

⁸ And he shall bring them to the priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder [as in the agreement ceremony, Genesis 15:9-10]: ⁹ and he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering.

¹⁰ And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he has sinned, and it shall be forgiven him [although the blood did not enter the building].

***** (End quote)

The degree of understanding will govern what the transgressor will bring as his offering. His lack of worldly goods, which is shown by the fact that he cannot afford the requested animal, is a picture of his spiritual poverty.

***** (Begin quote)

Leviticus 5:

¹¹ But if he be not able to bring two turtledoves, or two young pigeons [a very serious case of ignorance, not even knowing about Christ's death], then he that sinned shall bring for his offering THE TENTH PART OF AN EPHAH OF FINE FLOUR for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering [but without blood, or evidence of the knowledge of Spirit or the righteousness of Christ].

["And ALMOST all things are by the law purged with blood; and without shedding of blood is no remission". Hebrews 9:22.]

¹² Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire to the LORD: it is a sin offering. ¹³ And the priest shall make an atonement for him as touching his sin that he has sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as [if it was] a meat [flour] offering [he needs to eat it].

***** (End quote)

It is a sad fact that some in this world will be justified and resurrected even though they know nothing of the story of Jesus, or His gift of righteousness (which they accepted either in ignorance or by ascribing it to another god, for they must have it to be saved). Neither do they know anything of the work of the Spirit in their transformation. This is a reflection on the job of the church members who have been left in the world after conversion to witness for

Christ and to develop a character fit for heaven. We have been told, “Awake to righteousness [and its responsibilities], and sin not; for some have not the knowledge of God: I speak this to your shame”. 1 Corinthians 15:34.

But our God reads the hearts of men and women, and it is said of Him, “The LORD shall count, when He writes up the people [in His *Book of Life*], that this man was born [here or] there. Selah.” [This word means; Stop and think prayerfully on what you have just read]. Psalm 87:6.

***** (Begin quote)

Leviticus 7:

¹ Likewise this is THE LAW [rules] OF THE TRESPASS OFFERING: it is most holy. ² In the [same] place where they kill the burnt offering shall they kill the trespass offering [on the side of the north]: and the blood thereof shall he sprinkle round about upon the [brass] altar.

³ And he shall offer of it all the fat thereof; the rump, and the fat that covers the inwards, ⁴ and the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away: ⁵ and the priest shall burn them upon the altar for an offering made by fire to the LORD [only God can handle fat, for it is heavily polluted with the results of sinful actions]: it is a trespass offering [not a burnt offering].

⁶ Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy. ⁷ As the sin offering is, so is the trespass offering: there is one law for them: the priest that makes atonement therewith shall have it.

⁸ And the priest that offers any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he has offered.

⁹ And all the meat [flour] offering that is baked in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offers it.

¹⁰ And every meat [flour] offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

***** (End quote)

A “trespass” is slightly different from a “sin” but the end result is the same – death. Although not defined clearly in the Bible, my understanding of the difference is that a “trespass” is an action that can be recompensed to someone, and for this reason it has a “fine” or “interest” associated with it.

In other words, it has a material element linked to it, which can and should be repaid to the victim.

***** (Begin quote)

Leviticus 5:

¹⁴ And the LORD spoke to Moses, saying, ¹⁵ If a soul commit a trespass, and sin through ignorance, **IN THE HOLY THINGS** of the LORD [which he SHOULD have known about]; then he shall bring for his trespass to the LORD **A RAM WITHOUT BLEMISH** out of the flocks, with your estimation by shekels of silver [a fine decided by the seriousness of the offence], after the shekel of the sanctuary, for a trespass offering.

¹⁶ And he shall make amends for the harm that he has done in the holy thing [he must repair or change his ways], and shall add the fifth part thereto [20% interest], and give it to the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him. [Again, the blood is not used.]

***** (End quote)

God makes a distinction between sins which we commit solely against Him, and those which we commit against our neighbours, although He does class the latter as being against Him too. He also makes a difference between His “holy things” and the less “common” areas in that He classifies them for us as the ones we SHOULD have known about when we made a profession of following Him, and those we COULD have known about if we had studied His words.

***** (Begin quote)

Leviticus 5:

¹⁷ And if a soul sin, and commit **ANY OF THESE THINGS WHICH ARE FORBIDDEN** to be done by the commandments of the LORD [which he COULD have known about]; though he wist it not [knows it not], yet is he guilty, and shall bear his iniquity.

[While ignorance may lessen the guilt of the transgressor,
it will not a sufficient excuse for it in the day of judgment.]

¹⁸ And he shall bring **A RAM WITHOUT BLEMISH** out of the flock, with your estimation [the fine], for a trespass offering, to the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him. ¹⁹ It is a trespass offering: he has certainly trespassed against the LORD. [This blood is not used in the building either.]

***** (End quote)

Even known and deliberately committed sins are covered by the “blood” of the Son of God.

LEVITICUS 6:

***** (Begin quote)

Leviticus 6:

¹ And the LORD spoke to Moses, saying, ² If a soul sin, and commit a trespass against the LORD [sins against humanity are also sins against God], AND LIE TO HIS NEIGHBOUR in that which was delivered him to keep, or IN FELLOWSHIP [or business], or in A THING TAKEN AWAY BY VIOLENCE, or has DECEIVED HIS NEIGHBOUR; ³ or have found that which was lost, and LIES CONCERNING IT, and swears falsely; in any of all these that a man does, sinning therein: ⁴ then it shall be, because he has sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he has deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, ⁵ or all that about which he has sworn falsely; he shall even restore it in the principal [100%], and shall add the fifth part more thereto [20% interest], and give it to him to whom it appertains, in the day of his trespass offering.

⁶ And he shall bring his trespass offering to the LORD, A RAM WITHOUT BLEMISH out of the flock, with your estimation [plus the fine], for a trespass offering, to the priest: ⁷ and the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he has done in trespassing therein.

***** (End quote)

Even the most heinous sins in our eyes can and will be forgiven and cleansed if we come to the LORD and ask for it. As Jesus has told us, there is no sin which cannot be forgiven, except the one we refuse to confess, for it is blasphemy against the Holy Spirit when we reject His pleading.

There are four sin offerings:

1. Ordinary actions of ignorance.
2. Faults against fellow humans.
3. Ignorant trespasses against the holy things of God.
4. Wilful (deliberate) actions against God and man.

I repeat, there is absolutely no sin which cannot be forgiven, except that of refusing the invitation of the Spirit to confess and repent of it! Matthew 12:31-32. But, when we come to confess it we should know which of the four we have done, and what effect the forgiving and cleansing will have on our Saviour. This should be in our heart and mind as we stand before Him and we should confess THAT sin in detail to Him, for He needs to know that we know what we have done.

***** (Begin quote)

Leviticus 6:

²⁴ And the LORD spoke to Moses, saying, ²⁵ Speak to Aaron and to his sons, saying, THIS IS THE LAW OF THE SIN OFFERING.

In the [same] place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy. ²⁶ THE PRIEST THAT OFFERS IT FOR SIN SHALL EAT IT [take it upon himself]: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

²⁷ Whatsoever shall touch the flesh thereof shall be holy [contaminated and dangerous]: and when there is sprinkled of the blood thereof upon any garment, you shall wash that whereon it was sprinkled in the holy place. ²⁸ But the earthen vessel wherein it is sodden [boiled] shall be broken: and if it be sodden in a brazen [brass] pot, it shall be both scoured, and rinsed in water.

²⁹ All the males among the priests shall eat thereof: it is most holy.

³⁰ AND NO SIN OFFERING, WHEREOF ANY OF THE BLOOD IS BROUGHT INTO THE TABERNACLE OF THE CONGREGATION TO RECONCILE WITHAL IN THE HOLY PLACE, SHALL BE EATEN: IT SHALL BE BURNT IN THE FIRE.

***** (End quote)

Conclusion:

The record of death associated with the sin is either in the building through the sprinkling of the bull's blood

OR

in the priest through his eating of the flesh of the animal it was confessed over.

Both rituals illustrate that Jesus our Saviour has taken the EFFECT of our sin into Himself.

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Appendix F
(from page 37)

PERSECUTION OF CHRISTIANS

***** (Begin quote)

{AA 574.2 - AA 576.4}

In the experience of the apostle John under persecution, there is a lesson of wonderful strength and comfort for the Christian.

God does not prevent the plottings of wicked men, but He causes their devices to work for good to those who in trial and conflict maintain their faith and loyalty.

Often the gospel laborer carries on his work amid storms of persecution, bitter opposition, and unjust reproach. At such times let him remember that the experience to be gained in the furnace of trial and affliction is worth all the pain it costs. Thus God brings His children near to Him, that He may show them their weakness and His strength. He teaches them to lean on Him.

Thus He prepares them to meet emergencies, to fill positions of trust, and to accomplish the great purpose for which their powers were given them.

In all ages God's appointed witnesses have exposed themselves to reproach and persecution for the truth's sake.

Joseph was maligned and persecuted because he preserved his virtue and integrity. David, the chosen messenger of God, was hunted like a beast of prey by his enemies. Daniel was cast into a den of lions because he was true to his allegiance to heaven. Job was deprived of his worldly possessions, and so afflicted in body that he was abhorred by his relatives, and friends; yet he maintained his integrity. Jeremiah could not be deterred from speaking the words that God had given him to speak; and his testimony so enraged the king and princes that he was cast into a loathsome pit. Stephen was stoned because he preached Christ and Him crucified. Paul was imprisoned, beaten with rods, stoned, and finally put to death because he was a faithful messenger for God to the Gentiles. And John was banished to the Isle of Patmos "for the word of God, and for the testimony of Jesus Christ".

These examples of human steadfastness bear witness to the faithfulness of God's promises – of His abiding presence and sustaining grace. They testify to the power of faith to withstand the powers of the world.

It is the work of faith to rest in God in the darkest hour, to feel, however sorely tried and tempest-tossed, that our Father is at the helm.

The eye of faith alone can look beyond the things of time to estimate aright the worth of the eternal riches.

Jesus does not present to His followers the hope of attaining earthly glory and riches, of living a life free from trial. Instead He calls upon them to follow Him in the path of self-denial and reproach. He who came to redeem the world was opposed by the united forces of evil. In an unpitiful confederacy, evil men and evil angels arrayed themselves against the Prince of Peace. His every word and act revealed divine compassion, and His unlikeness to the world provoked the bitterest hostility.

So it will be with all who will live godly in Christ Jesus.

Persecution and reproach await all who are imbued with the Spirit of Christ. The character of the persecution changes with the times, but the principle – the spirit that underlies it – is the same that has slain the chosen of the Lord ever since the days of Abel.

In all ages Satan has persecuted the people of God. He has tortured them and put them to death, but in dying they became conquerors. They bore witness to the power of One mightier than Satan. Wicked men may torture and kill the body, but they cannot touch the life that is hid with Christ in God. They can incarcerate men and women in prison walls, but they cannot bind the spirit.

Through trial and persecution the glory – the character – of God is revealed in His chosen ones.

The believers in Christ, hated and persecuted by the world, are educated and disciplined in the school of Christ. On earth they walk in narrow paths; they are purified in the furnace of affliction.

They follow Christ through sore conflicts; they endure self-denial and experience bitter disappointments; but thus they learn the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ's sufferings, they can look beyond the gloom to the glory, saying, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us". Romans 8:18.

[Back to page 37.](#)

***** (End quote)

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