God’s Power will be released in your life according to your obedience

1. **Ordination** of the Priests: Ordaining Ministers of God—Servants to the Church

God calls and God ordains. Ordination is essential if a person is to serve God. In fact, no person should ever try to serve in the ministry unless he has been ordained by God.

1. The meaning of the Ordination
2. Appointed by God to serve in the ministry of God.
3. Called, separated, set apart, and consecrated to the service of God.
4. God investing His power into the minister He has made.

The significant fact in ordination is this: it is God who calls, separates, sets apart, and consecrates a person to serve Him. The minister and the ministry is God's; therefore, He has the right to decide who will serve in the ministry. God calls and God ordains. No person can serve God, effectively, unless he is called and ordained by God.

John 15:16—*Ye have not chosen me, but I have* ***chosen*** *you, and* ***ordained*** *you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.* Eph 3:7—*Whereof I was made a minister, according to the gift of the grace of God given unto me* ***by the effectual working of his power*.**  Col 1:23—*If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;*

The ordination of the priests needs to be closely studied by every minister of God as well as by every believer. Aaron and his sons were called and appointed by God to the priesthood: they were to be the ministers of God to serve God's people.

1. The Call and Appointment of the Minister of God.
   * + 1. The congregation was called together to be witnesses. 8:1-4.
       2. The ordination was to **be done exactly** according to God's commandment 8:5.
       3. The priests were washed, dressed and equipped for service, 6-9,13.
       4. The tabernacle and the utensils of it were anointed, and then the priests, 8:10-12.
       5. A sin-offering was offered for them, 8:14-17.
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Acts 9:15—*But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:* Acts 26:16*—But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;* 2Cor. 3:4*—And such trust have we through Christ to God-ward:* 5*—Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;* 6*—Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.* 2Cor. 5:18—*And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;* 19*—To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.* 20*—Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.* **2Thes. 1:11***—Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and* ***the work of faith with power****:* 1Tim. 1:12—*And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;* 2Tim. 1:9—*Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*

**Righteousness** –We must walk in the righteousness of Christ, to keep dignity and honor in the ministry of God. **Anointing—Oil— Holy Ghost— Consecration**:

1.  The Tabernacle was consecrated, set apart for the service of God. 8:10

2.  Moses anointed the altar seven times and anointed its utensils, basin, and stand 8:11

3.  Moses anointed Aaron's head for service 8:12

4.  Moses anointed and clothed the other priests, for service to God. 8:13

 Every believer being ordained to the ministry must be anointed by the Holy Ghost. He must be called by God and led to dedication and consecration to God. The person must be totally dedicated to the service of God through the presence and power of the Holy Ghost.

**Forgiveness of Sins**

1.  Transfer and substitution 8:14

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This included the fat, the liver, and the kidneys. Note that these were burned upon the altar.

6.  They took parts of the sacrifice outside the camp and burnt them 8:17

The hide, the flesh, and the offal (waste, filth). Remember, this is a symbol of Christ taking away the sins of the world. By this act, the sins of the priests were pictured as being removed, taken off, and taken away from them. A substitute sacrifice died for them and took away their sins.

**Total Dedication—**The covenant of priesthood must be made by sacrifice.

1. Sin offering 8:14
2. Burnt offering 8:18-21
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4. Aaron and his son’s were to finish the ordinances. 8:31-36
   1. Boil the flesh
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   4. Seven days of consecration, can’t leave the tabernacle.

**God would have us focus our eyes upon His Son**, who is able to meet all of our needs. Hebrews 2:18—*For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*

7:25*—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them* Lev. 9:4 “*today the LORD will appear unto you*.” 6—*And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you*.

Chapter Nine

The Priests put into the Ministry

Lev. 9:4 “today the LORD will appear unto you.”

Lev. 9:6 And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

1. The Eight Day was the first day of ministry for the priest.

Lev. 9:1—*And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;*

1. Aaron had to offer sacrifice to make atonement for himself and the people.

Lev. 9:7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

1. Aaron offered the first wave offering to the Lord.
   1. He lifted up and waved the offering back and forth then burnt it.

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

Ex 29:24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the LORD.

25 And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.

1. Aaron pronounced the first blessing on the people after atonement.

Lev. 9:22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

1. The first manifestation of God’s Divine Glory in the tabernacle with Aaron as High Priest and the people’s response.

Le 9:23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.

Prepared Priests to prepare people for God’s Glory.

Chapter Ten

—Divine Judgment —

The Sin and Death of Nadab and Abihu,

1. The Judgment of God upon False Worship by Two Priests, Nadab and Abihu: This Shows the Fate of All Who Approach God in a Wrong Way,

God tells man exactly how to approach Him. God has revealed the way, the truth, and the life to us. God has revealed...

•  The Way of worship for us

•  The Truth of worship to us

•  The Life of worship in us

1. The Sin of offering strange fire

Lev. 10:1—*And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.*

1. Fire from God's glory shot out from the presence of the Lord and burned them. They died before the Lord.

Lev. 10:2—*And there went out fire from the LORD, and devoured them, and they died before the LORD.*

1. Five key essentials to prevent the Judgment of God.
   1. Guard against defilement (Lev.10:4-5).

Aaron was not allowed to take care of his two dead sons.

Priests were forbidden to touch or go near a corpse. Lev.21:10-11

* 1. Total devotion to God

10:6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

* 1. Stay sober to judge and to teach, No drinking wine nor strong drink. 10:8-9
  2. Live Holy with God, He requires some things and forbids others.

10:10 And that ye may put difference between holy and unholy, and between unclean and clean;

* 1. Teach the people all of the statutes—Laws and the Commandments of God

10:11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

Chapter Eleven

—Divine Health Care—

God spoke to Moses the Prophet and Aaron the High Priest. 11; 1

“**This is the Law**” Not only clean physically, but spiritually Holy. 11:46-47

* God directed both of them with ceremonial laws for protection
* Laws to test people’s obedience.
* Statutes to prepare people to properly approach and be Holy like God.
* To separate from all other nations, as a people devoted to Jehovah

Heb 9:23—*It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.*

Handwriting of ordinances

The beasts that may be eaten; 1-3

The beasts that may not be eaten. 4-8

What fish may or may not be eaten. 9-12

What fowls may or may not be eaten. 13-28

The creeping things which are unclean. 29-31

Cleaning the unclean vessels 32-38

•  If a dead animal fell on something, it had to be put in water until evening and washed to become ceremonially clean.

•  If a dead animal fell into a clay pot, the clay pot was unclean, it must be broken and ever used again.

•  If any food or drink was touched by the cleaning water used to wash any defiled pot, the food and drink were unclean—not to be eaten.

•  If anything was touched by a carcass, it was ceremonially unclean: clay ovens and cooking pots were to be broken up.

•  If a carcass fell into a spring or cistern, the water remained clean, but the person who removed the dead animal was counted ceremonially unclean.

•  If a carcass fell on seed to be planted, the seed remained clean.

•  If water had been put on the seed and a carcass fell on it, the seed was unclean.

If anything touches the dead it must be cleansed. 39-40

The creeping things that were never to be eaten 41-44

That which scurried along the ground

That which walked on four legs

That which walked on many legs

Lev. 11:45 For I am the LORD that bringeth you up out of the land of Egypt, to be your God: **ye shall therefore be holy, for I am holy**.

Mal 3:18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

Chapter Twelve

—Laws that Protect Mother and Child after Childbirth—

The lesson is clear: we must take time with our children and prepare them for their roles in life. We must take time to be with our children from the first day of their lives. Even little babies absorb, take into their nature, what we convey to them. We must, therefore, spend time in holding, loving, nurturing, feeding, playing with, and reading to our children, to convey our love, care, peace, and security.

The most sensitive, delicate, tender time for a mother is at childbirth. Giving birth can be a painful experience, a time of much suffering. Yet right after the travail, the sight of seeing and holding the child is one of the most joyful experiences imaginable.

Realizing she brought a newborn into the world is the most heartwarming and rich experience in life. God has made it so because it is His chosen way for the human race to reproduce.

John 16:21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

 It is extremely important that you feed the newborn Christian with the milk of the word constantly with a whole lot of prayer for them to grow out of infancy.

1Peter 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

To circumcise is a health issue but before the cross it was a token of faith.

Acts 7:8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

* *The Lord reveals the law of purification of women after childbirth, including a sin offering. Lev.12:1-8*

God's grace is seen in His provision for cleansing. In the case of the infant male, he is circumcised. That made him ritually clean. In the case of an infant female, we read in Leviticus 12 that the mother has twice as long of a period of purification.

The fact that Joseph and Mary brought a pair of birds instead of a lamb shows that they were very poor.

Luke 2:24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

Chapter Thirteen

—The laws whereby the Priest is to Discern Skin disease—

**Lev.13:2**—*When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:*

Luke 17:14*—And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.*

*Leprosy or Infectious Skin Disease*

(Leviticus 13:1-59)

These contagious diseases symbolize the disease of sin, how contagious it is, and the need to prevent the spread of sin.

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

45 And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

46 All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.

This is the law concerning the plague of leprosy in a garment, whether linen or woollen.

Lev.13:47-59

1.  Clean clothing is a symbol of righteousness.

2.  Unclean clothing is a symbol of unrighteousness.

Ceremonial Cleansing of— Infectious Diseases—Lev.14:1-57

Chapter14 —Rituals On the Cleansing of a Leper—

A. The sacrifice for a cleansed leper.

1. (1-9) The first seven days of the ritual.

a. one bird was killed in an earthen vessel over running water, and its blood was applied to a living bird, to some cedar wood, to some scarlet fabric, and to some hyssop. Then, using these things, the blood was sprinkled on the one who was cleansed from leprosy. Then, the living bird was let go.

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

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

i.. . Cedar is extremely resistant to disease and rot, and these qualities may be the reason for including it here - as well as a symbolic reference to the wood of the cross.

ii. The connection with hyssop is also important. Jesus was offered drink from a hyssop branch on the cross (Matthew 27:48), and when David said *purge me with hyssop* in Psalm 51:7, he was admitted that he was as bad as a leper.

b. After the sacrificial ceremony with the birds, the cleansed leper had to wash their clothes and shave off all of their hair. They started all over again, as if they were a brand new baby.

Lev. 14:8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

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

Again, this seems to be an representation of being “born again” - a completely new start.

2. (10-20) On the eighth day.

Le 14:23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

i. Therefore, a cleansed leper had a special calling and a special anointing. One could not go through such a ritual as this and not be changed.

ii. Since leprosy is a picture of sin, we see how this ritual has spiritual application to every sinner made free by Jesus.

iii. Since leprosy had no natural cure, it was certain that this ritual was rarely performed - and when it was performed at the command of Jesus (Luke 5:12-14), it was a great testimony to the priests at the temple.

3. (21-32) Provisions for the poor to fulfill the ritual for a cleansed leper.

B. Leprosy in a house.

1. (33-42) finding of leprosy in a house.

a. including fungus and mold infestations. These instructions helped promote sanitary dwellings in Israel.

2. (43-53) Cleansing the house infested with leprosy.

3. (54-57) summary of the laws of leprosy.

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

Chapter 15

—Sexual Diseases and Impurity—

Ceremonial uncleannesses contracted either by bodily disease like that of the leper, or some natural occurrence,

A. Bodily discharges from a man.

1. (1-15) An abnormal bodily discharge.

2. (16-18) Normal bodily discharge.

B. Bodily discharges from a woman.

1. (19-24) Impurity during menstruation.

2. (25-30) Unusual or abnormal bodily discharge.

3. (31-33) Summary of the laws of bodily discharge.

Our cleanliness is complete as we abide in Jesus:

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

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Chapter Sixteen

—The Day of Atonement—

Lev. 16:16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

Lev. 16:30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

There were solemn rites connected with the great day of atonement.

On this day alone the high priest was allowed to enter the Holy of Holies.

The people were constantly reminded that the way by which sinners can approach a holy God was not yet made manifest.

Hebrews 9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

Mt 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

The Holy Ghost thus signifying that now the way of approach to God was laid open to all through the blood of Christ.

Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Lev. 16:1 And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;

1. **There is a wrong way to approach God. This is seen in the self-righteous** Approach of Aaron's two sons, Nadab and Abihu

Aaron’s two son’s entered “**before the Lord**” (10:1) the Most Holy Place, where the Ark of the Covenant was, which symbolized the very throne of God, the throne upon which He sat in all of His Majestic Glory and Holiness. Only the High Priest was allowed to enter the Most Holy Place, and he was allowed to enter only once a year on this great day when atonement was made for the sins of the people. Aaron’s son’s entered and the pure Power and Holiness of God struck them dead. They had approached God their own way, totally contrary to what God had instructed. Therefore the justice and judgment of God had to be executed: they had approached Him in a wrong way, in their own self-righteousness. 16:2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

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—The Laws of Atonement—

Leviticus17:1-27:24

1. Idolatry prohibited 17:1-9
2. Eating blood prohibited 17:10-16
3. Immorality 18:1-30
4. Moral precepts 19:1-37
5. Law and Justice against crimes 20:1-27
6. Laws to preserve the Priesthood 21:1-22:33
7. Laws to govern the Feasts 23:1-44
8. Laws of Worship and Manners 24:1-23
9. Sabbatical year and year of Jubilee 25:1-55
10. Commands Warnings and Promises. 26:1-46
11. Laws to govern the vows 27:1-34

THE BOOK OF NUMBERS

“Numbers” is the record of the Spiritual Journey Israel took to the Promise land

1. Preparation for the Journey 1:1-10:36
2. Israel complaining 11:1-14:45
3. Legal institutions signifying gifts in between two rebellions. 15:1-41
4. The rebellion of Korah and the plague and their fatal judgment. 16:1-50
5. A Manifestation of God’s grace—Aaron’s Rod budded 17:1-13
6. Stewardship 18:1-32
7. The Red Heifer 19:1-10

This chapter is only concerning the preparing and using of the ashes which were to infuse the water of purification.

The people had complained of the strictness of the law, which forbade their near approach to the tabernacle,

Num. 17:13 Whosoever cometh anything near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

In answer to this complaint, they are here directed to purify themselves, so as that they might come as far as they had occasion without fear.

The Red Heifer—Approaching the Tabernacle

Numbers 19:1-10,17

Burn Red Heifer-preserve the ashes-**water of** **separation**

Ezekiel 36:25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

Hebrews 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Num. 17:13 Whosoever **cometh anything near unto the tabernacle of the LORD** shall die: shall we be consumed with dying?

18:3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

Num.19:2 This is the ordinance of the law which the **LORD hath commanded**, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

1. The Divine charge to Moses in Wilderness of Paran.
   1. Wilderness of Paran—exile or wandering.
      1. Christ was given to us in our darkness and shadow of death Mat.4:16
   2. Charge was given at a time of condemnation and rebellion when the Holy sacrifices had been abandoned.
2. Great care is shown in the choice of the Red heifer, Much more than any other offering,
3. It must be without spot.
4. It must be wherein no blemish, typifying the spotless, purity and sinless perfection of the Lord Jesus Christ the Son of the living God.
5. Heifer must be red-(very remarkable)-rarity/color

"If but two hairs were black or white, it was unlawful."

Christ, as man, was the Son of Adam, red earth, and we find him red in his apparel, red with his own blood, and red with the blood of his enemies.

1. Heifer never been Yoked—“Speak unto the children of Israel, that **they bring thee a red heifer** …upon which never came yoke”

Typifies the voluntary offer of the Lord Jesus, when he said, Lo, I come, He was bound and held with cords of his own love. This heifer was provided at the expense of the congregation, because they were all to have **a joint interest in it**; and so all believers must come willingly and voluntarily to Christ.

1. They were designed to purify from the pollution contracted by a dead body,

Num. 19:11-16.

1. They were to be put into running water (a small quantity of them), with which the person to be cleansed must be purified, Num. 19:17-22.

This ceremonial purification of the cleansing of the consciences of believers from the pollutions of sin, was a type and figure of the Blood of Christ (Heb 9:13,14),

Num 19:1-10. A Divine appointment, a solemn burning of a red heifer to ashes, and the preserving of the ashes, that of them might be made, not a beautifying, but a purifying, water,

The law reached to cleanse only; it offered not to adorn as the gospel does.

This burning of the heifer, though it was **not** properly a sacrifice of **atonement for wrong done**, being not performed at the altar, yet was typical of the death and sufferings of Christ, by which he intended, not only to satisfy God's justice, but to purify and pacify our consciences, that we may have peace with God and also peace in our own bosoms**, to prepare for which Christ died**, not only like the bulls and goats at the altar, like the heifer without the camp.

1. There was to be a great deal of ceremony in the burning of it.

The care of doing it was committed to Eleazar, not to Aaron himself, because it was not fit that he should do anything to render himself ceremonially unclean, no, not so much as till the evening

Num. 19:3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

Num. 19:8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

It was to be performed by him that was next to Aaron in dignity. The chief priests of that time had the principal hand in the death of Christ. The Son of God Made flesh

1. **The heifer** was to be slain without the camp, as an impure thing, (**identifies** the insufficiency of ceremonial law) So far were they from cleansing effectually that they were themselves unclean; as if the pollution that was laid upon them continued to cleave to them. Yet, to answer this type, our Lord Jesus, being made sin and a curse for us, suffered without the gate, II Cor.5:21; Heb 13:12.

2. **Eleazar**-his finger was to sprinkle the blood

Num. 19:4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

This signified the satisfaction that was made to God by the death of Christ, our great high priest, who by the eternal Spirit (and the Spirit is called the finger of God, (Luke 11:20) offered himself without spot unto God; directly before the sanctuary, when he said, Father, into thy hands I commit my spirit. It signifies the purifying of our hearts that satisfaction be made to divine justice. This sprinkling of the blood put virtue into the ashes.

3. **The heifer** was to be **wholly burnt**, Num. 19:5. This typified the extreme sufferings of our Lord Jesus, both in soul and body, as a sacrifice made by fire. The priest was to cast into the fire, while it was burning, cedar wood, hyssop, and scarlet, instruments used in cleansing lepers Le 14:6,7 Ashes mingled with ashes of the heifer for purification.

1. **The ashes** of the heifer (separated from the ashes of

the wood wherewith it was burnt) carefully gathered up by the hand of a clean person, (Nu 19:9,10), not only for that generation, forever. Served till the captivity, nearly 1000 years, till Ezra's time, 8 burnt, Ezra's time until 500 years.

I John 1:1,7, 9; 2:2; 3:3; 4:4; 5:5 **Word**-inexhaustible fountain

I. The method of preparing these ashes, by the burning of a red heifer, with a great deal of ceremony, Num. 19:1-10.

II. The way of using them.

1. They were designed to purify persons from the pollution contracted by a dead body, Nu 19:11-16.

2. They were to be put into running water (a small quantity of them), with which the person to be cleansed must be purified, Nu 19:17-22. And that this ceremonial purification was a type and figure of the cleansing of the consciences of believers from the pollutions of sin appears by the apostle's discourse, (Heb 9:13,14), where he compares the efficacy of the blood of Christ with the sanctifying virtue that was in "the ashes of a heifer sprinkling the unclean."

We have here the divine appointment concerning the solemn burning of a red heifer to ashes, and the preserving of the ashes, that of them might be made, not a beautifying, but a purifying, water, for that was the utmost the law reached to; it offered not to adorn as the gospel does, but to cleanse only. This burning of the heifer, though it was not properly a sacrifice of atonement for wrong done, being not performed at the altar, yet was typical of the death and sufferings of Christ, by which He intended, not only to satisfy God's justice, but to purify our consciences, that we may have peace with God and also peace in our own bosoms, to prepare for which Christ died, not only like the bulls and goats at the altar, but like the heifer without the camp.

1. The fortieth year of Israel’s journey in the wilderness 20:1-29—25:18
2. **Death, of Miriam**— 20:1
3. **Complaining— 20:2-5**
4. **Moses’ Sin— 20:6-13**
5. **Edom’s Arrogance**— 20:14-22
6. **Aaron’s death**— 20:23-29