

Topic I

DOCTRINE OF GOD

Part I

Names of God.

I never occurred to any writer of the OT to prove the existence of God. Almost absurd to do so. Did not deny existence or use arguments to prove. "The belief was natural to the human mind and common to all men." Davidson. Further doesn't speculate on how this knowledge of God arises in the mind. His mind came from idea of God to the world not vice versa. His conception of God already possessed explained the world to him. Didn't search for God but observed how He operated. Peculiarity of OT is how God is known, revelation. He does not hide himself but everywhere reveals. And in revealing self he acquires names.

STANDARD B & P "NOTEAR"

1. Elohim, אֱלֹהִים . 2555x. 2310 times of true God and 245 of others. Plural of אֱלֹהִים . אֱלֹהִים is the oldest Semitic name of God. Cf its appearance in oldest names of men, Gen 4:18; 25:13; 36:43. God is introduced in Bible in this way. Gen 1:1. Word also found in extra-Biblical literature, Babylonian, Phoenician, Aramaic, Arabic. Of false gods, Gen 35:1,2,4; Ex 12:12; 23:24; 18:11.

2. Meaning. Depends on the derivation. One group, Alexander, traces it to its singular and thus from the Arabic word Aliah which means He was astonished, or he was seized with fear. Others, Genenius, Ewald, Oehler trace it to el, strong one. Either means a God to be feared, revered and worshipped, or God the omnipotent one. (Berkhof thinks derived from Arabic word uls, to be in front and means a leader. ISB^h says this fanciful. Strong one preferred. Presence or absence of article not significant.

3. Use of plural. When used of true God it is regularly used with singular vb. Exdeptions are rare. Also plural is peculiar to OT. Plural used as name of God only in Heb and not other semitic languages. a. Plurality in the Godhead. Favored by Deut 6:4. Why say if Elohim weren't understood by Jews to be a plural? Not plurality of polytheism but of trinity. b. Designation of majesty. Denotes unlimited greatness. Intensive plural. Berkhof supports this. Argues that Jews never recognized trinity and order of revelation is monotheism in OT and polytheism in NT. One can argue against this and thus for a. in foll way. Further revelation clearly shows Trinity and even taught in OT, Angel of Jeh, certain passages of prophecy, Deut 6:4. Plural action in creation, Gen 1:26-7. New light shed on concept of God doesn't change the former statements.

Concl. Certainly not polytheism. Little hard to say trinity at least first time rev given. If it did clearly mean trinity how could it continue to be used for heathen Gods. Certainly it denotes a Godhead and it certainly prepares the way for the trinity. Perhaps OT saint could see the trinity in it too. But be careful of reading back too much.

II. Jehovah, יהוה . 1. Usage. Used only of true God in Bible. First in Geh 2:4. Term may have been used among heathen but not in Script. Jews did not pronounce on basis of Lev 24:16. Pronunciation Jahwe introduced by Peter Galatinus in 1518. In Massoretic text vowels of Adonai put. Acc of Ex 6:3 the rev of this name belongs to and is characteristic of the Mosaic period. Passage doesn't infer that name unknown before this.

STANDARD B & P "NOTEAR"

Moses' mother's name contains compound in its abbreviated form, Jo, Jokhebed. Prob knowledge referred to in Ex 6 is experimental knowledge. They would know by experience of redemption not that there existed a Jehovah but what he would mean to them. Neither does this mean that the name is as old as Gen. Moses as author would naturally have used the name if he knew it.

2. Theories as to its etymology.

- a. $\begin{matrix} \text{א} & \text{ל} & \text{א} \\ \text{א} & & \text{א} \end{matrix}$ to fall--he who crashes down.
to fall in hiphil--he who causes to fall (the rain).
to blow--he who rides thru the air.

- b. $\begin{matrix} \text{א} & \text{נ} & \text{א} & \text{א} & \text{א} \\ \text{א} & & & & \end{matrix}$ I am what I am, or I who am, truly am.

Seems to be from verb to be in 3rd person sing. Idea of pure being. On the imperfect--Scofield says it emphasizes the future of becoming aspect. Or continued activity

3. Meaning.

- a. Idea of sacredness in the name.
- b. Idea of presence, Ex 3:12.
- c. Thot of eternity, self-existence, activity.
- d. Most of all expresses the sovereignty and faithfulness of God.
Ex 33:17. Signifies all that God does for his people. "He is from-within-determines, not moved by outside influences." He acts with unfettered liberty. Sovereignty, Ex 7:6; Faithfulness, Ex 3:15; 6:5,6,8.

III. Adonai, אדני . Possessive form of Adon, master. Synonym of kurios. Trans sir, owner, master. Often compounded with Jehovah or Elohim.

Meaning--. Master or sovereign over others.
God is our master, Ex 4:10-12.
Claims of God on men, Mal 1:6.
Derived from "to judge or to rule."
Apparently no connection with Greek God Adonis.
This name not found in other languages.
Plural form in OT and possessive. Lit, my lords. Plural of majesty. like Elohim and possession idea like Shaddai.

Part II ATTRIBUTES OF GOD

1. God a personal being.

Proved by name I am, Ex 3 and in constant use of expressions I will and I command. However, Divine personality is not necessarily the same in all respects as human. The author of personality must be personal tho idea of Him prob better expressed as We.

2. God capable of feeling.

Not impassive dwelling alone far from humanity. Oriental idea of God as an unmoved center of all being and of Nirvana as an ideal existence is not Biblical. Unchanging in nature doesn't mean imperturbable in feeling. Repented in Gen 6. His personal feelings are appealed to and aroused by His creatures.

3. God is a Spirit.

The word spiritual not in OT except mistranslation of Hos 9:7. That God is spirit not directly stated in OT. Means that which stands for what is immaterial and beyond realm of senses. See Ex 24:10-11 where one word for saw is ordinary word for eyesight and other is abnormal or supra-sensuous ^{morally} perception. God is father of our spirits and God of spirits of all flesh, Num 16:22; 27:16 which means he must be spiritual if His nature is to correspond to what is highest, best in man.

4. God is ~~strong~~ almighty.

Creator, Gen 1:1. Nothing too hard for Him, Gen 18:14. Must make an exception of anything contrary to His essential nature or eternal purposes. Ex 4:22.

5. God is all-seeing.

Every prophecy proves this. E.g. Israel going down into Egypt. Seed by Sarah. Ex 9:29.

6. God is righteous.

Gen 18:25. Thus duty of man is to love Him supremely, Deut 6:5.

7. God is holy.

Seen esp in the Mosaic law. Uncleanness etc.

Add to 4. Ex 9:29 God is sovereign. Overrules as in story of Joseph. Gen 45:5,8.

Topic IV

THE CREATION OF THE WORLD *Universe*

(The universe is all that is not co-eternal with God).

I. The Original Creation. 1:1

A. The time of it--in the beginning.

Not in a genitive relationship to anything in this verse as Prov 8:22--beg of his way. Same Heb word but use diff.

This is 1st known break in procession of eternity unless creation of angels included. Paraphrase--"at the first break in endless eternity as far as the created universe is concerned, God."

Is Jn 1:1 the same. LXX here same as Jn 1 but incline with BFW to say that Jn 1 earlier.

However, this point is dateless but it is in time. As far as rev is concerned it could be billions of years ago.

B. The Agent of creation--Elohim.

Review what has been said before. Reference to trinity? Hardly since revelation is progressive it would not seem right that primary reference would be to trinity. Fact that used for true and false deity doesn't help case.

Nevertheless since H.S. is author of this too, it is certainly intended that in the light of NT we should see provision for trinity. Plural form doesn't refer to trinity neither does it exclude it in the light of NT.

C. The act of creation, bara.

Meaning is ex nihilo, to create out of non-pre-existing material. Never used with accusative of material. When need accusative then use yatsar in Gen 2:7. However, bara doesn't exclude the idea of using material.

Of 53 occurrences in OT all but 5 are an act of God. In Kal and Niphal it is always of act of God bringing into existence that which did not exist before. Something new, materials not being under consideration. Ex 34:10; Num 16:30; Ps 51:10.

D. That which was created--heavens and earth.

Includes entire universe, earth, solar system, space but whether or not includes heaven of heavens where God dwells is open to question. 2 Chron 6:30.

Imp't of phrase is that it shows that earth is the theater of God's interest separate from the rest of the universe. The small in comparison with rest of universe it's imp't is great.

II. The Fallen creation, 1:2.

Arguments for a catastrophic judgment bet land 2.

A. From nature of God. Isa 45:18 says He originally created for a habitation and cosmos not chaos is in harmony with such a passage.

Isa 45:18 says it was not a waste.

In harmony with character of God that whatever He might make would be perfect.

Unless some special reason for not doing so, Deut 32:4.

B. From Gen. account. Tohu--waste, without form. Means wasteness which usually comes as result of judgment.

Bohu--void means emptiness or voidness. Also a result of judgment in most cases.

When used together they are always used to describe judgment unless Gne 1:2 is the only exception, Isa 34:11; Jer 4:23. Why not here *originally*

What judgment it might have been is only conjecture. *Maybe* sin of Satna

or of some pre-Adamic inhabitant of the earth. *of Gen 2:8 - in Eden of Job 28:13 - Satan's*

abode 2-3 heaven but access to throne of God & earth which was his garden & named Eden. For Adam a

C. From Mt. *2 Pet 3:5-6 of Gen 1:2.* *garden was planted in Eden i.e. in 1 part of the earth.*

Vapor shined original light & God

formed it later. Vapor frozen could produce ice ages.

vs 2 out on 1st day & could be long time.

If must account for geological ages then here. But don't let desire to account for them make you believe this theory.

Note what this theological doctrine of creation refutes:

1. Atheism by boldly postulating existence of God.
2. Idealism by affirming the reality of a material world.
3. Materialism by distinguishing God's spirit from material world.
4. Pantheism by affirming God's separateness from, priority to, and transcendence above the material world.
5. Deism by showing God's interest in the world.
6. Metaphysical dualism (matter and God co-eternal) by denying eternity of matter.

III. Renewed Creation, 1:3-2:25.

Note on length of creative days.

1. 24 hours. Supported by repeated dividing into morning and evening. Whenever yom is used and qualified by a numerical adjective, it means 24 hour day. *Even Num 21:20*
2. Longer period. e.g. make each day a geological age. Theistic evolutionists hold this. 2:4 used to support, but note no numerical adjective.

Note change from bara to yatsar. Evidently these 6 days are chiefly days of renewal and restoration.

A. 1st day, 1:3-5.

Light and day and night. Things created.

Means--spoken word of God, Cf Psa 33: \; 2 Cor 4:6.

Evening and morning evidently means that days were reckoned from dawn to dawn.

Succession of day and night before sun. Other sources of light and could have succession as soon as earth began to rotate on her axis.

Keil--"The only way in which we can represent it to ourselves is by supposing that the light called forth by the creative mandate was separated from the dark mass of earth and concentrated outside, or above the globe so that the interchange of light and darkness took place as soon as the earth began to rotate."

B. 2nd day, 1:6-8.

Thing created--firmament, expanse of atmosphere between the upper layers of air and water on surface of earth. Rain came from the waters in this expanse in the heavens. Gen 7:11-12; Psa 78:23.

D. ^{4th} 3rd day, 1:9-13.

Items--star, planets, sun, moon appear throughout the mists of vapors.

Purpose of luminaries, v 14 are.

1. Divide day from night. They are fixed and earth rotates.
2. Signs and days and years. Seasons fixed.
3. Signs. Not for astrological purposes.
 - a. For faith, Psa 83; 19:1; Rom 1:14.
 - b. Indicating weather, Matt 16:2-3.
 - c. For prophetic reasons, Matt 2:2; Lk 21:29.
 - d. For judgment, Joel 2:30-1; Mt 24:29.

C. 3rd day, 1:9-13.

Division of land and water surfaces of the earth. 1st veg. life came into existence.

Creation (contd).

E. 5th day, 1:20-23.

Sea filled with marine life. Cf RV--soul in a fish.

Air filled with bird life. Lit--let birds fly above the ground across the face of the expanse of the heaven.

Note Para vs 21. God created sea creatures affirming that life is not a ~~matter~~ function of matter, but animals find their source in God.

Command to multiply to creatures too.

F. 6th day, 1:24-31.

Animals and man.

3 classes of animals.

1. Cattle--behemoth, pl. Refers to larger quadropedes, Ex 13:12; Gen 2:7-8.

2. Creeping things--remesh. Smaller animals which move on short legs or none at all.

3. Beasts of earth, chayyath--to be alive. Esp lively animals.

And it was so indicates that this happened when God said it not evolutionary years later.

Creation of man, 26. Let us is allowance for later clear revelation of trinity.

What is image of God in man?

1. Exegetical data.

Image means likeness or similarity and is sometimes translated idol.

Likeness may be translated image and may mean a molten or cast image.

Thus terms are interchangeable and emphasize 1 idea by repetition and use of synonyms. The prepositions in and after do not introduce shades of meaning.

Interchangeable in 5:1-3. Resemblance bet the image and its original need not be absolutely complete to ~~fulfill~~ fulfill the requirements of usage, 5:3.

However, the image must not bear anything false to the original.

Exegetical data only settles the similarity of the words not meaning.

2. Various views.

a. It is man's natural capacity for religion. Thomas Aquinas and RC view.

b. Physical appearance and ethical nature. Early ch fathers.

c. Combination of spirituality of being, morality or holiness, and dominion over creation. View of Westminster confession and reformed thell.

d. Personality only. Schliermacher. *Chapman*

3. Theological considerations.

a. It is different now from image of God in X, 2 Cor 4:4; Col 1:15.

b. Marred by fall and being renewed in redeemed, Col. 3:10.

c. Not destroyed by the fall, 9:6; 1 Cor 11:7. *Jas 3:9.*

d. Evidently included personality or natural likeness to God. Intellect, sensibility and will. In this man is unlike all rest of creation and like God. Also includes moral likeness to God, Adam holy to some extent tho not confirmed in holiness, Gen 1:31; Col 3:10.

Duties of man at creation, 1:28.

1. Marriage--couldn't fulfill command to be fruitful without it.

2. Bearing children.

3. Bearing many children.

4. Subdue earth. In sense he has done and in sense not.

Name animals

Duties of man at creation.

1:28b. Over creation.

Provision for man, 29-30.

Green herb--all products of the field.

Trees--fruits of the orchard.

Same given to beasts and fowls but not fish. Man and animals not originally meat eaters. Fish evidently did eat each other.

G. 7th day! 2:1-3.

Work all good. No taint of moral or physical evil. 7x--behold it was very good.

Vs.2--God declared finished His work in which He was engaged, lit.

He desisted on 7th day from all work in which engaged.

vs.3 does not refer to 7th day of our week but of creative week. Sabbath at this point in heaven. God was resting and in this sense it was a sabbath but not bec He tired but bec work completed.

Topic III

THE FALL OF MAN

I. The Place of the temptation.

Garden is paradise or orderly park. It was eastward, 2:8 from standpoint of writer. Probably in Armenian highlands bec Tigris and Euphrates mentioned and they head up there. Only Kush we know is in Africa but there may have been two. In any case at the time Moses wrote the places were well known.

II. The Prohibition.

Eat anything except fruit of one tree. Basic test was obedience or dis to will of God. Several interpretations of trees of life and knowledge of good and evil.

- a. Merely allegorical figures. Follows if whole story is considered thus.
- b. Literal trees with symbolical meaning. One was symbol of life eternal which Adam could have had confirmed to him by obedience. Other was symbol of righteousness of God. Does not nec mean tree itself had some power to confer life or knowledge --certain mystery about it which rev doesn't reveal. *Add Vos*

III. The Parties involved in the temptation.

A. Adam and Eve. What was his relation to God before fall? Good enuf to have unhindered fellowship. Evidently not positive holiness at least not confirmed in it. Neutral not too good word bec implies Adam neutral to morals and that not so. Innocent implies same. He had holiness but unconfirmed. *untried*. Eve must have been similar bec she helpmeet, 2:18. Not help mate but suitable helper and impossible if she anything less in holiness than Adam. Also cf 2:25. They were righteous but not positively confirmed righteousness.

B. Serpent.

Mouthpiece of tempter. Whether Satan took the form of a serpent or used a real animal does not appear certain, but the fact that God cursed the real animal later indicates that Satan probably used the body of a real serpent.

IV. The Plot.

Temptation in 2 stages.

1. Doubt of God's ~~Word~~ ^{promise} 1-3. *God was simply confirming*. It is a kind of innocent doubt--doubting a question of fact. Yet mixed with implications. Implied that God's prohibition too sweeping--o f every tree. Idea got planted in Eve's mind and vs 2 shows she had begun to entertain the idea that God shouldn't have forbidden eating of even 1 tree. Cf Vos. *God not good.*

2. Denial of God's Word. 4-5.

God selfish. *God was capricious.*

V. The Penalty.

A. To serpent, 14.

Cursed above all creation. Cf after redemption of creation, Isa 65:25.

B. To Satan, 15.

Serpent cursed bec. of limitation of revelation - Satan not yet known.

Doomed to be crushed. Head--mortal wound. Note that God does not merely instigate or promote enmity, He sovereignly puts it. To seed of woman and serpent and will not die out even after X, cf Rev 12. In 2a seeds are contrasted, 2b serpent singled out and indicates that woman's seed will be represented in a person. "O.T. rev approaches concept of ^{personal} Messiah very gradually." Sauer.59.

- C. On nature. Man lost lordship over creation. Material object of temptation, tree, from vegetable k^gdom. Instrument from animal and both came under curse.
- D. To race, 7-~~13~~ 24.
1. Broken fellowship. Fig leaves. Doesn't mean sin was sexual. God had commanded them to be fruitful and multiply; Eve acted independently of Adam. Whole idea based on false conception of morals of sex, Heb 13:4. Man and woman not hiding from each other but from God. "God does not permit man to treat the physical as if it were sufficient reason for his sensation, but compels man to recognize in it the reflex of the ethical." Sauer, 56.
Brot spiritual death 8-13.
 2. Physical death, 22-24.
 3. Sinful heart, note that immediately both tried to blame someone else.
- E. To Adam.
1. Cursing of ground, 17-18. Element of grace in that he will have bread.
 2. Condemnation to hard labor. Man labored before fall but now painful, death-bringing labor. Blessing--what lawlessness if man didn't work.
- F. To Eve (and women)
1. Multiplied conception, 16. In order to take care of increased death.
 2. Pain in childbirth in addition to other sorrows.
 3. Natural attraction to husband, ~~15~~ 16. Blessing connected with 2 bec if not doubtful if desire for children would overcome the fear of pain in childbirth if natural sexual attraction were not present.
 4. Subjection to husband or father, 16b.
Never abrogated.

STANDARD B & P "NOISE"

type IV

THE BEGINNINGS OF CIVILIZATION, Gen 4

Civilization is the sum total of the activities and institutions of man in an organized society. Ch 4 sets forth the original beginnings of activities and institutions of man which survive until today.

- I. Beginning of the human family, 1, 2.
- II. Beginning of religion, 2-16.

Common answers of science and philosophy to origin of religion.

- (1) Animism--worship of spirits in nature.
- (2) Ghost worship or ancestor worship
- (3) Magic
- (4) Fetishism--worship of an object
- (5) Tribal god worship
- (6) Fertility cult idea.

Investigation going on shows that the ~~we~~ first worship was worship of a great high god. All collaborates the story of Gen 4.

What was Adam and Eve's relation. It was a fellowship not a religious relationship but the latter not necessary until fall made it necessary to establish relationship in order to reestablish fellowship. So strictly the origin of rel is after the fall.

Intro
Now change the outline--

A. Characteristics of revelation during this period.

- A. Lies in the sphere of natural development of race not esp in redemption.
- B. It is negative not positive. Shows consequences of sin when left to run its course.

II. Content of the revelation.

IA. Ante-diluvian. *history*
A. The beginnings of *human family*

- a. I above.
- B b. II above

(1.) Origin of true religion in story of Abel, 4:2-4.

- 4 imp't facts about the nature of true rel appear from story.
- (a) God is to be worshipped.
- (b) God is to be worshipped by sacrifice.
- (c) God's salvation is the goal of true worship and it is appropriated by faith alone. Attitude of Abel is believing

God's word which he must have learned from ma and pa. Perhaps saw the cherubim at garden of Eden. Surely inquisitive kids would ask all about everything including the clothing of skins. Tho this is dispensation of conscience man not saved by conscience except as it told man that he was putting his trust in the right place.

(d) True salvation produces good works.

{2} Origin of false religion seen in the story of Cain, 4-15.

- (a) Unsatisfactory causes for the difference in the 2 boys.
 - Not hereditary. Most alike of all 2 on earth.
 - Not environment. Curse hadn't yet had much effect.
 - Not intelligence. Both knew the way of blood.
 - Not diff in church. None.
 - Not utility. Abel brot less useful offering.
 - Not aesthetic diff. Bloody vs beauty.
 - Not diff in availability. 4:7.

a. The cause of false religion - dis. inherent to job's will

STANDARD B & P "NOISE"

(b) The real cause. Cain rejected God's word, Form without worship, and despising God which resulted in hating his brother.

(c) *The result of Cain's actions.*

Disappointment, 5.

Increased depravity.

Complete dominion by sin, 7 RV

Condemnation by God, 10-11.

Complete misery. Punishment greater than I can bear. God said fugitive and vagabond or tourist and hobo. God's last act toward Cain was act of grace.

Ascend quoted by Cassite Ac 16:8

c. Beginning of city building, 16-17.

d. Beginning of polygamy, 18-19. *Same 66*

e. Beginnings of arts and science, 20-22.

f. Beginning of philosophy, 23-24.

Jabal - natural civil. (moving)

Tubalcain - hunter. Industry

Jabal - music

Cassite a slave that found place wrong.

cf Mt 19:34 3 women mentioned and among

IP. The significant ^{being} men of the age.

A. Enoch.

Walk with God, i.e. in agreement and peace. In the world (and in a parsonage (Jude calls him a preacher), and in married life, actually he began to walk after kids born. In evil days--demonism, 6:3; corrupt, 6:5; violent, 6:13. Walk with God only here, Gen 6:9, Mal 2:6. More than pious life but some sort of supernatural intercourse with God. Translated without death. Preached coming of Lord, Jude 14-15.

For outline--company in which he walked; character of age in which he walked; consummation of his walk; content of his preaching. or conversation.

b. Noah, 5:28-9.

Note change from stereotyped way of stating his birth. Comfort he was to bring. Liberals say drink ^{is enough} and we say in saving a remnant thru Noah.

c. Sons of God, 6:2,4.

Views are:

1. Sons of God are pious descendants of Seth and daughters of men are of Cain. Scofield Bible. Call it the Sethite view.

2. Sons of God fallen angels and daughters were women of entire human race.

Leupold supports 1. and Augustine first but none of fathers held it.

Jerome, Calvin, Keil, Scofield. Augustine 354-430 A.D. Isa 43:6 which is supposed to be a use of sons of God not of angels hardly proves it--my sons.

P.S. Julius Africanus in Ante-Nicene period held Sethites. Only one.

Arguments for 2.

Title sons of God is used of angels in OT. Job 1:6; 2:1. Hebrew expression same. Title used only of angels in OT. Isa 43:6 not exception. Same passage speaks of my daughters so reference is to Israelites.

Offspring are described as extraordinary gigantic men. Nephilim, cf Numb 13:33.

Shows they were regarded as men of gigantic stature. Union of Sethites and

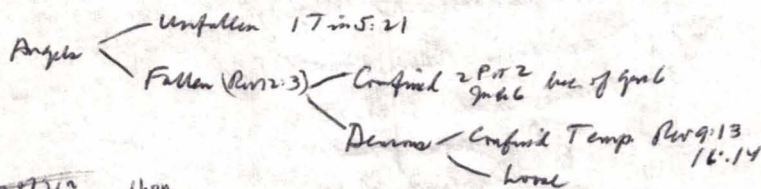
I. Cause for the Flood 6:1-13

1. Reversion of Race, 1-4

Angela
 Job 1:6; 2:1; 38:7
 Sp judgment - 2:8 or 2:4 Job 6

Men

Only human manly 1st 22:30
 Isa 43:6 Sons = Is.
 Pre 73:15 some word sons



Reversion of sin yadon

v3. Strive = judge - reprove, instruct, restrain.
 flesh - lowest state of abandonment to sin.
 120 yrs - last period of grace.

v4. Nephilim. Already in earth before v2. Num 13:33 only them see.
 Impot mean rather, rather. (fall on someone). tyrants.

2. Corruption v5

Center - heart. Chama - air Continuum - daily.

3. Violence, 11. Highhanded dealing, Violating rights of others.

4. Ruin, 12. = destroy or devastate in v13.

v8. Noah - Ken - 8

- nightmen - perfect, 9. = Job 12:4.
 - fellowship - included - 9 5:24 Sarah

II. Cause of the Flood 6:14-8:12

A. Size - 14-16. 437' x 72' x 34' 3 decks.

95,700 sq ft. deck area. = 20 basketball courts

13,960 ton ship. Open open under eyes 6:16

522 standard railroad stock car = 9 trains of 65 cars each

B. Contract 6:17-7:6

① Family
 ② Agr. machine working 7 ft clean for sacrifice.
 both 10 kinds of clean animals. Not every variety.
 ③ food 6:21.

C. Flood 7:7-8:12

Success 7:10-11

Extent 7:14

Amount 17260 today.

Result 7:24 - Fossils.

III Consequences of Flood 8:13-

1. Earth rehabilitated 8:13-19
2. Sacrifices reinstated 8:20
3. Promises made 8:21-22
 - a. No more flood
 - b. Regularity of seasons.

Concl. Mt 24:37-39

Babylonian acc of flood. vs. Gen.

Babylonian

Gen

Polytheistic

Monotheistic

Punishment

Punishment

(25 miles x 3/4) Unrecoverable

Size of ark Near world

Ark floated upstream

1 yr 17 days.

14 days

I Cause of the Flood 6:1-13

1. Persecution of the race 1-4.
Pious descendants of Seth & evil descendants of Cain
Fallen angels. 2 Pt 2:4 Jude 6.
2. Corruption of race 5-70
 - a. Description 5-7.
 - b. Exemption 8-10. 1st use of grace. language
3. Violence of race 11-13

II Course of the Flood 6:14-8:12

1. The Ark.
150 yds x 25 x 15. ~~Open to sky~~ open space under upper part of roof 6:16
1 pr. unclean. 7 pr clean
437' x 72' x 43' 3 deck floor for all 6:21-22
long wide high
95,700 sq ft deck area = 20 basketball courts 13,960 tons
110 more water rose
Flood 1 yr to days + went in
Water came from above & below 7:10, 11
Death 7:22
Mount 17260' today.
2. The Flood. Rain 40 days.
1 wh. before water came.
Over all earth 7:19.
Mount 17260' today.

III Consummation of Flood 8:13-9:7

1. Rehabilitation of earth 8:17
2. Reinstitution of animal sacrifice 8:20
3. Promise of no more flood causing of earth 8:21-22
4. Command to be fruitful 9:1
5. Man's dominion over animals 9:2-3 Bear
6. Entry of meat approved 9:3-4
7. Substitution of human govt 9:5-7

Re Mt 22:30 - Note Gen 19 - at Sodom, people that their angels could enter into pleasured sex act.

Canaanites wouldn't account for this. Besides nothing in the text which says that only godly daughters of men involved as other view says. Argument from exegesis of Nephilim--from naphal to fall. Same word used in Isa 42:12 of Satan. Prob means fallen ones. LXX has angellōō at Gen 6. Thus earliest Jewish believers that they were angels. Josephus and Philo also supported. Also Unger. Probably other view came into church during 2-4 centuries. Bec Xns then were philosophers and students of Greek and Roman mythology. Among Grk mythology was ref to offspring of god of heaven and goddess of earth. These were Titans and were monstrous creatures whom Zeus captured and confined in Tartarus. Resemblance too close to 2 Pet 2:4 so Augustine being embarrassed proposed other explanation.

III

B. The flood itself.

A. Reason for judgment. A. Remission of sin 6:1-4; B. Corruption of minds. 6:5-7.

B. Universal violence, 6:11-13.
Grace 1st in Bible here.

B. the ark. 14-16.

150 yds by 25 yds by 15 yds. Rectangular shape. Gopher wood one window open to sky. General proportions of modern liner. Filled with 8 people, 1 pair each kind of unclean ~~and~~ bird and animal. 7 pairs clean kind of bird and animal. 6:19-20; 7:2-3. Food for all, 6:21-22. Noah went in 1st and animals followed. Noah wasn't animal trainer. They went in of own volition. God who created them put instinct in them.

C. Duration of flood 1 year 10 days and Noah in ark 1 week longer bec went in 1 week before water came.

Rain lasted 40 days, 7:12. Water came from above and from beneath, 7:11. Depth was 15 cubits over highest mountain, 7:20. Extended over all the earth, 7:19. Caused death of all life, 7:22.

D. ~~Commentary on~~ End of flood.

Rehabilitation of animal world promised, 8:17.
Institution of blood sacrifice continued, 8:20.
Perpetuation of new order of nature promised, 8:21-22.
Command to have children restated, 9:1.
Man's dominion over world restated, 9:2-3.
Eating of meat approved for 1st time, 9:3-4.
Human government with laws and penalties instituted, 9:5-7. Purpose of govt was to preserve life not to tell man what to do.
God gave a covenant and symbol with it, 9:8-17.
Parties, 8-10.
Provisions, 1-11.
Token, 12-17.
Duration, 12.

~~Repopulation of the earth by 10:1-19.~~

IV. Conclusion of Noachic period.

A. The blessing of Noah.

a. Curse upon Canaanites. Other sons of Ham unblest. Sauer 75.

b. Blessing on Semites. Why them picked out? Duet 7:7-8.

c. Blessing on Japethites, Sauer 76.

6. Repopulation of the earth, 10:1-11:9.
 - a. Original unity of human speech.
 - b. Original civilization.
 - c. Indicated racial divisions of mankind.
 - d. Table of nations insofar as research has gone.

V Angel of Jch. *Qoss in the Patristic period.*

A Anagoras, Jerome, Gregory the Great. Angel is angel under orders from God. When he speaks as God, it is merely that he is using the words of one who sent him.

- 1 a. Different angels delegated for each task.
- 2 b. Some angel all the time.

B Self-presentation of Jch entering the sphere of the creature & is one in essence with Jch. & yet diff. from him.

- 1 a. = 2nd person. *Qch fathers. Justin, Irenaeus, Tatallian, Cyrillus. Herapeterburg.*
- 2 b. Created being with which uncreated logos was personally connected
- 3 c. NOT a personal being but only an unsubstantial manifestation of God - a momentary descent of God into visibility. - a mission of God.

Hard to prove a. from OT alone. See "The Revealer & the whom he reveals lose themselves in each other."

Under b. What does it mean that Son became angel. When he became man did he strip off angelic form.

c. Prob all you can prove from OT. - not a personification but a real person present & manifested as an angel.

THE LIFE OF ABRAHAM

- I. From his birth until his departure for Canaan. 11:27 - 12:4.
 1. Early life in Ur, a city of culture, and especially devoted to idolatrous worship.
 2. Journey to Haran in northern Mesopotamia. Death of his father.
- II. From his departure for Canaan until the birth of Ishmael. 12:5 - 16:16
 1. first sojourn in Canaan.
 - a. his first stop at Shechem. The Lord appears to him, and Abram builds an altar.
 - b. second resting place near Bethel; builds an altar and worships.
 - c. passes through the South country
 2. Abram's sojourn in Egypt. Note his deception and the disgrace which follows, also that he builds no altar there.
 3. Abram returns to Canaan.
 - a. passes through the South country to Bethel. Renews his communion with God. Separation from Lot followed by renewal of the promise that this land should belong to his posterity.
 - b. removed to Hebron, where he builds an altar.
 - a). rescues Lot from the eastern invaders; pays tithes to Melchizedek.
 - b). The Lord renews his covenant with Abram, revealing to him the fate of his posterity during the four hundred years that would follow.
 - c). Sarai gives Hagar to Abram. Flight of Hagar, and birth of Ishmael.
- III. From the birth of Ishmael to the birth of Isaac, 17:1 to 20:18.
 1. renewal of the covenant between the Lord and Abram. Abram's name chosen to be Abraham.
 2. The covenant again renewed, with promise of the birth of Isaac.
 3. The destruction of Sodom and Gomorrah, Lot being saved from the overthrow.
 4. Abraham sojourns in Gerar; repeats his misrepresentation as to Sarah. He remains in the country of the Philistines many days either at Gerar or in the neighborhood of Beer-sheba, 30 miles away.

5. Birth of Isaac.

IV. From the birth of Isaac to the death of Sarah. 21:1 to 23:20.

1. Hagar and Ishmael sent away.

2. covenant with Abimelech at Beer-sheba.

3. sacrifice of Isaac. Note Abraham's sublime faith and self-sacrifice.

4. death of Sarah, who is buried at Hebron, in the cave of Machpelah.

V. From the death of Sarah to the death of Abraham. 24:1 to 25:18.

1. Abraham seeks a wife for his son Isaac.

2. Abraham's marriage with Keturah. He makes Isaac his heir, but gives presents to the sons of Keturah.

3. death of Abraham.

THE LIFE OF JACOB

- I. his life in Canaan. 25:19 to 28:9
 1. the younger of twins. Esau his brother.
 2. Jacob, a quiet, home-loving boy, secures his more athletic brother's birthright with a mess of pottage.
 3. Rebekah and Jacob successfully scheme to secure Isaac's blessing also.
 4. Jacob is forced to flee from the wrath of Esau.
- II. Jacob's flight and sojourn in Haran. 28:10 to 31:21.
 1. the dream at Bethel. Jacob bargains with God.
 2. he falls in love with Rachel his cousin, agrees to work seven years for her hand in marriage. Laban, her father, and brother of Rebekah, deceives Jacob in giving him Leah as his wife. Jacob works seven additional years to secure his right to Rachel.
 3. the birth of eleven of Jacob's children and his prosperity.
- III. His return to Canaan. 31:22 to 35:29.
 1. the flight from Haran.
 2. the stormy encounter between Laban and Jacob.
 3. Jacob wrestles with an angel. His name changed to Israel.
 4. the meeting with Esau.
 5. the sojourn near Shechem. Dinah disgraced.
 6. back to Bethel. Profound effect on Jacob's spirit.
 7. birth of Benjamin and death of Rachel.
 8. Jacob dwells with Isaac. He and Esau bury their father. Their last meeting. The Jacob story blends with that of Joseph.

THE LIFE OF JOSEPH

I. His youth in Canaan. 37:1-36.

1. a dreamer. Tells the truth about his brothers, despised by them.
2. given a coat by his father that symbolizes that he is not to be a laboring man like his brothers.
3. his visit to Dothan to spy on his brothers. He is sold to a passing band of merchants and taken to Egypt. The brothers convince Jacob of his death.

II. The period of servitude and distress. 39:1 to 40:23.

1. sold to Potiphar, the captain of the guard of Pharaoh. Grows in favor from day to day. Soon the chief lieutenant of the captain.
2. great temptation, and how he withstands it.
3. into the dungeon. Born to rule. Soon master of the prison.
4. two noted prisoners committed to Joseph's hands. Their dreams interpreted.
5. two years of weary waiting. Severe discipline reveals Joseph's nature. Faith in God keeps him sane and hopeful.

III. The years of plenty and the years of famine. 41:1 to 47:26.

Pharaoh's alarming dreams. Joseph, the interpreter, suddenly raised to the office of prime minister.

1. the seven years of plenty. Joseph's industry, good management, faith in the voice of God.
2. the seven years of famine.

a. treatment of the Egyptians not so harsh if compared with the spirit and policy of other prime ministers of ancient times.

b. treatment of his brethren.

(a). he puts their love for one another to the test. Simeon bound. Will they return to redeem him? Later on, Benjamin taken for a slave. Will the brothers forsake him? Speech of Judah before Joseph one of the most pathetic in history. Affliction had done much for the brothers of Joseph.

(b). he acknowledges them before the court of Egypt as his own brothers.

(c). he gives them wise and affectionate counsel.

c. transfer of Jacob and his family into Egypt. Joseph's thought for his father in providing wagons. Goes to meet him. Goshen becomes the home of Jacob, and he enjoys peace and prosperity even in years of famine.

IV. quiet years of power and usefulness. 47:27 to 50:26.

1. Jacob's closing days.

a. makes Joseph promise to bury him in Palestine.

b. blesses the two sons of Joseph.

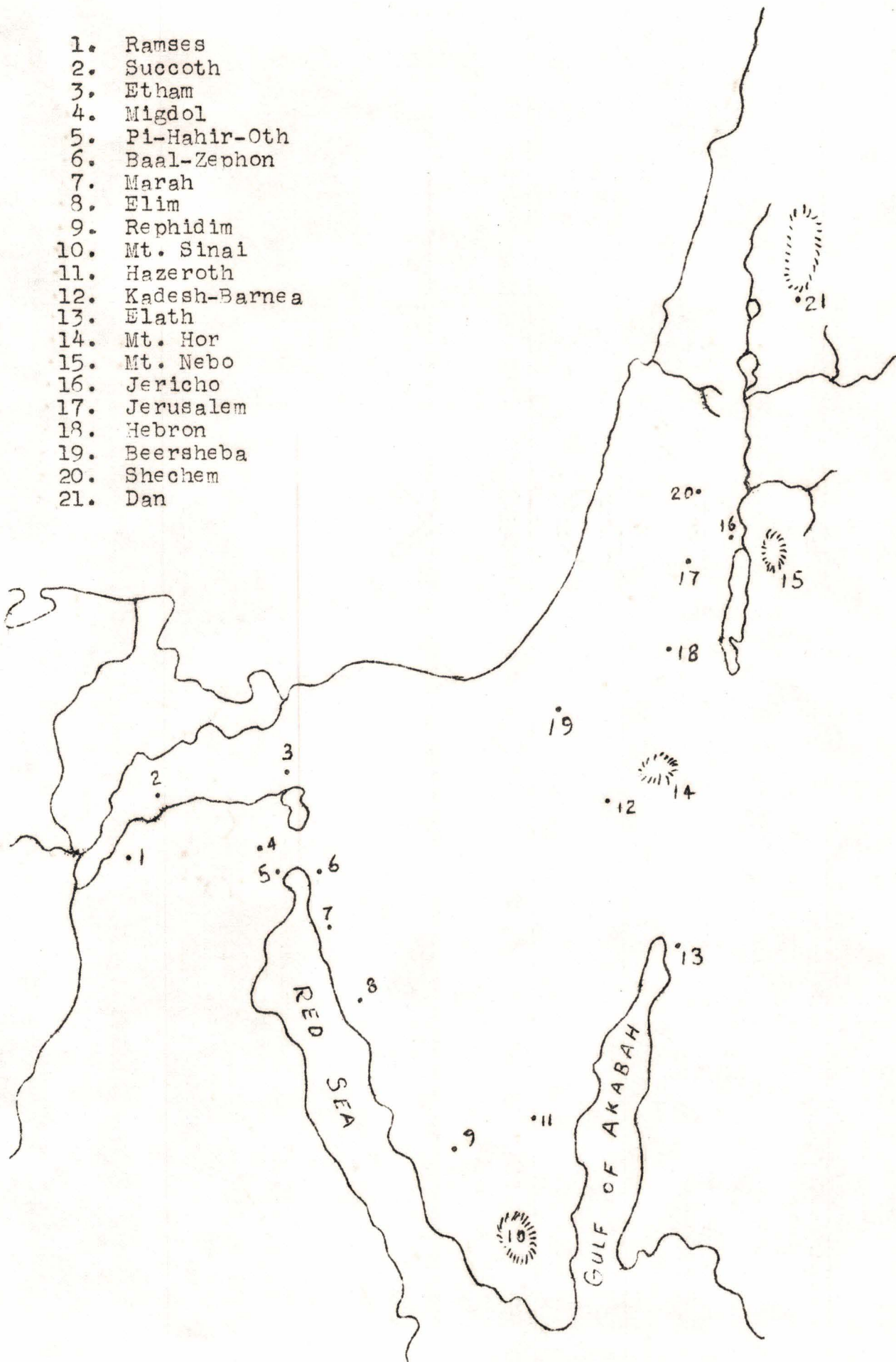
c. blesses his twelve sons. Joseph and Judah the favored ones.

d. burial of Jacob.

2. Joseph quiets the fears of his brethren after the death of their father.

3. at the end, Joseph makes the children of Israel swear that they will take his body with them at the Exodus.

1. Ramses
2. Succoth
3. Etham
4. Migdol
5. Pi-Hahir-Oth
6. Baal-Zephon
7. Marah
8. Elim
9. Rephidim
10. Mt. Sinai
11. Hazeroth
12. Kadesh-Barnea
13. Elath
14. Mt. Hor
15. Mt. Nebo
16. Jericho
17. Jerusalem
18. Hebron
19. Beersheba
20. Shechem
21. Dan



Some Spiritual considerations of the Passover

ref. Ex. 12: 21-40.

The judgment of the 10th plague was upon all Egypt -- upon Egyptians and Hebrews alike. "All have sinned and come short of the glory of God." The Hebrews were exempt from the first nine plagues, but were not exempt from the 10th.

The Meaning of the Passover:

(The term "Passover" comes from the Hebrew "pasach" meaning, "passing through".

- a. The calendar was changed for Israel.
The civil year began about the time of the autumnal equinox, with the month of Tisri.
The Passover, which instituted the ecclesiastical year, was held on the 14th day of the month of Nisan (or Abib), the 7th month, which began about the time of the vernal, or spring, equinox.
 - b. The first month was to be the month of deliverance & salvation.
 - c. All the days of Egyptian bondage (the days of worldly living) should be forgotten.
 - d. Beginning with the Passover life is to be new, and time is to be counted from that memorable event.
 - e. For the Christian life counts from our salvation, all time prior to our conversion is lost.
 - f. Our birthday is really the day we become a Christian; that is when life really begins.
2. The Passover is built around the family as a unit.
- a. The Passover is to be observed by families.
 - b. The lamb is to be identified with the home.
 - c. The blood was to be sprinkled in faith and repentance on the part of the family.
 - d. It is God's intent to build His kingdom by families.
 - e. The strength of the church, and of the nation, is built upon the strength of the family and the home.
3. The Open Avowal of the Passover.
- a. The blood shall be a token for you.
 - b. The penalty of death shall be mediated, or set aside, unto you thru the blood. Had the Egyptian sprinkled blood in honest faith, he also would have been saved. If a Jew had not sprinkled blood, he would have been under the penalty of the plague. Read Ex. 11: 7 ".... But ... that ye may know that the Lord doth put a difference between the Egyptians and Israel." The difference is faith and obedience to God. The difference is in acceptance of Christ.
 - c. Public confession and avowal of faith are essential for a Christian. "He that is ashamed of Me, of him will I be ashamed before my Father who is in heaven."
"Whosoever shall confess me before men, him also shall I confess before my father who is in heaven."

4. The Necessity of the Passover
 - "It is appointed unto all men once to die."
 - "For all have sinned, and come short of the glory of God."
 - ".....without the shedding of blood there can be no remission of sins."
- b. The Israelite was delivered -- or saved -- from death by sprinkling the blood of an innocent and perfect lamb.
We are delivered -- or saved -- by the blood of the Lamb of God.
- c. We are not saved by Christ's obedient and sinless life, by His miracles, good works and all. We are saved by His death, not His life. Without His death the veil of the temple would not have been rent in twain, thereby making access to the Mercy Seat within the Holy of Holies for all who would enter in.

The four Compromises Proposed by Pharaoh and present-day applications.

1. Ex. 8: 25 "Go ye, sacrifice to your God in the land."
Worship God here in the land by remaining not only in the world, but remaining worldly as well.
The Christian remaining out of the church is still leading the worldly life.
The Christian in the world is utterly powerless with God and is miserable in life.
2. Ex. 8: 28 "... I will let ye go, only ye shall not go very far away."
Satan wants the Christian to compromise. He says, "Ok, belong to the church, but don't take it too seriously. Don't get too interested in church activities."
3. Ex. 10: 11 "Go now, ye that are men....."
Satan says, "Sure, some of you go to church, but the rest of you stay at home, or do something else."
"Sure, send the wife and kids to church, but you go to the office or play golf, or better still, just stay in bed."
"Sure, you go to church; all men ought to go to church. But make the wife stay home to cook dinner and take care of the children."
4. Ex. 10: 24 "Go ye, serve the Lord; only let your flocks and your herds be stayed....."
Satan says,
"Everyone go to church, but go empty handed."
"Go to church, but leave your business out here in the world with me."
"Don't contribute to God's cause. Give some to the Community Chest and other worthy causes, but don't tithe or give worthily to the Kingdom work."

THE PATRIARCHIAL PERIOD

Intro. The Means of Revelation in this Period.

1. Theophanies. God spoke to Abr thru Gen 12:1. God appeared to Abr; Gen 12:7; 15:17, 22; 26:2, 24. None during life of Isaac. During Jacob they reappear but less frequently, 28:13--tho a dream yet Jacob evidently considered it a theophany, 48:3. None during Joseph. Rather remarkable exposition of Abr Friend of God. Frequently altars were built in the place of the theophany showing that the Patriarchs tho that the place was in some sense the seat of God's presence. Gne 13:4; 33:20; 35:1-7. Most of them in definite location and all within the boundary of the promised land. Jehovah was beginning to attach Himself to Canaan. Acts 7:2

2. Vision, Gen 15:2; 46:2. Originally meant receiving by sight instead of by hearing. Yet abnormal peculiarities connected with them. Body seemed to be detached. There was seeing but without the help of bodily eye. Yet it was nonetheless a real, objective seeing. The human person was more active than in a dream. Soul elevated into extraordinary state.

3. Dreams. In dreaming the consciousness of the dreamer is more or less loosened from his personality. Used as vehicle of revelation where spiritual sense of person ill-adapted for contact with God. Unfit personality is sort of neutralized in dream. Heathens recd dreams, Gen 20:3; 31:24; 40:5; 41:1. Among the elect nation, Israel, dreams came to those who were immature or carnal, Gen 28:12; 31:11; 35:9. God evidently has complete control over the dream life of a person and thus His message comes unaffected, Gen 20:6; 28:13; 31:24.

21:17 4. Angel of Jehovah. Most characteristic form of revelation. Gen 16:7; 22:15; 24:7; 31:11 48:16. Problem is to maintain distinctness between the Angel and God and yet to maintain at the same time the identity. Only way to do this is to recognize that Angel is Deity. If Angel were partaker of Godhead He could refer to God as His sender and same time speak as God. Form of angel evidently assumed and assumed simply for the immediate purpose. Thus the person was uncreated, the form of appearance, ie, angel, created. 2:17 J's? a Ang Jch used interchangeably. Ch. 18-19 J called Jch, v 20, 26. 48:157. Jrd who... fill this day. The angel who dd. me fr. evil. Hagan of VII r 13

Intro. The Particular Revelation of God during the period--El Shaddai. Gen 17:1. 28:3; 33:11, 14; 48:3; Ex 6:3; + book of Jsh (31x)

Derivation. Either sha meaning He who is sufficient or shadad to destroy or overpower. In LXX tr Pantokrator. Almighty one. Scofield note at Gen 17 good. Read it. 3 idem (1) Satisfic (2) more fruitful 17:1 (3) Characteristic Jsh.

I. Abraham.

A. His Call.

First came while in Mesop, Acts 7:2 and he removed to Haran and didn't go on until his father died. Significance of it--shows sovereignty of God, but not yet too exclusive election bed Mel who lived at same time was High Priest and actually superior to Abr.

B. His Covenant.

- 1. Personal promises. Special blessing of God. Name great. Channel of blessing to others. Heir by Sarah, 15:4.
- 2. National promises. Seed a great nation, 17:6. Canaan for everlasting inheritance, 17:8; covenant established with seed, 17:7.
- 3. Universal promises. Treatment of others on basis of treatment of Abr. In thee all families blessed.

4. Fulfillment of the covenant. See Basis 50.

C. His religious beliefs.

1. He believed in one God only as the true God when polytheism was the general vogue tho there were exceptions.
2. His God was completely righteous and holy who expected the same from men.
 - a. Righteous God, 18:25.
 - b. Just God, 20:6.
 - c. Good God, 19:19.
 - d. Merciful God, 20:6.
3. His God was omnipotent sovereign of all the world.
 - a. Possessor of heavens and earth, 14:22.
 - b. Judge of the nations, 15:14.
 - c. Judge of all the earth, 18:25.
 - d. Jehovah the most high God, 14:22.
 - e. The everlasting God, 21:23.
1-8.
4. His God was one with whom men have communion and fellowship.

24:40--Jeh before whom I walk.
17:1--God tells Abr to walk before him.
18:6--God tells Abr something that didn't concern him as a true friend would.

D. His faith. 15:6.

I am a shield to thee, Thy reward very much.
Protection Repay confidence

In Egypt God had protected the seed by protecting Joseph
v3. An inmate of my house (w- of to home-bro) will be here.

Showered stars & promised seed.

1. How do we know the bel of God. Moses introduced v6 & was not up to v11.
Know from obedience described in v. 9-10. Took an heifer.

2. How do we know God obligated to return? Bec of reiteration of covenant.

v6 Bel d = That state of mind which is sure of its object, & relies firmly on it "Kail
in relation to God - "a firm, unswerving, personal, self-surrendering reliance upon a personal being."
Right reason is that state answering to the ^{divine} purpose of a man's being.

Angel of Jeh.

1. Angel of Jeh.

II. Isaac.

A. His circumcision, 21:4 as commanded in 17:9ff. Not first time--17:20.

Origin of circumcision prob in Egypt but in Judaims it is to be regarded as a ritual tribal mark. Performed on all whether born in house or brought in from abroad, Gen 17:22-28. After the exile it signified the membership in Israel. Right to enjoy the covenant relation with God.

B. His election, 21:10-11. Casting out of Ishmael show God's favor and choice of Isaac.

C. His marriage, 24, 25:20.

Note parental responsibility in finding mates for their children.

Note subjection of Rebekah to her father and brother.

Note the courtesy involved in the story.

Note that Isaac 40 before married.

Note that children were born after 20 years of married life, 25:26. Test of faith.

Note that they came in answer to prayer, 25.

Note that they were ordered by divine decree, 25:23.

(Note in 25 that Abr took a 2nd wife after death of 1st).

III. Jacob.

His blessing.

Gen 47-49:33. Jacob passes on the blessings of the Abrahamic covenant to his sons who are ancestors of 12 tribes. 3 esp impt matters.

Jacob gets Joseph to promise he will bury him with his fathers in Machpelah, 47:29f. Jacob raises his grandsons Ephraim and Manasseh to rank of sons thus giving the birthright, a double portion to Joseph, Deut 21:17; 1 Chron 5:1f. He exalts Ephraim over Manasseh, 48.

Critical view of chpt.

Relegates it to the days of the Judges and its present form actually dates from the days of David and Solomon. Actually based on belief in impossibility of prophetic utterances. Preconceived idea that can't have prediction.

Time of the chapter, vs 1. Days to come. Phrase occurs 14 x in OT, Gen 49:1 last days for Israel. Numb 24:14; Deut. 4:30; 31:29; Isa 2:2; Jer 23:20; 30:24; ~~23:20~~ 48:47; 39:39; Ezek 38:16; Dan 2:28; 10:10; Hos 3:5; Mic 4:1. 13 of 14 clearly refer to Israel's last days (exception seems to be Jer 48:47). Double fulfillment in prophecies. Immediate position of the 12 and their position in the end time.

1. Reuben, vv 3-4.

- a. Reuben had a place of excellency and dignity as the firstborn by natural birthright.
- b. He forfeited his place of preeminence by committing incest and relinquished the excellence which his tribe should have maintained, cf 35:22.
- c. Reuben and his tribe would prove unstable as water.

Fulfilled--1 Chron 5:1-2--no prophet, judge or hero from this tribe. Became a cattle-loving group, Numb 32:1-5; Jud 5:15-6. Reuben stood on Mt Ebal to curse and not Gerizim to bless, Deut 27:12-3. During mill Reuben receives only 1 portion of the land, Ezek 48:6. Only 1 gate, Ezek 48:31. Rev 7:5 12000 of Reuben sealed while 24000 of Joseph who gains the right of the firstborn.

2. Simeon and Levi, vv 5-7.

Refers to 34:25. Jacob curses their anger. Simeon weakest of all tribes at end of sojourn in wilderness, Num 26:14. Omitted in Deut 33 blessing and received a portion in Judah's lot as an inheritance, Josh 19:1-9. Later a division of tribe took place, 1 Chron 4:24-43. Simeon scattered in Israel. Levi tho scattered, Num 35:8; Josh 14:4, 21, blessed in that he ministered the things of God to all tribes, Num 25:6-13. Yet in grace God seals 12000 from each in Rev 7 and gives them a portion in the land during M, Ezek 48:13, 24, 31, 33.

4. Judah, 8-12.

Means God shall be praised, cf Gen 29:35.

- a. Enemies and brethren shall acknowledge his sway, 8. Historically speak of victories of David and others of royal house of Judah and the peace which followed, but refer also to X who will have preeminent position over Israel and subdue her enemies, Ps 45:12; 72:11. But at present only in babyhood, lion's whelp, and not yet full grown and ready for these victories. Later did have victory in David.
- b. Shiloh prophecy, 10. Thru whom would the promises come now that there were 12 sons. Not thru Reuben bec of incest nor Simeon and Levi bec of their outrage on inhabitants of Shechem. Jacob transfers double inheritance to Joseph and right of primogeniture, but primacy and position in history of salvation to Judah, 4th son. Scepter symbol of rule. No one has sat on throne of David since 586 B.C. When X returns regal place will be restored to Judah. Nor lawgiver until Shiloh comes. Shiloh means to rest and refers to Messiah. Ancient rabbis so interpreted. Early Xns too. X will be peacemaker and all nations will obey him. Full fulfillment when He comes again. Vv 11-12 picture millennial conditions--peace and plenty. So common will be trees that will tie animals to them and fruit abundant that wine as easy to obtain for washing as water. And inhabitants are healthy looking, 12. No drunkenness.

5. Zebulun, 13-~~14~~¹⁵

From 4th son to 19th. Pink says bec prophecy of Messiah now followed by prophecy of tribe where Lord lived for 30 yrs. Galilee. Mt 4:15. Zebulun mentioned in commendable way tho infrequently, Jud 5:18; 1 Chron 12:33, 40. Commercial and sea-faring tribe.

6. Issachar, 14-15

5th son and last of Leah's mentioned.

Strong ass--patient, enduring, capacity for work. Nothing derogatory. Sheepfolds will abound in his land or may mean he will be situated between tribes where they abound. Prob Issachar has material advantages and quietly enjoys himself, but he sinks into indolence and bondslavery. Future fulfillment uncertain.

7. Dan, 16-18.

Treachery (serpent by the way). Fulfilled in Jud 13-16. Samson. Predicts manner in which Samson carried out his judgeship. Omitted in Rev 7 but name inscribed on one of gates of city in Ezek 48. Vs 18 expresses God's eventual deliverance. Expression of Messianic hope. Some think Antichrist will come from Dan and thus this will be cry of remnant.

8. Gad, 19.

Settled in Gilead and was attacked often, Josh 13:25; Jud 11:15, 2 Kg 5:2; 6:23 but successfully defended self. In the end victory, Rev 7:5. Ezek 48:27.

9. Asher, 20.

Northern Palestine. Phoenicia. Speaks of rich land and abundance of rich things. Agricultural success.

10. Naphtali, 21.

Hind let loose--swiftness and freedom. Hind is gazelle. Gives beautiful words. Maybe reference to Barak, Jud 4:6 but some future fulfillment too.

11. Joseph, 22-26.

Longer and outstanding like Judah's.

Fertility, 22, fruitfulness. Joseph grew into a large people. Perhaps looking back to provision of food in Egypt during famine.

Hostility, 23. Fulfilled when Ephraim and Manasseh told to drive out Canaanites, Jud 6; 1 Chron 5:18; Josh 17:16.

Strength, 24. Strong One of Jacob, Shepherd, Stone of Israel. Descriptions of God. Upon full revelation of Israel's God lay the blessing of Joseph.

Blessings. From God who will control all things in his favor, 25.

12. Benjamin, 27.

Warlike character and swiftness in spoiling (wolf). Jud 5:14; Jud 19ff. Ezek 48:23, 32; Rev 7:8; Obadiah 19. Consistently victorious.

Practical value. Reuben--danger of instability. Simeon & Levi--disgrace of treachery, evil done in name of good. Judah--sovereignty. Zebulun--opportunity should be taken (commerce). Issachar--good portion but dissipated by yielding and becoming slaves. Dan--peril of subtlety. Gad--glory of victory. Asher--life of blessedness. Naphtali Blessing of activity and movement. Joseph--joy of prosperity, fruitfulness.

Benjamin--value of ability rightly used.

Topic VI

Mosaic Law.

Jews say there are 613 precepts which they divide. 248 affirmative. 365 negative.
Read Owen, I 480-499.

I. Decalogue

II. The Ceremonial Law. Tabernacle.

- 1. A. Main idea is the dwelling of God with His people
- 2. B. By its name tent of meeting it signified religious intercourse.
- 3. C. By name sanctuary it signified aloofness of God and inculcated reverence and fear in the people.
- D. Place where people offer worship to God.
- E. Tab was God's house and people were guests.
- F. Its construction was object lesson to teach truth about God.
Take up each part here.

III. The Ceremonial Law. Sacrificial system.

IV. The System of uncleanness and purification.

A. Meaning--Unclean means disqualified; clean qualified for worship of Jehovah. Not to be identified with forbidden, dirtiness or unholiness.

B. Realms of uncleanness.

- 1. Birth, Lev 12:2. More for female than male. Man born unclean. Offerings showed mother's recognition she was of sinful race and child.
- 2. Dead body, Num 19:14. He that touches that which dies of itself, Lev 11:39.
- 3. Uncleanness in connection with red heifer, Numb 19.
- 4. 8 kinds of creeping things are unclean, Lev 11:29-30.
- 5. Sundry things that may be eaten are yet capable of uncleanness, Lev 11:34.

Under 4. Classes of beasts clean and unclean.

- a. Quadrupeds. To be clean must chew cud or divide hoof.
- b. In water. Must have scales and fins.
- c. In air. Unclean are vultures and those which feed at night.
- d. Incests reptiles, worms, creepers forbidden. Leapers may be eaten.

4. 6. Leprosy.

V. The Feasts of Jehovah.

VI. The Priesthood.

- Qualifications Lev 21-22.
- Investiture, Lev 8
- Service Lev 9
- Irregularity, 10

Support - etc.

Lev 27:30ff. Num 18:20ff.

VII. Grace under the Law.

On priests from Ex 28.

A. Personnel, 28:1.

Aaron of his sons, Nadab, Abihu, Eleazar, Ithamar.

Minister of sanctuary was of 3 kinds.

1. Levites. Not priests tho of priestly tribe. Servants and attendants at the tab of proper priests.

Were of 3 classes after the 3 sons of Levi. They transported and set up the tab but did not enter it (difficult to explain).

2. Priests, sons of Aaron. After death of Nadab and Abihu only Eleazar and Ithamar and their descendants were priests. Ministered at the brazen altar and in holy place. Duty to teach Israelies the law, Lev 10:11; Deut 33:8-10.

3. High Priest. Not specifically named by Moses here. But implied in the special duties given Aaron and special investiture.

B. Garments of High Priest, 28:2-43.

1. General instructions, 2-5.

Kinds of garments, 2--beautiful and glorious.

Construction, 3a by spirit filled people.

Purpose of garments, 3b to sanctify him.

Parts of garments, 4. 6 parts here and 1 more later.

2. Specific instructions, 6-43.

Ephod, 6-14. Short linen coat of 2 parts (front and back) fastened together at shoulders falling to knees.

Principal feature of ephod was 2 onyx stones which were clasps at the shoulders fastening the 2 parts together and on which were engraved the 12 tribes of Israel. Priest always bore their names and represented all the people.

Breastplate, 15-30. A pouch of same materials as ephod set with 4 rows of stones, on each of which was engraved 1 of names of 12 tribes.

Purpose in vs 29. Worn on breast over heart, 30.

Urim and Thummim.

Blue robe, 31-35. Long robe of ankle length decorated with pomegranates of 3 colors and golden bells.

Plate worn on forehead of pure gold on which written holiness to Lord.

Mitre of fine linen.

Coat in checkerwork, RV.

Scripture--13 chpts in Exod 10 in Lev 13 in Numb 2 Deut 4 Heb.
50 in all. Construction, ritual, priesthood, carrying of Tab, meaning of it all.

Names of Tab--Tent, Ex 26:36; suggests temporary nature and constant moving of Israel
Tabernacle, Ex 25:9; settle down, dwell.

Sanctuary, Ex 25:8; holiness. A holy God makes holy what He possesses.

Tabernacle of the congregation, Ex 29:42-44. Meeting place for the congregation.

Tabernacle of testimony, Num 1:5-53. Witness, revelation.

Everything about it seems to suggest something temporary.

Purpose of the tabernacle . (1) So God could dwell with His people, Ex 25:8; 29:45.
Later He dwelt in the temple, 2 Chron 6:1-2; in X, Jn 1:14; in the Church,
1 Cor 6:19; Eph 2:21; in future temple and tab, Rev 15:5; 21:3.

(2) To teach Israel the holiness of God and their sinfulness. (3) To teach
Israel how to approach God--thru priest and sacrifice of blood. (4) To point
forward to greater Priest and Sacrifice.

Plan of the Tabernacle. Heb 9:23; 8:2,5 How to understand the tabernacle in heaven?
Literally, yes if understand what mean by literal. Like fire of hell. Sin
evidently affected whole universe and there is a way of approach to God in
heaven which is called the tabernacle. Not of earthly materials. Evidently more
than just meaning that the tab of the wilderness patterned after X; rather after
some true heavenly tab. Sanctuary in heaven. In such X is the Lamb etc.
But point is that Moses didn't originate the plans. God did as He originated
salvation from beg to end. No committee and nation wasn't asked to approve or
disapprove. God is the author of sal. We are asked merely to enter in.

Price of the tab. Slemming from Ex 38:24-31 £213,320/3/6 and £225,000 with cost of
wood, fabric, garments, precious stones. Hottel \$1,186,457,22. This came
from people themselves bec they were a redeemed people, Ex 12-15. Bec redeemed
they were to give willingly of their substance, Ex 25:2; 35:5-29. They got
the money when they spoiled or asked (aiteo) in LXX) Egyptians, Ex 12:35-36.
Now to give most of it back to God. All free will even the labor. And the labor
was a gift. 2 Cor 8:12; 9:7. Workers were given wisdom, Bezaleel, Ex 31:1-3,
35:35. Men and women, Ex 35:10,25,26. 36:2. We must have HS for wisdom and power
today. Note it was thru men, Bezaleel and Aholiab, Eph 4. Don't consider
Bezaleel a type of the HS. When work and workers finished they were approved,
Ex 39:33-43. *Took 8550 men to carry it.*

Position of the Tab. Ex 26:18-22; Numb 2:2,3.

In the midst of the camp. God in the center. When they moved then God led the
way with the pillar of cloud and God was in the midst in the Ark. Whole thing
speaks of orderliness of God and presence of God. Slemming diagram 15.

1. God dwells with His people Ex 25:8
2. God meets with His people Ex 29:42-44
3. God in midst of " " 26:18-22
4. Approach of God in X. bec of
 - a. Particular details
 - b. Price of tab.
5. Based on willing ness of people - Ex 25:2.
6. Tent - temporary

The Court and the Gate, Ex 27:9-19; 38:9-20.

Psa 29:9 every whit speaks of His glory.

Description. 100 cubits long 50 wide or 175 ft by 87½. On 60 pillars prob of shittim wood (not actually told) set into 60 brass sockets buried into the sand for a foundation. Each pillar had a chapter or capital (uppermost part of column) overlaid with silver and silver hook on which curtains hung. 20 such on N and S and 10 on E & W. United by silver connecting bar called a fillet (narrow like ribbon). Each pillar fastened by cords to brass tent pegs called pins. 8½ ft high. White linen curtains on all but east side—490 ft of it. On east 35 ft of blue, purple, scarlet linen. That was the gate and was hung from 4 pillars. and fine twisted linen (white)

Meaning. Brass speaks of judgment, Numb 21:9; Jn 3:14; 12:31-33. Sin judged and put under foot (brass sockets).

Silver is of redemption. Ex 30:11-16; 38:25-29. Rods and hooks held the entire wall together. Without them the whole thing would have collapsed. Men of 20 when subject and numbered for the army had to pay ransom lest plague should come among them. Half shekel (after the shekel of the sanctuary) was price, 25¢, same as Mt 17:24-27. Remind each man at time of enlistment that he belonged to God's army lest pride overtake him and plague come. God fixed the price and required the same of everyone. 603,550 men as a result of this numbering. Made 100 sockets weighing a talent each or 125 lbs. 96 for the foundations of the boards and 4 for the pillars of the veil. More than 5 tons of silver so foundation solid. in wilderness sand.

White linen. Righteousness, Rev 19:8. Stood out in contrast to black tents pitched all around.

Gate. Only approach. Jn 14:6.

Wide gate. 35 ft wide. Tho straight and narrow it is open to all who will enter. Accessible. Most anyone can push back a curtain. Slemming suggests that it was not looped back but did hang down. Otherwise any animal could wander in. It was closed but not locked. Good way to put it.

Colored gate. Blue, scarlet, purple always in same order.

Blue--heavenly color. X the heavenly one among men on earth. And His deity remains no matter what clouds of men's doubt may come between to obscure the truth.

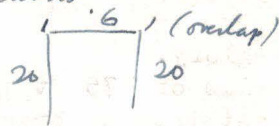
~~Purple~~ Scarlet--Slemming says it's the color of the earth in Palestine and therefore speaks of the humanity of X. Likks red-haired earthly-thinking Esau with this, Gen 25:25. Seems a bit far fetched and trying to force the next color purple which is mixture of blue and red to show union of 2 natures in X. Scarlet prob stands for blood and sacrifice. Slemming has to reverse the Scriptural order.

Purple--color of royalty, Jud 8:26. God reminding them of Himself, sacrifice, and His kingship.

White linen--practical righteousness, X in His holy life and character. Meal offering. Well-supported gate. 4 pillars prob showing 4 gospels. Matt--purple, King; Mk, scarlet--suffering Saviour (even Slemming backtracks here); Lk, linen, Man; Jn, blue, God. Zech 9:9; Isa 42:1; Lk 19:10; Jn 1:1.

Tab itself along - 30 x 10 x 10 cubits

48 boards acacia wood



Covered with gold

2 feet into 96 silver sockets

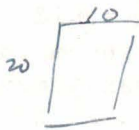
4 sockets under pillars for veil.

15 bars (wood & gold) held in place

Passed thru & held by rings in the boards.

Pillars

60 surrounding court



5 pillars at E of Holy Place

4 " bet Holy & holiest

Brass sockets

The Brazen Altar. Ex 27:1-8; 38:1-7; 20:24-26. 39:39; 40:6,10; 29.

God's order concn the building of the Tab proceeded from Ark outward. Man's order just the reverse bec he must approach Jehovah thru sacrifices.

I. The Purpose of the Brazen Altar.

Heb word Mizbeach means slaughter place. Explains its prominent position. Also means high place. Altar lifted up the sacrifice to God. In doing so it lifted up the offerer for fellowship with God. Jn 12:32. Purpose for sacrifice, meeting God, fellowship, satisfying the claims of God. Altar worship well known from days of Abel, Noah, Gen 8:18-20; Abram, Gen 12:7-8.

Position

II. The Place of the Brazen Altar.

Right at the gate as if keeping sentry. Anyone who comes to God must meet His claims. This and the laver stood in the way of entering holiest (heaven). Also meant blood sacrifice was the only way.

III. The Pattern or Plan of the Brazen Altar.

Materials. Shittim wood overlaid with brass which arachaeologists have discovered means copper, not an alloy metal. Wood, acacia, humanity of X. When overlaid with copper made it fireproof, Slemming 63. 5x5x3 cubits. Largest piece of furniture. It is said all others could be put in it; if so, then all depends on Calvary. 5 number of grace (?); 3 number of trinity or res. (??). It was foursquare meaning equally available to all. If oblong toward one side of Israel. Hottel says that shows man in his weakness. Too much for me. 8'9", 5'3"

Design. Gate which most understand to be half way down, 1 1/2 cubits. McClure suggests that ark, table of shewbread were also 1 1/2 cubits high thus God's claims, man's need (in the bread) and provisiin for sacrifice all on same level. Slemming, p 64 and Fairbairn say it was outside and Fairbairn's picture in Appendix B shows clearly. Read this section. Horns on each top corner. Animal bound to them bec of His unwillingness, Psa 118:27. X bound by love. Shaped like cattle horns and would point outward to all corners of earth. Sal to all. Horns speak of power, 1 Sam 2:1-10; 2 Sam 22:3; Dan 8:3,4. (?) Don't go on like Hottel, 77. Pans for the ashes, shovels for tending to fire and ashes, basons for blood of sacrifice, fæshhooks for arranging the sacrifice upon the wood, firepans for carrying fire of the altar (censers) like Nadab and Abihu used when offering strange fire, Lev 10:1-2. 5 offerings of Lev offered here.

Horn - power of God. 1 King 1:50; 2:28

IV. The Procedure of the Altar.

Blood poured out at bottom of altar, Isa 53:12; 2 Cor 8:9. Fire which consumed animal speaks of judgment. Never to go out, Lev 6:13. Man couldn't partake of the blood bec life in it and precious in sight of God. Blood poured out a striking witness to life poured out. Ashes carried out to clean place outside camp, Lev 6:10-11. Used later in cleansing of unclean, Numb 19. Evidence of completeness of sacrifice. Slemming right in seeing in taking of ashes the removing of body of X from Cross to new tomb (clean place) and res as cleansing the unclean. Lk 23:53.

*God always ready to rec. sinners. Heb 7:25.
Altar met righteous demands of God. No other altar for us.
"We rest on solitary dignity of blood of X" Eph 5:2.*

1. Altar holy, Ex 40:10
2. Blood sacred, Lev 17:14
3. Ashes special, Lev 6:10-11
4. Altar always ready to receive sinners, Heb 12:18
5. God is particular - Ex 27

STANDARD B & P "NOTE"

STANDARD B & P "NOTE"

The Brazen Laver. Ex 30:17-21; 38:8; 40:7

I. The Substance of the Laver.

Out of the looking glasses of the women of Israel. They were of brass.

Jas 1:23-24. No accident but indicates the nature of the type--of the Word.

Evidently brot freely and poss not wrong to suggest that they caught a vision of themselves and realized that spiritual things more imp't than physical; inward, than outward. 1 Pet 3:3,4. 1 Tim 2:9-10. Material of the mirrors was brass speaking of judgment, esp in connection with the laver, of self-judgment, 1 Cor 11:30-32. Mirrors of the serving women who served at door, lit. LXX has of fasting women who fasted. Some sort of ministry to women.

II. The Size of the Laver.

No measurements given in the blueprints. Means that the provision is unlimited, and possibly a suggestion that no child of God can measure the laver, i.e. can say that he is completely sanctified.

III. The Situation of the Laver.

In the court where priests ministered daily. So very nec to their ministry.

Independent of the altar yet dependent on it bec Heb 9:21-22. Between altar and holiest. So constant cleansing needed after offering for sin and before entering presence of God. *Cleansing bet. Calvary & glory.*

IV. The Structure of the Laver.

"A laver and its foot." Some thing only 1 bowl on a pedestal, but prob 2 bowls like a cup in saucer. From top ran water into the bottom and constant supply of fresh water for cleansing. Rabbis said laver had several spouts. Washed from stream of water so constantly clean. Text doesn't say they were to wash in the basin but at it. Slemming.

V. The Service of the Laver.

Belonged to the priests only. *could not be till sprinkled with blood i.e. till sacrifice had been made.* Cleansing for saints, not sinners. If doesn't use laver can't go on to holy place to walk in light of candlestick and eat shewbread or breathe incense. Laver nec for fellowship with God. Lev 8:6.

A once-for-all washing of the priests, then daily cleansing. Ex 30:18. *Had to use every time he ministered.*

VI. The Significance of the Laver.

Some make it a type of HS (McGee), of res of X in His present cleansing ministry (McGee); of Word only (Slemming); Why not stick to the main idea of cleansing and then let each have its part in that cleansing? HS, res X (Jn 13) and Word. If one has to be preferred I'd take the Word. Jn 17:17; Psa 119:9; Jn 15:3; not Eph 5:26. Word reveals dirt and X and HS remove dirt. Laver did both-- never know how dirty till begin washing, and as wash you are cleansed.

*Reason
Reality
Result*

1. *Cleansing Lev 8:6*
2. *Very necessary. Ex 30:20.*
3. *Holiness of God bec of 1+2*
4. *Sanctification of man bec. uncleaness above. and sin. Man's from him receive the*
5. *No sinless perfection here. daily washing.*

The Golden Lampstand. Ex 25:31-40; 37:17-24; 39:37; Jer 52:19; Dan 5:2-5; Rev 12:20. ^{Lev 24:3}

Pass into holy place now. Lampstand on left. Detailed description. Not candlestick but lampstand. Base evidently part of the central shaft which was center branch. 3 on either side.

I. The Fashioning of the Lampstand.

Tradition says 5' high 3 1/2' broad

Pure gold. ^{out of sheets of gold} Reminder of X's deity. Talent is 125 lbs. Worth ~~\$\$\$~~ \$72,100. That is the material alone. *Yellow acc to Josephus*

Beaten work. Knobs, flowers, almonds beaten out of gold. Picture of X's sufferings. Isa 53:5. Knobs are 3--one under each pair of branches. Some sort of rounded figures. Josephus said a pomegranate which was emblem of peace. Maybe stands for peace or as Fairbairn simply to beautify the whole. Bowls were cup shaped and 3 in each of the branches. and 4 in center. Flowers were ~~not~~ to be lilies. All of this may suggest res life out of suffering.

A unity. ^{Ex 25:37} Weight determined exactly. So number in body of X. Rom 12:5; 1 Cor 10:7. Strength came from central shaft which represents X. Prob taller than others. Phil 4:13. But branches same material as shaft, Jn 15:5. And whole thing beaten out of one piece. Easier to make the branches separately, but specifications clear. Slemming 77-78. He Son of God--we, sons of God.

- Firstborn--brethren
- Head of Body--members
- Heir--joint heirs
- Second Adam--Bride.

III. The Functioning of the Lampstand.

A. The Requirements for proper functioning. Trimmed every morning and evening, not bec oil bad but by consumption of the wick itself. Tongs ^{should (He does it)} nipped off the wick and soot and snuffdishes carried it away. Speaks of things that hinder fulness of HS's work in our lives. Ex 30:7-8. *X sends affliction to us to burn impurities. Presence of HS (oil) makes them bearable. 1 Pet 4:12, 13. Jn 1:3, 4*

II. The Filling of the Lampstand.

Oil as type of HS. Same oil filled center lamp (X born of HS, filled, do some works in power). We born, filled do works in power of HS, Eph 5:18. Burned continually, Lev 24:3. Night to morning unusual--we're in the night and wait His coming. Continuance was responsibility of High Priest, Phil 1:6.

B. The Results of proper functioning. Light shone continually. X is light of world and we are lights, Mt 5:14; Jn 8:12. Reveals the things in the holy place. Shewbread--X, bread of Life, Altar of Incense, X intercessor; veil--X in days of flesh. Candlestick--gave light over against itself, i.e. when Ch shines before the Lord it will unconsciously shine upon itself. Only light as we and X are only real lights in world. Ex 40:25.

C. The Results of Improper Functioning. Jer 52:19--carried into Babylon and used at Belsphazzar's feast, Dan 5:2,5. When used for pleasure of the world God's judgment fell. When we use God-given talents to entertain, then judgment. 1 Cor 4.

IV. The Fulfillment of the Lampstand.

In X when He came. Actually destroyed in 70 A.D. and also fulfilled in lives of individual members of the Church as they shine for Him.

1. *Shine before God* 1 Co 6:19, 2 Co 5:9
2. *upon table* - reveal X to others
3. *altar* - prayer life
4. *self* - before others in Church

What I saw

1. 7
2. Gold - like garments - glory - ~ Beauty
3. Explanations in only light. No window.
4. Night + day. God there all time.
5. Best for worship of God.
6. Sacred - of in Babylon.

The Table of Shewbread

Ex 25:23-30; 31:8; 37:10-16; Lev 24:5-9; Heb 9:2.

I. The Features of the Table

Opposite candelstick on N side of Holy Place. 12 loaves on it. $2 \times 1 \times 1\frac{1}{2}$ cubits. Same height as Ark; $\frac{1}{2}$ cubit less in length and breadth. If measurements imply limitations (Slemming) then OK to point out that not everyone (even Xns) can have fellowship with God. 1 Cor 11:28-91

Made of shittim wood overlaid with gold. Wood speaks of X's humanity and gold of deity. Border of handbreadth ($4\frac{1}{2}$ inches). Hard to know whether on same level as table or lower. Extra to the table and maybe held the vessels of the table. Slemming says that since loaves rested on table only and vessels on border that this speaks of fact that utensils have no foundation at all. Only food for bel is Word and not commentaries. (!). Two crowns, one on table and one on border. To keep bread and utensils on respective places. Read Slemming 86 for stretching the point. Riggs and staves to carry the table. Is legitimate to say this speaks of fact that communion with X is possible anywhere.

II. The Furnishings of the Table.

See above. Vessels. Dishes or chargers to convey bread to table. Spoons to put incense over bread. Covers and bowls sort of chalices used to pour out drink offering which accompanied meal offering. Numb 28:7 and Ex 30:9 shows they were not poured out before Golden Altar so evidently at Table. All vessels were of gold.

III. The Function of the Table.

4 qts. flour/loaf. Loaf like cake - 12" diameter, 4" thick. 8 loaves in 2 piles. Mass 2' long, 2' high, 1' broad. Left 4" each side, 9" each end.

- Hold the loaves

Most imp't furnishing left out--12 loaves. Made of fine flour. Shewbread literally means presence bread. Fine flour has to ground, sieved, tested, proved in every way as X was. Heb 5:8. X's character perfect, Mt 27:19; 27:41; Lk 23:47; Mt 17:5; Heb 7:26. Had to be baked, speaking of His death perhaps. Some try to make the fine flour refer only to His death and almost rule out His earthly life. McClure says wheat had to die to grow, Jn 12:24 and bruised, Isa 53:5, but why rule out the earthly life. Can't we afford to have fellowship with it too? "I am bread of life" certainly doesn't exclude earthly life. Includes both. All that He is to the soul.

② Communion is 2-sided and loaves not only picture Him but the 12 tribes of Israel. He is always with them and they with Him even when 10 revolted and 2 only were left. cf Acts 26:7. In God's sight no lost tribes, and even when only 2 tribes worshipping in Jerus the 12 loaves were still put out.

This also speaks of our communion with Him. Note that loaves were continually on the table. Changed every Sabbath and priests ate the old ones with wine. Never any break or lack, and X actually becomes the food and sustenance of the believer-priest. Little Benjamin had same representation as big Judea.

1 Cor 10:17.

③ No stranger, defiled, servant, lame, blind, blemished could eat bec such couldn't be priests, Lev 22. Worship not only is only the privilege of believers but only of qualified believers.

Under the Loaves speak of

1. X
2. Communion
3. Confession

1. Communism
2. Consistency of relationship Lev 24:8
3. Distinctions Lev 24:9 - only Adam & sons.
4. Gold
5. Rights represented Annual (entering in holy place)
6. Sufferance.

The Altar of Incense

Ex 30:1-10; 37:25-29; 30:34-38. Heb 9:4.

I. Instructions

- A. Material. Shittim wood overlaid with gold. Humanity and deity of X. Our intercessor is One who was human and knows. Slemming slips a cog here by changing the type—"man XJ makes intercession in heaven for the bel Ch on earth."
- B. The Location. Infront of the veil. In direct line of approach to Ark. Rev 8:3. In Heb 9:4 it is associated with the Holiest Place. McGee says that it is suggestive of present time when veil is removed and we come thru X's work right into holiest. Heb 9:24.
- C. The Size. 1x1x2 cubits. Smallest piece of furniture yet stood higher than table and mercy seat. Nothing special in this except perhaps Slemming's suggestion that it is quality not quantity that counts in prayers.

~~XXXXXXXX~~

Ranky acc Sep 1:20, 21 Phil 2:5-11.

II. Incense.

- A. Material. Stactē. Came from tree in mts of Gilead and flowed without piercing. X in His life or spontaneity of His intercession and ours. Onycha. Came from a perfume crab in depths of Red Sea. X's going all the way even to depth of death of Cross or prayer ascends from depth of heart. Galbanum. From shrub which grew on high land of Syria. X in res, but flowed only when leaves were broken. Frnakincense. Secured from small tree by incision. X in ascension appearing for us having been bruised. All ingredients impt and strong warning against imitation or strange incense. Otherwise not true intercession.
- B. Meaning. Symbol of prayer. Rev 5:8; 8:3-4; Psa 141:2; Only right kind of praying allowed. Only one mediator, Mt 23:9. Perpetual incense Aaron and priests were instructed to offer. X ever liveth and we to pray without ceasing. Strange incense is either substitution another mediator or worshipping in fleshy manner.

III. Intercession.

- A. It is based on sacrifice of blood. ~~Law~~ Ex 30:10--once a year blood sprinkled on horns (on day of Atonement prob). His work and ours based on blood sacrifice. *But no sac. offered here. Incense offered with coals for burnt offering. Lev 16:12.*
- B. It was perpetual. Also seen not only bec always offered but also bec of rings and staves which allowed it to be moved. Not limited to time or place either X's or our's. Don't need to draw fine distinctions whether this our intercession or X's. Both in view. Aaron type of X and priests types of bel priest. He prays, we pray.
- C. It touches whole world. Perhaps 4 horns speak of power of prayer to reach 4 corners of earth. *to X to save at 7:25*
- D. It is effectual. Crown to keep fire of coals from falling off altar and prob right to understand this as representing the effectual direction of prayer. No slippage possible when He is our High Priest. Lk 22:31. Perhaps it represents X in exaltation. Brazen altar no crown.
- E. It is universal. 4square like brazen mea ning XUs work effective irrespective of denominational affiliation as long as Xn.
- F. Connected with Keturah. Offered at same time lamp lighted Ex 30:8

See McCholom

The Veil

Ex 26:31-37; Mk 15:38; Heb 9,10.

I. The Making of the Veil.

Stood in silver sockets. Redemption as basis. Golden fillets or ribbons above the door and veil. Deity sustaining perhaps. Colors of veil. Purple for kingship. And even at His death it was written King of Jews. Scarlet-son of Man, 2 Cor 13:4--crucified thru weakness. Blue bec heavenly origin, Son of God and on Cross theif recognized that --Lord, remember me when thou comest. Fine twisted linen-practical righteousness of His life. Each time veil is mentioned, blue is first to remind us that Christ came down to earth.

God with us; ³⁰ *Cumming work - mystery of incarnation.*

II. The Meaning of the Veil.

Means to hide or cover. On march it covered the ark and protected the holiness of God. It was beautiful but it shut God in and man out. Only High Priest got thru it and then only once a year. As long as it hung in place it shut man out from ark. It was the final separating object. In a sense the humanity of X which veil represents shut man from God while X walked the earth bec it condemned man. In other words, life of X without death, gives us no hope only despair. No access to God merely by the life of X.

III. The Marring of the Veil.

Access came when veil of His flesh rent at same time that veil in temple was rent. Heb 10:20. Josephus says it was 4 inches thick and was renewed every year. Horses tied to each side couldn't pull it apart. It was rent supernaturally--^{not due to earthquake but to His crying with loud voice} pleased Lord to bruise Him. Rent in the midst--^{2 pieces} not in shreds but right down the middle exposing the mercy seat. Rent completely, not partly so, but wholly. It is finished. This means:

1. Free access unto God, Heb 10:19,20.
2. End of the law, Rom 10:4. X never went into Holiest bec wrong tribe. Now could.
3. Abolition of Jewish ordinances, Col 2:14,15. Cf Lev 10:6; 21:10 rend robes, Mt 26:63
4. Removal of racial distinctions, Eph 2:14-18.

1. Holiness
2. Reverence
3. Exclusion

The Ark and the Mercy Seat

Ex 25:10-22; 37:1-9.

Evidently Moses had access to holiest as mediator, Numb 7,8,9, Ex 25. Only Aaron went in on day of Atonement.

I. The Centrality of the Ark of the Covenant.

Ex 25:8,10. Sanctuary...ark. God starts at the center and ark is there. We come the other way. 1st word concerns this piece of furniture, not the construction of the building. Called Ark of covenant, Num 10:33 bec contained tables of law; ark of testimony, Ex 25:22, bec it was God's testimony to His own holiness and to man's sin; ark of God, 1 Sam 3:3, bec it was the visible throne of God; ark of God's strength, Psa 132:8 bec of the wonders done; and the holy ark, 2 Chron. 35:3 bec it was most sacred. God begins with Himself and works toward man; man begins with himself and works toward God.

II. The Construction of the Ark.

Shittim wood speaking of humanity of X. Slemming good here, 102, points out that it was the available wood on their journeys. X not sent with mystical body but was accessible to all. Ordinary body. Ark measured $2\frac{1}{2}$ long; $1\frac{1}{2}$ high and $1\frac{1}{2}$ wide. Measurements speak of limitations, so He was limited as a human being. Overlaid with gold within and without. Deity. It is said that it was beaten so finely that the grain of wood showed through. Whether or not, wood overlaid with gold shows the union of the 2 natures in Him.

Crown of gold encircled the ark and speaks of exaltation and honor.

4 rings of gold and 2 staves of gold over wood. I don't know why so.

Perhaps staves speak of pilgrim character of life of X while on earth yet strengthened and supported by gold rings, i.e. God. Seems better than Slemming, 103.

III. The Cover of the Ark.

Mercy seat was a top or cover for the ark. $2\frac{1}{2} \times 1\frac{1}{2}$ cubits and pure gold. On top and coming out of it were 2 cherubims of gold. Highly ornamented and prob the work of Bezaleel. Not a seat actually but a lid or cover to the ark. No seat in the Tab bec priests' work never finished. cf Heb 10:11-12. Worht \$50,000. No wood bec speaks of propitiation and this is entirely the work of God. On it was blood of propitiation sprinkled on Day of Atonement. Blood of goat which wasn't the scapegoat and sprinkled with Aaron's finger upon the mercy seat eastward and 7 times before it. Rom 3:25; 1 Jn 2:2; 4:10.

IV. The Cherubim.

At east end of Eden, Gen 3:24; on mercy seat, Ex 25:18-20; in Sol's temple, 1 Kg 6:23-29; 2 Chron 3:10,13; in Ezekiel's vision of glory of Lord, Ez 1:3-28; in Jn's vision of enthroned elders in heaven, Rev 4:1-11. Some make them a type of bel who is one with X and to make a willing sacrifice upon the altar. Slemming insists they must be some type of X bec everything else in tab is. Cherubim guard blood and bels never do that. But he says they represent the living Word and the written word. Looking at each other. They are looking toward the blood. OT and NT both do that and they compliment each other. Seems to me a bit strained. Rather they are simply reminders of what cherubim always are associated with, i.e. the justice and righteousness of God. Assoc with the vindication of His holiness against the presumption and pride of sinful man. They are cherubim and there bec on mercy seat was the vindication of Holiness of God.

V. The Character of the Ark and Mercy Seat.

Place where God dwelled, Psa 90:1.

Place where God met Israel, Ex 25:22 both in matters concn sin (when Aaron came in once/yr) and concn mediation (when Moses came). Meet means meet by appointment, i.e. in apptd way.

Place where God communed with Israel, Ex 25:22.

Place where God gave commands to Israel. "

Place where atonement made. Lev 16:3-16. Psa 85:10,11.

VI. The Contents of the Ark.

1. 2 tables of the law. God's covenant with Israel for that time. Perhaps it's X as prophet.

2. Pot of manna. Perhaps X as priest sustaining people. More X bread of life come down from heaven. Incarnation.

3. Aaron's rod that budded. Speaks of res and maybe kingship based on that, tho for Aaron it was a symbol of his priesthood.

Num 16:17

1-5 Use above

6. Ark of cov. Num 10:33 - Remind Them of cov. relationship.

7. Used in connection with Miracles (Jordan, Jericho) ark of Thy strength, Ps 132:8

8. Shows Gods holiness, 2Ch 35:3.

9. On which - lifted on shoulders of priests & should be all Gods presence & protection (Princ - Ex 25:12-15) port. to. pr' am as foot + they were on base of ark. (cf. wooding)

10. Cherubim here & on curtain, veil, may have thought so. That angels were intended in redemption.

Sabbath -

1. Resting from labor
 - a. No servile work Ex 34:21.
 - b. " gathering wood Nu. 15:32
 - c. " preparing food Ex 16:23
 - d. " kindling fire Ex 35:3
 - e. " leaving camp Ex 16:19
- Punishment was stoning Num 15:35

2. Appointment for worship.
 - a. Morning + evening sacrifices doubled Num. 28:9.
 - b. Showbread renewed Lev. 24:8
 - c. Holy convocation Lev 23 Num 28.

(later had separate meetings b.c. everyone couldn't go to sanctuary 2K, 4:23)

~~New Moon Sabbath (means 1st appearance of moon's sickle).~~

Sabbatical Year & Year of Jubilee.

1. General commands. Ex 23:10ff. 6 years harvest + 7th idle
2. Detailed " Lev 25:1-7 Rest of land unto Jehovah
What fields produce in that year with out cultivating eaten that year.
3. Relation to poor - Deut 15:1-11
Creditors were to release loans. Called years of release.
Maybe release & maybe only suspension. Jews - release.
4. At feast of Tab during Jubilee Year law was read in public assembly. Deut 31.

Year of Jubilee (after 7 sabbatic years) Lev 25:8, 10. 50th year not 49th

1. Proclaimed by trumpet - Lev 25:9.
2. Cessation from agricultural work Lev 25:11ff.
3. All bondage ceased. Lev 25:39.
4. " property returned without compensation to family to whom belonged Lev 25:23 ff

Import -

1. Unto The Lord Lev 25:2.
2. Release - All servants of God + thus free.
3. Poor blessed Deut 15:4. No poor in theocracy.

THE PASSOVER, Exodus 12

cf 1 Pet 1:19

Intro. Clearly a type bec of 1 Cor 5:7. Passover may be classified both as an institution and an event. Class it here as a event. Background well-known. Israel in Egypt and oppressed. No human hope of escape. Had gone into Egypt bec of expediency--prospect of satisfying temporal and physical needs. Prospered until king arose who knew not Joseph, Ex 1:8. Attempted to prevent their further increase. Burdened them, but they grew, 1:12. Decreed to kill all male children. Moses spared. Requested deliverance and answers of Pharaoh illustrate compromises of Satan with Xn. (1) No, I will not let you go, 5:2; (2) Worship your God but stay in the land (world), 8:25; (3) Admits there must be some separation but not that much, 8:25; (4) He proposed that their official relation with the world be broken but the sentimental attachments remain, 10:10-11; (5) He proposed they leave the world but keep their property interests in it; 10:24. God sent plagues, each of which was accompanied with demand to let people go. Promise was made by Pharaoh but broken. Finally death of the firstborn and Passover.

I. Reason for the Passover.

Use the above. A. Deliverance demanded by the condition of the Israelites.

B. Deliverance denied by the compromises of Pharaoh.

C. Doom declared by the command of Jehovah (on all the firstborn incld Israel's).

This very judgment was the means of deliverance bec God provided the way to escape. Escape thru judgment not from it. v 12.

II. The Ritual of the Passover.

A. The Standard for the Lamb.

1. Spotless. Without blemish as X sinless. 1 Pet 2:22, 2 Cor 5:21. 1 Jn 3:5.

2. Proved. Kept till 14th day? Testing time to prove it spotless. vs 6. Thru X's whole life He was tested and proved. Jn 19:6. Cf Dennett and others who the diff bet 10 and 14 is 4 and X's earthly ministry 2 full years and parts of 2 others or 4. Fancy.

B. The Slaying of the Lamb.

1. Time of death, 6. Lit between the evenings. Samaritans thot it meant actual going down of sun, 6-7 pm, but acc to Josephus and Talmud it meant the interval bet sun's beginning to go down and actual disappearance. Thus it would begin at 3 pm.

2. Manner of death, 6. Whole congregation, i.e. every sinner had a hand in death of X. 2 units thruout this story--family, vs 2 and congregation. Shall kill it, not them the hundreds of lambs slain. God looking to One Lamb.

3. Use of the Death, 7. Life of spotless lamb doesn't save; death doesn't avail in itself, but death has to be used by sprinkling blood. A crucified saviour no avail unless your Saviour. Note vs 3, a lamb; vs 4, the; vs 5 your lamb. On door posts, not under foot bec Heb 10:29.

C. The Supper of the Lamb.

1. Time of eating. That night. Many interpretations. Some say it prefigures X's being taken down from cross immediately. CHM that communion must be vividly and closely associated with the sacrifice so don't wait till morning. Talbot along same lines--that all associated with X's death is precious and not to be discarded or postponed.

2. ~~Manner of eating~~ Parts eaten.
Flesh, all of Him and esp His life in view. His head--thots; legs--His life and walk on earth; purtenance--pluck or heart, liver, inward parts--His love, tenderness, humility etc.
3. Manner of eating.
Don't know why roasted and not boiled or raw. Van Ryn suggests bec speaks of life sufferings and death of X which was severest kind. Roasting is hottest. Unleavened bread and herbs. Bitter herbs remind us of bitter cup He drank. Offence of the cross. Not the joy of Xn life etc. Jn 16:33.
Unleavened bread taken to mean we must be clean to partake of Lord's Supper
CHM. True ~~that~~ feast of unleavened bread associated with this and speaks of putting away sin but Divine reason for this seems to be in Deut 16:3--the haste of the departure from Egypt--bread didn't have time to leaven. Our being snatched from the fire and rescued from corruption may be the symbol, and the thing which did it was bitter herbs.
Eat in haste with loins girded and shoes on and staff in hand. Eph 6:14; 1 Pet 1:13. Shoes on bec home no longer in Egypt but pilgrimage ahead.
4. Persons who eat, 43-49. Circumcised ones only--those in covenant. Saved.

III. The Results of the Passover

- A. A Promise which gave assurance. vs 13. God promised to pass over bec blood which He saw was a token of the death and it had been applied. Note that assurance based on Word of God plus death of X. Work of X for us and not in us gives real assurance. True resultant life is another way but too many are looking to that and not to X's finished work.
- B. A Deliverance which brought problems. Delivered from Egypt but trouble on pilgrim way. Rom 8:36. 3000000 people involved.
- C. A Judgment upon Egypt, vs 27. World, Satan judged at Cross tho not executed yet.
- D. A New Beginning, 1,2. 2 Cor 5:17. Life only beings when X accepted.

References to feast of Passover.

Ex 12; 13:3,10; 23:14,17,18; 34:8-23; Lev 23:5-8; Numb 9; 28; Deut 16;
2 Chron 8:13; 30:13-15; Matt 26:2, 17; Mk 14:1,2,12; 15:6; Lk 22:1; 23:17;
Jn 18:39; Josh 5:11; Numb 29:31; 1 Kg 12:32-33; 2 Kg 23:21; 1 Chron 23:31.

TITHE

In the O.T.

I. The Purpose of the Tithe

- A. Make offering to Lord, Deut 14:24
- B. Provide income for the priesthood, Neh 10:34, Deut 14:28; 26:12,13; Numb 18:21,24
- C. Provide for triennial feast for Levites, strangers, fatherless, widows, Deut 14:28; 26:12,13; Amos 5:11; 4:4.
- D. Provide for political or governmental expenditures, 1 Sam 8:15,17.

II. The People who Tithed

- A. Before the law
 1. Abraham, Gen 14:20
 2. Jacob, Gen 28:22
- B. During the law
 1. People
 2. Priests, Neh 10:38

III. The Penalties attached to Tithing

- A. Broken fellowship and judgment, Mal 3:8
- B. Monetary penalty for robbing God.
- C. Points out sin if done as routine, Matt. 23:23

IV. The Procedure of the Tithe

- A. 1/10 of everything, Lev 27:30-33; Deut 14:22,23; 2Chron 31:5-6; Lev 27
- B. " of land, Deut 14:23; Neh 10:37; Matt 23:23
- C. " of herd, 2 Chron 31:6
- D. " of seed, corn, wine, oil, flocks, Deut 14:24
- E. " of spoils of war, 1 Sam 8:15,17; 1 Macc. 10:31; 11:35
- F. Money could be substituted if too far from Jerusalem, Lev 27:30-31.
- G. To Levites, Numb 18:21-32; Heb 7:5
- H. At Jerusalem, Deut 12:5-18; Amos 4:4

V. The Precepts of Tithing

- A. 1st tithe--tenth of all given to Levites
- B. 2nd tithe--tenth of remaining 9/10.
- C. 3rd tithe--every third year for feast for Levite, stranger, fatherless, widows.
- D. Rabbis said that 7th year only 1st tithe because land was not cultivated.

In the NT

- A. Gospels. Matt 23:23; Lk 11:42; 19:12
- B. Epistles, Heb 7:2,4,5,6,8,9. (1/10 also used Rev 11:13; 21:20; Jnl:40)
- C. Principles of grace giving, 2 Cor 8-9.

In Ch History

- A. NT giving from analogy of tithing refuted by Origen, Epiphanius 2-4 c. Said Xns should
- B. 585 Council of Macon made it law to help poor by tithe. /exceed tithe.
- C. 785 Pope Adrian required payment by Anglo-Saxon church
- D. 950 Pope made it punishable to refuse to give tithe.
- E. 1836 tithe fixed on average 7 year wage scale.

D. Passover: (1 Cor. 5:7; Exodus 12).

Introduction: A memorial and so both an **event** and an **institution**. Israel went to Egypt to be satisfied in temporal needs. Put into bondage. Increase of Israelites tried to be restricted. Pharaoh propositions Moses on whether Israel should be allowed to leave. (Ex. 5:2; 8:25; 8:28; 10:10,24.)

1. Reason for Passover:

- a. Because God demanded deliverance from Egypt.
- b. Pharaoh denied deliverance.
- c. God pronounced judgment on all firstborn (this is the means of deliverance) (1 Cor. 10:13) deliverance in judgment.

2. Ritual of the Passover:

a. Standard for the lamb:

- 1) Ex. 12:5 - spotless (2 Cor. 5:21; 1 Pet. 2:22; 1 Cor. 5:7).
- 2) Had to be proved spotless by time trial from 10th to 14th day. Ex. 12:6; Luke 11:53,54. John 19:6.

b. Slaying of the lamb:

- 1) Time of death - evening of the 14th day - between noon and 6-7 in eve, (Talmud) or c. 3 p.m. - about time of Christ's death.
- 2) Manner of death - every person in Israel had a hand in the death. 12:6, looks forward to united action in Christ's death.
- 3) Use of the death - life of Lamb and death of lamb were both necessary, but application of the lamb's blood is what avails. Not **what** is known, but **who** is applied.

Believer - a lamb. 12:3
 the lamb. 12:4 Heb. 10:29 - unbeliever.
 your lamb. 12:5

c. Supper of the Lamb:

- 1) Time - that night - Communion must be closely connected with the sacrifice. Immediately. 12:6,10.
- 2) Parts that were eaten - ALL of it. 12:8-10. (Feed on every aspect of Christ.)
- 3) Manner of the eating:
 - a) Roasted: - no boiled and not raw.
 - put thru fire - life of suffering of Christ, as well as death suffering.

b) With unleavened bread:

Christian to be clean of sin when he feasts. 1 Cor. 11:31,2.

Deut. 16:3 - to remind Israelites of the **SPEED** with which they were redeemed - **HASTE** - rescued before bread would have had time to leaven.

TYPE: We are snatched from the fire of destr. in haste.

- 6
- c) With bitter herbs - the bitter cup which Christ had to drink on our behalf - the offence of the cross. Gal. 6:14; John 16:33.
 - d) Eat in haste - staff in hand, loins girded, shoes on.

TYPE: - the Christian life is a pilgrimage, and for the pilgrim there is a journey in which they partake. 1 P. 1:13; Eph. 6:14.

4) Participants of Feast: 12:43-49.

3. Results that Issue from the Passover:

- a. Promise which gives assurance: 12:13.

Blood had to be applied to gain this assurance. Assurance on basis of death and application of blood and on God's promise.

- b. Deliverance which brought with it problems.

Delivered from Egypt unto a Pilgrim way.

- c. Judgment upon Egypt: 12:27.

Ullus. of judgment of world and the prince of the world at the cross. Col. 2:15; Jn. 12:31,48; 15:9,11.

- d. New Beginning: 12:2 - Dating of Israel's calendar to show a remembrance of Passover. 2 Cor. 5:17. Dating of Christian's life from conversion.

- e. One sacrifice-- Christ-- many memorials - Lord's supper.

E. Unleavened Bread: Lev. 23:6-8.

- 1. Lasted 7 days and was immediately after Passover.
- 2. Only those born in Israel or redeemed by redemption money were allowed to partake. Exclusiveness.
- 3. Leaven - none to be eaten or seen.

F. Feast of First Fruits: Lev. 23:9-14.

- 1. Took place on the "morrow after Sabbath" - Sunday.
- 2. No one else to have a portion of the Harvest until God has his. PUT GOD FIRST.
- 3. With the Sheaf was a BURNT offering and MEAL offering. NO SIN OFFERING. It was a time of joy.

G. Feast of Weeks or Pentecost: 23:15-22.

- 1. Day after 7 full weeks - 50 days after First Fruits. Day of Pentecost in Acts 2 was on Sunday.
- 2. Two loaves baked with leaven and fine flour. What would Israelite see? At least saw this is different from meal offering.
- 3. Time of Joy with the harvest almost all in.
- 4. With 2 loaves, Burtn, Sin and Peace Offerings were offered. WORSHIP.

H. Feast of Trumpets: Lev. 23:23-25.

- 1. Calling together for Day of Atonement of all Israel.
- 2. Nu. 10:2 - two silver trumpets made of the redemption money. Israelite likely did not see any eschatology here.

I. Feast of Atonement: Lev. 23:26-32. Lev. 16.

1. High Priest had to be clean and separate from ceremonial defilement (sprinkled 2 times with Red Heifer ashes, extra-Biblical.)
2. High Priest lays aside garments of beauty and takes white linen garments to minister. HUMILITY and PURITY.
3. Killed Bullock to make atonement for self and his house (other priests).
4. Censer of coals off Burnt Altar and in left hand a handful of incense and went into Holy of Holies. Sprinkled incense on coals and incense arises and fills place. This saves him from death. (Lev. 16).
5. Then returns for Blood of Bullock he had killed and sprinkles blood 7 times before Ark.
6. Then High Priest kills ONE of the goats; then sprinkles blood 7 times before the Ark. He moves out to Holy place and purifies it. Moves out to Burnt Altar and purifies it.
7. Other goat brought. High Priest confesses sins of the people over head of live goat. Live goat then expelled into the wilderness. Death for expiation. Live goat for sins being taken away and remembered no more.
8. Puts off linen garments in Holy Place and puts on Priestly robes. Then offers Burnt Offerings for self and people.
9. Bodies of Sin offerings (goat and bullock) burned outside the camp.
10. High Priest returns to Holy of Holies for censer.

This feast is the High Point. Trumpets lead up to it. This is the issue. Then Tabernacles follows and this is enjoyable.

J. Feast of Tabernacles: Lev. 23:33-44.

1. Occurs 5 days after Atonement and lasts 7 days.
2. Palm branches brought and booths made. Week long vacation and rejoicing.

VIII. The Priesthood:

A. Matter of Priest's Qualifications: Lev. 21 and 22.

(Exaltation requires special qualifications).

1. Outward Relationships - Outward holiness:
 - a. Careful about relation to dead: 21:1-4, 11,12.
What other could do the priest could not do.
 - b. Special relationships about a wife: 21:7,13,14.
Virgin of the group.
 - c. Concerning his children. 21:9.
Special punishment for the priest's children.
2. Inward Relationships - inward holiness.
 - a. He would have seen that a little defect disqualified him.
 - b. He had to be constantly ready.

FEASTS OF JEHOVAH

Passover already dealt with. 14th day of First month
 Unleavened bread. Followed Passover. 15th day for 7 days
 Firstfruits. First day always, Lev 23:11. 3 days after Passover.
 Pentecost. 50 days after firstfruits.

Interval during which Israel was to glean in the harvest field, Lev 23:22.
 Trumpets. Gathering tog to worship Jehhovah. In 7th month.
 Day of Atonement. 7th month.
 Tabernacles. For 7 days also in 7th month

Feast of Unleavened Bread. Lev 23:5-8; Ex 12:14-20. 1 Cor 5:6-8.

1. The Meaning of Leaven. In NT Mt 13:33; 16:6,11,12; Mk 8:15; Lk 12:1; 13:21; 1 Cor 5:6-9; Gal 5:9. Rest are OT references. Everywhere evil except possibly parable of woman. There it is evil doctrine not persons. So the type pictures removal of evil.
2. The Time of the Feast. Immediately after Passover and for 7 days. This and Tabernacles only for 7 days. Complete cycle. Significant that it is after Passover. Putting away evil after red not before. Can only be thus. Calvary must precede a holy walk and a holy walk should follow Calvary. No interval of time between.
3. The Participants in the Feast. Ex 12:45 only those born in land or bought with money. We are bought with a price and born into family. We have a double title to right to eat. No stranger could eat. Also had to be circumcised, v 48 and all Xns are, Col 2. Actually Xns are unleavened, 1 Cor 5:7, in X yet are to purge out leaven. Shows that Xn's sin nature not eradicated; otherwise wouldn't need both statements.
4. The Principles of the Feast. No unleavened bread eaten; no leaven to be seen or anywhere in the house. (Good thing God didn't say in the person). Walking with God after red means separation from sin. Leaven would have broken communion but wouldn't have meant death; blood on door guaranteed safety; no leaven in house guaranteed enjoyment of the feast.

Feast of Firstfruits. Lev 23:9-14. 1 Cor 15:20.

1. The Time. Morrow after Sabbath. Res clearly on first day of week. Acc to Script. includes this time element, 1 Cor 15.
2. The Meaning. No doubt bec of 1 Cor 15:20.
3. The Restriction. No Israelite was to eat until Lord had His portion. All their blessings depended on firstfruits offering first. So our depend on res X.
4. The Offering. Meal offering, not a sin offering, bec that's settled and in res we see the glories of His person. Burnt offering also offered speaking of His Person but not His work.
5. The Pledge. More to follow, 1 Cor 15:20ff.

P.S. Read Van Ryn p. 67.

Feast of Pentecost. Feast of Weeks. Lev 23:15-21. Acts 2. Deut. 16

1. The Time. 50 days after firstfruits. 7 Sabbaths had to pass. Called feast of weeks for that reason--7 full weeks had to elapse. Type fulfilled on the very day.
2. The Offering. One offering with 2 loaves baked with leaven. ~~Marked the close of harvest~~ as firstfruits marked the beginning. One body seen in the one offering or perhaps in the ~~xxx~~ either loaf. Perhaps one loaf stands for the Jews and one for the Gentiles. If so then the loaf shows no color, class distinctions. Loaves of fine flour baked with leaven. Fine flour prob of bel's new nature refined by trial and the leaven of old nature.
3. The Accompaniments. Burn~~ing~~-offering, sin-offering, peace offering. Bec ch based on Person and work of X and He made peace Eph 2.

Feast of Trumpets. Lev 23:23-25. Isa 27:13.

Point was that this feast was one of preparation for day of Atonement and calling together for that occasion. Fulfillment will be in the regathering of Israel of Mt 24:31. Explain signs today and their relation. Blowing of trumpets was ancient ordinance in Is. Numb 10:2--2 silver trumpets made of the atonement money blown for calling assemblies. Prob speaks of His voice and commandments based on His redemptive work. Similiarity ~~in~~ Mt 24:31 and 1 Cor 15:52 but only of calling together.

Feast of Atonement. Lev 23:26-32; 16:1-34.

1. A time of affliction. Lev 23:26,27,32; Lev 16:29,31. Day of confession of sins and repentance. At 2nd coming this confession will be national and effective. Zech 12:10-11; 13:6.
2. A time of humiliation for the High Priest. For 7 days prior to feast High Priest had to deparate self from family and home and on day had to divest self of robes of beauty and put on simple linen robe. X's humiliation and kenosis.
3. A time of atonement. High Priest acted for all people. Went alone as X did. 2 goats from congregation, i.e. public treasury. One slain and blood sprinkled on mercy seat; other led out into the wilderness and over both hands laid and sins confessed. X dying for sins and bearing them away to remember them no more.

Feast of Taberncales. Lev 23:33-43.

5 days after atonement for 7 days. Type of M. Outgrowth of one-day aat of atonement. At end of harvest. Deut 16:13 sawy harvest of corn and wine--season of joy. Isa 60:1. Time of great rejoicing. Palm branches of which booths made speak of victory and willdows remind of suffering and tears. Perhaps here 7 speaks of full cycle, perfect cycle.

III
IV.

The System of Uncleaness and Purification:

Introduction:

1. Uncleaness means "disqualified" - cleanness, "qualified".

It is not to be equated with forbidden, dirtiness or unholiness, but with the service and worship of God.

2. Reasons why God gave all these laws for cleanness and uncleaness:

- a. The symbol idea that they might look to a God who is holy. Perhaps these may be classed under the category of symbols which lead a man to Christ.
- b. To keep Israel distinct from the other nations which covers many other reasons - that they may realize their relationship to God. "You only have I . . ." Foreknowledge and in a relationship.

Individual was conscious of the corporate relationship entered into by God with Israel. These laws made him conscious of his peculiar and particular relationship to God.

Suppose a Jew were invited by his Gentile neighbor to have a ham dinner with him. The very fact that he could not go would be a reminder of his relationship to God.

- c. Dietary reasons:

Many animals were diseased. It was just the part of wisdom not to eat.

- A. Uncleaness and the matter of childbirth: Leviticus 12:2,4.

It is a part of the O. T. teaching - it does degrade the position of women - because a girl is born, she is unclean longer.

The offering here is a Burnt and a Sin Offering. Surely the Sin Offering must have made her realize that there was something of sin in herself. Something related to a sinful race. Some Israelite mothers would have recognized that the child needed an offering because of the inherent sin.

- B. Classes of Clean and Unclean Beasts: Lev. 11.

1. First Class: v. 3. - The quadrupeds which chewed the cud and parted the hoof were clean.
2. Second Class: v. 9. Things in the water: fins and scales, clean.
3. Third Class: vv 13-19. All these are forbidden. Things not listed are acceptable.
4. Fourth Class: vv 20-23. Insects and reptiles. Winged creeping things - abomination. All winged, creeping, four-footed, legs above their feet, leeping were acceptable.

5. Miscellaneous: vv. 29,30. Eight kings. The clean may become unclean (v. 34) by the vessel in which they are cooked.

V. ^C Concerning Touching Dead Bodies: Numbers 19:14; Leviticus 11:39.

A. Special Offering: - Red Heifer:

It was the way of cleansing from defilement from the dead.

1. Qualifications for the Offering:

- a. Red, no other color hair. Quite a rare animal to qualify.
- b. Spotless, no harness mark or whip. Numbers 19:2.
- c. No yoke could ever come upon the animal.
The average Israelite could have seen that God was particular in wanting such a perfect animal.

2. The Manner of the Offering:

- a. Given to the priest, taken outside the camp, slain before him.
- b. Priest, with his finger, sprinkled her blood 7 times toward the tent of meeting.
- c. One shall burn the heifer, skin, flesh, blood, dung.
- d. Priest takes cedar-wood, hyssop and scarlet and casts it into the midst of the burning.
- e. Priest washes his clothes, bathes, goes out to camp - unclean until even.
- f. One burning her washes clothes, bathes, and is unclean until even.
- g. Third, clean party gathers up ashes, places them without the camp in a clean place. They are for a water of impurity, it is a sin offering.

3. Their actual use is for those who have touched the dead.

4. The Purification of the Defiled Person: v. 12ff.

- a. Must perform rite on the 3rd and 7th day he will be clean.
- b. If he does not purify himself he "defileth the tabernacle".
- c. He is then cut off from Israel. God is trying to teach the Israelite that death was not of Him. This is more of a wilderness ordinance than in the land.
- d. The unclean is sprinkled with water and ashes mixed from the Red Heifer. This is done on the 3rd and 7th days, and on the 7th day he is clean.
- e. If he does not do this he is cut off from Israel.

VI. ^D Uncleaness of Leprosy: Leviticus 13.

A. First actual instances:

- 1. Moses, Exodus 4:6; Miriam, Numbers 12:10.
- 2. Of these two cases, with what would Moses have associated this?
 - a. Authority, power, perhaps judgment, curse.
 - b. The Bible does not teach that leprosy represents sin.

B. The first recorded occurrence of the disease would have brought the idea of judgment, etc. Yet the Bible does not say it is a type of sin.

C. It takes a number of forms:

1. Rising of the skin.
2. Scab.
3. Bright spot, shining.
4. Raw, red flesh.
5. Scar, swelling of a boil.
6. Universal whiteness which may or may not have been leprosy. It itself it cannot be determined.
7. Scalp and hair. The Rabbis elaborated other symptoms.
8. The consequences of one when discovered:
 - a. If unclean he was excluded from the group. If in towns, he had to live outside.
 - b. Clothes had to be rent.
 - c. Cover upper lip.
 - d. Cry, "Unclean!" Numbers 5:2; Deut. 24:8.
 - e. Sometimes separate facilities were provided.
 - f. Infraction: 40 stripes.
 - g. Regarded as contagious, but Medical Science does not know how it is transmitted. Not many cases mentioned. Naaman was not separated, possibly because of who he was. Those cases in the NT were separated.

D. Cure: Miracle only.

E. Cleansing ceremony:

1. Two living, clean birds, scarlet and hyssop, cedar-wood.
2. Kill one bird in vessel over running water.
3. Priest takes living bird, cedar-wood, scarlet and hyssop and dips them into the blood of the dead bird.
4. Sprinkles 7 times the one to be cleansed, then lets the living bird free.
5. The ex-leper shaves all his hair, bathes and washed his clothes.
6. He comes into the camp, dwells outside his tent for 7 days.
7. Shaves again, all hair including eyebrows, bathes, washes clothes and is clean.
8. He goes to the Tabernacle or Temple to offer a Sin and Trespass Offering.

When a man brought a Sin and a Trespass Offering, he must have thought there was a connection between leprosy and sin.

Some think Job had leprosy when he had all the boils. Leprosy is a disease of the blood, ~~not~~ of the skin. That is why it breaks out anywhere. ^{not} Thus it can take so many forms. ^{means} Skin is both types. ^{Bacilli} in blood only during fever.

F. Summary of what it meant to the Israelite:

1. He knew it meant ceremonial defilement.
2. Exclusion from the group.
3. It was the judgment of God that brought it.
4. He, because of the Sin and Trespass Offerings, may have related it to sin, through the theocracy or directly. Cf. 2 Kings 5:27. It was a living death.

- 4
- G. If leprosy is an illustration of sin, death or separation, why is it such a good one?
1. Because it is so loathsome.
 2. Often has small beginning. It can be dormant or arrested but not cured. It begins small but progresses.
 3. As the disease progresses the victim progressively, literally dies. He becomes insensitive to touch and smell.
 4. Leprosy, at least Biblically, was incurable by human means, and had to be done by a miracle.
 5. Excludes, shuts one off from religious life as sin shuts one from God.

¹⁰
VII. The Feasts: - Festal Year of Israel:

A. Sabbath: Significance:

1. Day of Rest from Labor - proved by regulations:
 - a. No servile work - Ex. 34:21.
 - b. No gathering of wood - Num. 15:32.
 - c. No preparing of food. Ex. 16:23; 35:3.
 - d. To stay in the camp. Ex. 16:19.
 - e. Punishment for violation - death by stoning. Nu. 15:36.
2. Day of Worship:
 - a. Morning and Evening Sacrifices were doubled. Nu. 28:9.
 - b. Shewbread renewed on Sabbath Day. Lev. 24:8.
 - c. Some Sabbaths were called "Holy Convocations" - Nu. 28:26.

B. Sabbatical Year:

1. Command concerning it. Ex. 23:10f; detailed regulations in Lev. 25. This is a Sabbath unto the Lord.
2. Relation of Sabbatical year to the poor. Deut. 15.
 - a. Release of debt upon the poor. (cancellation)
 - b. Release for the slave every seven years.
3. During Sabbatical, at the Feast of Tabernacles, the Law was to be read. Deut. 31.

C. Year of Jubilee: (occurred after 7 Sabbatical years. Lev. 25:8,10.)

1. Ushered in with sound of trumpet. Lev. 25:9.
2. Means the cessation of agricultural work. 25:11.
3. Cessation of ALL bondage. Lev. 25:39.
4. Property returned to whom it belongs. Lev. 25:23ff.
5. Import of Sabbatical year and Jubilee:
 - a. Sanctified unto the Lord - Lev. 25:12.
 - b. Times of release; taught freedom and equality before God.
 - c. These were designed that the poor might be blessed.

TYPICAL INSTITUTIONS

The Levitical Offerings

Introductory note on the rites of the book of Lev. They have a 3-fold signif

1. Designed of God as means of grace to mediate fellowship with himself, i.e. personal salvation to all those of the commonwealth who accepted his revelation by faith.
2. Entended to be types (predictive symbols) of the final redemptive act of God in X. Note that significance of the ffirst made possible bec of the value of the 2nd. Mosaic rituals and institutions are spoken in NT of as:
 - a. Shadow of things to come, Heb 10:1; Col 2:16-7.
 - b. Figure for time then present, Heb 9:9.
 - c. Copy or pattern of him that was to come, Rom 5:14. (tho this not affirmed of the Levitical procedure.
 - d. Patterns Heb 9:24. Actually opposite of use of Eng word antitype.
 - e. Pattern Heb 9:23.
3. Practical use. Made known the absolute necessity for an entirely divine, yet entirely human act of redemption, forthe insufficiency of the system was manifest by its very continuance. Heb 10:3-4,11; 9:23-28.

The kinds of offerings.

Order of Lev 1-7 is burnt, meal, peace (thank), sin, brespas.

Why were there several kinds of offerings? Bec of the necessity of expressing several ideas which they symbolized.

1. Idea of expiation of sin. Atonement. Esp seen in sin and prespas. In all of them but here esp. *Expiatory*
2. Idea of holiness and sanctification and dedication to Jehovah. Burnt. *Dedicatory*
3. Idea of communion and participation in life and peace of God by the offerer, meal, peace. *Eucharistic* *Book 17*

Would have been impossible to express all of these ideas in one offering. Burnt had to be completely consumed and therefore nothing would have been left to express any other idea.

Order is from God's viewpoint, person of His Son in view Before His work. Person makes the work possible and efficacious. Some believe that order is bec of the greater antiquity of burnt offerings, peace, meal, Gen 22, Ex 24:5. Perhaps so, but also God imputed to them a typical significance. We would expect offerings dealing with sin to be first. *171 p 7*

The Burnt Offering . Lev 1:1-17; 6:8-13.

Word means ascent. Gen 40:26.

Holocaust = sacrificial offering of the whole of which is consumed by fire.

I The Procedures

A. Ceremonies

B. Variety of animals . All clean.

C. Universality 1:2

D. Voluntary character .

E. Identification . - See elsewhere The Temple 115

F. Death.

G. Blood.

H. Flaying & cutting & washing.

I. Burning.

II The Portions

A. God's. All burned. Delights of Father. - Perms

B. Priests 7:8 skin

C. Offerers. None! ^{everything as delights in X.} Real praise bec. connected with X. Not being occupied with parts of self. Dent 33:10. Under III B. 2.

~~D. Animals' Death.~~

III The Pictures - Portraits

A. of Calvary.

1. Death.

Perfect, voluntary, blood. Eph 5:2.
Atonement.

Fire - out now. Finished

Ashes - God's acceptance. It is enough.

2. Dedication

Lev 40. Heb 10. Mt 3:17; 17:5 Jn 8:29.

16.9.13 life of no regrets
Jn 10:17. - end of life

B. of Christian

1. His dedication: Voluntary. At dawn of Tab. To God. Everything no matter what be ability or inability.

2. His delight. Worship. Above.

The Meal Offering

Lev 24:9, 10

Meat, meal.

I The Materials of The Offering.

Could be either

1. Uncooked fine flour 2:1
2. Cakes baked in oven, 4 pan, 5 skillet, 7
3. Fresh corn, parched, 14.

A. Fine flour. 2:1 ^{first- required for leavened parts} ^{Basic ingredient.} Flawless character. apart fr. sin. Fine - no unevenness. no contradiction of character. of P., Peter, self. Andrew. We're to be like Him.

B. Oil (olive). 2:1 Oil poured on it, 1, 4. Mt 3:16, Acts 10:34. Lk 4:1, 29. Messiah = Anointed one. HS on X. Oil mingled with it, 4. Mt 1:18-23. Lk 1:35. Incarnation.

C. Frankincense. Resinous gum, obtained by a certain tree of the limestone desert of Arabia, Somaliland, Syria. Beauty & fragrance, of onion. In 11:41; 12:27, Lk 4:16. Children, feeding multitudes, woman in adultery, Q. K. In 13:24, Gal 6:1, Eph 4:32.

D. No leaven salt. v13. Preservative. Abiding communion. Mk 9:49. Mk 13:18. Col 4:6; 3:15 of Jude 15. ^{Mt 5:13} Preserving power of active righteousness.

E. No leaven. v11 As salt preserves, leaven putrefies. Leaven is a piece of dough in state of putrefaction; atoms of which are in continual motion. Type of evil in its penetrating & persuading power. 1Co 5:7, 8 Gal 5:9 Mt 13:33. No sin in X. 1 Jn 2:1 (aor).

F. No honey. v11 Not sweetness which sours - used in preparation of vinegar. Prov 25:27. Giving up of nat'l relations. Mk 3:31-5.

II The Making of the Offering. 4-7.

A. Baked in oven. pan, frying pan. Suffering. Sympathetic Mt 16, 17. Righteousness; ^{1 Pet 2:24} ^{Phil 1:29} ^{Some Anticipation} Lk 22:19-44.

Suffering in death not in view bec. of nature of offering.

B. Presented to Priest, 2 ~~who ministers with oil the burnt~~

STANDARD B & P "NOTEAR"

STANDARD B & P "NOTEAR"

C. Offered usually with a bloody offering. & drink offering (libation)
Lev 23:18. Exo 7:17. Num 24:7-15; 29. Jud 13:19.
Num 15:1-13. Ex 29:38-40.

D. Priest ate a portion. Only partly burned. God had part (thankful)
& priest evidently a large part. If ten with the you'd know it.

III. The Meaning of the Offering.

Person of X. Need emphasis there. However, if usually offered
with bloody offering then means can't separate Person & Work.
Sufferings. Finer. Incense may show perfect submission
to God. & well-pleasing obedience.

IV. The Meaning of the Offering (to us).

A. Sustenance - Priests eating.

B. Spirit-filled - oil

C. Separation - Flour

D. Security - salt

E. Submission - Incense.

F. Sacrifice - Burnt-off looks to offering of self;
meat to off. of fruit of such a life. Offering
the life as X did. Bee of Thankful heart
- word means tribute, present, gift. 2Kg 17:34.

The Peace-offering

Lev 3; B:11-34, Psalms, Exh 2

I The Means for making a Peace offering.

A. of the kind - male or female of, 1

B. " " flock - " " " lamb - 6, 7, 12
goat

M - independent one
F - Subject one.

M in burnt

Variety so all could offer (couldn't have doves bec needed enough to eat)
but all had to be unblemished.

II The Motives for making a Peace-offering.

A. Thank or praise offering 7:11-15. (Unleavened & leavened bread brot with it)

B. Vow offering. 7:16-18.

More of man connected with it. Expression of gratitude for blessing but partly
conferred in consideration of vow made by the offerer.

Magnificence of God. Expression of gratitude for God's grace.

C. Free will offering. 16:18. NOT esp. offered bec of blessing but more idea
of supplicating God. NOT for blessing rec'd but desired.
cf 2 Sam 24:25 esp. cf Jud. 20:26; 21:4, 1 Sam 13:9.

III The Method of making The Peace-offering.

A. Animal brot to door to right of altar by offerer.

B. Hand laid on.

Identification. Substitution. Peace always based on
This.

C. Offerer kills it.

D. Priest catches & sprinkles blood on altar. Up to here = burnt. ↑
More we abide in light, greater sensitivity to darkness & value of blood.

E. Animal opened.

F. Fat inside abdominal cavity, kidneys, caul on liver, fat tail in case of
lamb (upto 15 lbs) placed on external burnt offering & burned.

G. Portions of animal divided.

1. Breast to priest 7:31. (wave offering) — acts of presentation "before Jehovah"
2. Rt shoulder to officiating priest. 7:32, 3. (heave-offering).
3. Rest to offerer. Given back to him by hand.

H. Offerer's portions taken & eaten by self & his people.

On same day if Thank off. 7:13; next day for vow & free will, 7:16.

Might invite household or Levites to share. Rest 12:5-12.

Only those ceremonially pure could eat Lev 7:19-21. & food
had to be kept ceremonially clean, 7:19.

IV The Meaning of The Peace-offering.

Word means - "a slaughtered sacrifice portraying a state of concord." ^{happiness}
 Almost always plural, not indicating plurality of offerings but fulness of
 meaning. שָׁלוֹם - state of peace, felicity, joy. Hebrew concept of
 peace is not tranquility of mind or absence of hostility - both as ours.
 But includes that + prosperity, joy, welfare, happiness. Shalom.
 LXX Θυσία συντηρίου - sacrifice to acknowledge (not obtain) sel.

Typical of X on peace. Eph 2:14.

Better cov., better priest, better offering today. Slaying speaks of
 atonement but distinctiveness of offering looks to fruit of redemption
 rather than act.

1. Judicial peace with God Rom 5:1.
 2. Practical " of God Phil 4:7
 3. Fruit of Spirit - outworking of peace among others. Gal 5:22.
- All true bce of fellowship.

- #### V The Meaning of The Peace-offering
- Communion comes as we keep close to sacrifice.
- A. True ^{communion} peace based on atonement. (both of preceding offering + this one).
 - B. " " comes after dedication to God. After burnt-off. Note They were linked together.
 - C. " " gives best part to Jehovah. Portions particularly sweet to
 God. Best to God.
 - D. True peace shows what God gives. Priest got special portions. Breast-love.
 Shoulder-strength. Man got rest + he could eat + friends
 think that it means to him to have someone to eat with.
 - E. This is centered in X & for clean only. Read into true Sain.

"It is just as dangerous to be occupied with my good self as with my bad self." "All real exercises
 & phases of feeling that are not linked with the work of the cross are simply delirium & deceive the
 soul." H.A. 46, 47.

The Sin Offering

Lev. 4, 5:1-13 ; 6:24-30.

I The Cause of the Sin Offering - Sin. Reason

A. Its Universality.

1. Anointed Priest 4:13-21³⁻¹². Pri. vic. resp. 16:12:48. Gravity of sin often depends on position of him who sins (Ques). Young bullock.
2. Whole Congregation 4:13-21. Young bullock. Same as when priest sinned. of resp. of leadership. Need prop. All guilty - not just those who specifically sinned. of resp. of Xⁿ in a Xⁿ nation. Dan 9. Also 2 Chron 29:21-24. #
3. Ruler 4:22-26. He - goat. Less offering yet just as guilty. Degree of sin. Ruler accountable to King of Kings. In this case blood not taken into sanctuary, nor carcass outside camp. Eaten by priests.
4. Individual 4:27-5:14. ^{Female} Kid. Ed sees all the grav. inc. resp. Lev 2:2. Not so likely to know way of land. Same ceremony as sinning ruler. Goat Lev 4:27²⁷⁻²⁸, lamb 4:32. In case of gravity dove or pigeon 5:7, extreme gravity - small portion of fine flour 5:11.

B. Its Character.

1. Generally - Sins of ignorance of laws demands but that mild. sins committed blindly, rashly, impudently out of weakness of nature. In ignorance = lit. in error, by mistake. e.g. manslaughter. Num 35:11 Deut 4:42. Weakness of flesh incl. In of to sins comm. deliberately - "with a high hand" Num 15:24, 31. 1 Sam 3:14. Conscious acts of sins incl. in of to deliberate. Covered adultery in some cases. Lev 19:20 Psa 51:16, 17. Psa 19:12, 13. of(?) 1 Jn 3. Bel + unbel practice sins but attitudes diff. - 1 of ignorance + weakness; other of rebellion. Acts 3:17

2. Specifically.

- a. Matters of witness 5:1. Concealing knowledge
- b. " " separation 5:2, 3.
- c. " " self-control 5:4. Rash swearing. vs - Confession must be in the definite sins.

II The Ceremony of the Sin Offering. Ritual

= burnt + grace till disposal of carcass.

A. Burnt to door of tab.

B. Identification

- C. Offerer kills
- D. Priest takes blood to tab.
- E. Blood sprinkled in some cases before veil 7x. 4:6, 16. (for priest & whole cong.). Put on horns of altar of incense for same. 4:7, 18.
- In all cases except above, blood on horns of burnt off. altar. Remainder poured out at base of altar in each case. 4:7, 18, 25, 30, 34, 39.
- F. Inner parts as grace off. burned on altar. 4:35.
- G. Flesh & inwards. legs. dung. skin, carried to clean place outside camp & burned. 4:12, 21 when bullock. In other cases eaten by priests. 5:11-13. Burning; diff word fr. burnt off. Not essent but burning up signifying judgment & punishment. Flesh of off. of ruler or individual eaten by priests. Whom touched flesh holy, 6:27. Blood washed out bee too holy to be carried out of tab. Vessels broken or washed kept any holy flesh adhere & be desecrated then use in peculiar purposes. When priest ate indicated his relationship to offering & thus offerer & to god who showed he was satisfied by giving a portion back to priest. Relate to priest to offerer & to Jch.

H. Forgo

III The Character of the Sin Offering Results

- A. Expiatory. "It shall be forgiven him" 4:20, 30, 31; 5:10, 13
 Lev 26:28. Death of animal signified death for sin. Burning - judgment of god for sin. Presentation of blood = atonement. Eating by priests - debt paid, full deliverance
- B. Anticipatory. 2 Cor 5:21.

The Trespass Offering

5:14-6:7:7:1-7

Intro. Diff. bet. confusin bet sin & tres. bet AV. How tres off to tr. $\square \square \square \square$ in 5:6 & 5:7 it has trespass. Appears to make 5:1-13 apply to tres. off. $\square \square \square \square$ can be to tres. or tres off - neither is root meaning which is guilt. Meant fault, Gen 26:10, then trespass - that by which guilt is contracted Meant 5:7,8 - + then tres. off. sacrifice by which guilt expiated 1 Sam 6:3. In 5:6 & 7 in 1st sense + 5:15 - tres. off. Th. 5:6 shall offer for his guilt as $\square \square \square \square$ Keil. Fairman agree 5:1-13 refers to sin off.

~~The Reason for the trespass offering,~~ Diff. bet sin & tres. off.

1. Sin - sometimes for whole cong.
2. Bullocks
3. Blood on horns & into sanctuary
4. Expiation

Tres. only for individual
Never. Always a ram
except Lev 14:12 Num 6:12
Sprinkled against wall of altar
as burnt & face
Satisfaction for something violated

I Reason for Trespass Offering

A. Offences to God.

Holy things of Lord 5:15 - anything devoted or vowed to Lord. Anything appropriated to purposes of tabernacle. 1st fruits, tithes, poll tax. Ex 34:26. Deut 12:17, 15:19.

B. Offences to man.

Note v2 - sins ag. man viewed in relat. to Lord.

1. Denying a trust - lie to neighbor
2. Defrauding a partner - in fellowship
3. Disowning an evident wrong - lie in thing taken by violence & denying it.
4. Deceiving in trade - deceive neighbor
5. Detaining what is found & denying it v3

II Ritual of Trespass Offering.

1. Usually a ram. evaluated by priest 5:15, 18. 6:6, 14:21.
Trespass off for leper or Nazirite exception - a he-lamb & no evaluation Lev 14:10 Num 6:12
2. Killed by altar. Where all sacrifices slain. All bloody offerings there 1:5, 11. 3:2, 8, 13. 4:4, 15, 29, 33 6:25 Mt 10:14.
3. Blood sprinkled on altar 7:2
4. Fat etc burned on altar as in case of other bloody sacrifices 7:37.
5. Clerk eaten by priests.
Nothing said about intestines, dung etc. Waste burned outside camp as sin off.

III The Restitution in Connection with Tres. off.

A. Meaning. Priest made estimate of animal 5:15, 16 & offering added $\frac{1}{5}$ in money. Tres off was clearly in matter of offense or debt. X restored to God what had been robbed & more.
Psa 69:4. X's death paid in full plus.

B. Manner. Seems that in offense to God atonement takes prominent place over restitution & in those to man restitution takes lead.
No 5:23, 24.

IV The Reality of the Tres. offering

Immediate reprobation about same as in sin offering.

Atonement looked on as satisfaction (payment of a debt)

Rather than expiation (carrying out of penalty on a victim)

Typically - X - when thou shalt make his soul a tres. off

- Isa 53:10 lit. Delivered for our offenses Rom 4:25.

Exo 53

VII - Burnt off. Justify many.

V 3, 10. Meat

V 5 - Peace

V 6, 11, 12 Sin

V. 5, 10. Transfers.

I. The Beauty of the Heifer.

- A. Red. Without any other color hair. Absolute fineness and evenness of X. Also of rarity of such an animal and person.
- B. Spotless. No sin in His character.
- C. Unblemished. No scar or mar at all as the animal grew up. Hard to find such, but also hard to find such a saviour.
- D. No yoke. No yoke of sin in X's case. He did wear yoke of subjection of Father's will? Mt 11. Note wherein no blemish and whereon no yoke. Yoke denotes bondage and subjection to Father's will not bondage but sin is.

This was a rare animal and not just any one would do. No doubt such a one would be greatly admired, but value of the animal didn't lie in its beauty, but in its blood; not in its life, but in its death; yet can't separate the two. One necessary to the other and vice versa.

II. The Blood of the Heifer.

- A. Shed without the camp. Heb 13:12.
- B. Sprinkled 7 times before tab. Shed and applied.

III. The Burning of the Heifer.

Entire animal to be carried out and burned. Cedar and hyssop are extremes in size of trees and perhaps speak of glorious deity and humbled humanity of X and scarlet of His grandeur. Vs 9 lit sin offering, and available to stranger too, 10. Blood shows the point of his death and burning the completeness of the sacrifice, and a memorial to it.

IV. The Benefit of the Heifer. *(Brew)*

- A. The Need for the benefit. Touching dead and being defiled. Stands for contact with world. Note that this was an ordinance for the wilderness journey. Not in Ex but in Lev. Not repeated elsewhere. Has to do with contacting anything defiling on pilgrim journey. Note that these defilements are likened to dead things. World isn't worth preserving--it is dead and condemned, we must snatch men out of it and not be defiled in meantime. In doing so defile the tab of Lord as well as self, 13. All he touches is unclean, 22.
- B. The Manner of applying the benefit. A clean person must do it, 18, Gal 6:1. Ashes mixed with water is the remedy. Water with HS or Word or perhaps both, but point is that the cleansing comes by virtue of work of HS thru wWord but only on basis of death of X. Ashes were perpetual reminder that that defilement taken care of. Bel then judges it and doesn't worry about it.
- C. The Results, 19-20. Either clean or cut off from congregation. Not slain but out of fellowship or contact with others. One who does it is actually clean.

In what respects were Lev sacrifices efficacious?

2 views.

1. Efficacy extended to full and perfect remission of sins but that it depended on faith and penitence of offerers and no virtue in sacrifices but wholly as they referred to X.
2. Efficacy extended merely to remission of temporal penalties of excision from commonwealth of Israel. Efficacy was unfailingly exerted in every case where offering was done correctly regardless of inward state of offerer.
3. Mediating view. They were efficacy as far as punishment within Israel concerned and became efficacious for sal when offered in faith.

Facts of case.

1. There was efficacy ascribed to them. It shall be accepted to make atonement. It shall be forgiven him. Lev 1:4; 4:26-31, 35; 16:20-22.
Real atoning efficacy by divine appointment.
No word that it depended on inward state of worshipper or in any understood prefigurative reference whether understood or not. Seemed to be of unfailing benefit in every case when offered if done correctly.
2. NT says that they could not take away sins. Heb 9:9,13,23; 10:1,4,11.
How reconcile these 2 views. By defining sin.
Sin in Lev concerned affecting privileges and position of person as a member of commonwealth of Israel. Against God, but not as judge of all earth but as one who entered into covenant with Israel. In NT sin affects out spiritual condition respecting God.

Thus OT sacrifices were efficacious in restoring offender to forfeited position as a Jewish worshipper reconciling him to God as head of the theocracy and saving him from penalty of excision from Israel. Inward purity did not enter the case.

Yet too the Lev sacrifices meant more to some Israelites. Led them on to look for a better sacrifice which would deal finally with this matter. But this ulterior efficacy did not belong to them as sacrifices but as symbols or types of things to come. They possessed this value in common with other types which were not sacrifices at all. The restoration to covenant relation was properly their sacrificial efficacy; the other benefit belonged to the offerings as types and symbols. Real tho limited or particularized efficacy. Did not purify the conscience or secure spiritual blessings.

(Crawford on the Atonement pp 248ff).

Topic --Salvation under the Mosaic Covenant

I. Two Ways of Salvation?

A. Dispensationalists' statements.

Scofield note p 1115 note 2. "The point of testing is no longer legal obedience as the condition of sal but acceptance or rejection of X.

83rd ass of Pres ch--"/dispensationalists"that for some groups legal obedience is the condition of sal while for others it is faith in X, so implying on man's side 2 diff conditions by which men may be saved." Some dispensationalists' statements certainly lead to misunderstanding.

B. Covenants' statements.

Berkhof: "Grace offers escape from the law only as a condition of salvation-- as it is in the covenant of workse-, from the curse of the law". "from the law both as a means of obtaining eternal life and as a condemning power believers are set free in X" p 291 and p 614.

Machen: Xn believers"are not under any dispensation where their acceptance with God depends upon their own obedience to God's law; instead their acceptance with God depends upon the obedience which X accomplished for them." Xn view of Man, 221.

Allis:"The law is a declaration of the will of God for man's sal." Prop and Ch 39.

Strong: "Only as a system of penalty and a method of sal is the law abolished in X's death." Theol 875.

C. ~~Disx~~ Covenant disavowals.

All cov theol turn right around and deny that OT saints were saved in any other way than NT saints. Berkhof, 279. Calvin, Vos, 81. Of course this is all a part of their view of the overall cov of grace.

D. Dispensationalists disavowals.

"We ~~bel~~ that ...sal in the divine reckoning is always 'by grace thru faith' and rests upon the basis of the shed blood of X." DTS statement. Cov theol know that we say these things but say that such statements are ex hypothesi inconsistent. Can't say such and be a dispensationalist they say.

Thus both disp and cov sometimes infer in their wrigings 2 ways of sal and yet both deny such as part of their systematic theol. Disp lag behind cov in having a systematic theol of the soteriology of the OT. Cov have such in their ~~cov~~ of grace but disp generally don't have anything about sal in OT.

II. The Covenant of Grace and OT Sal.

A. The Teaching. Cov of grace in Westminster Con "Man, by his fall, having made himself incapable of life by that cov, the Lord was pleased to make a 2nd, commonly called the cov of grace: wherein he freely offered unto sinners life and sal by JC, requiring of them faith in him, that they may be saved, and promising to give unto all those who are ordained unto life, the HS, to make them willing and able to bel."

Note: (1) Sal is not only prescribed but also mediated by the cov. (2) Nature of it is gracious. (3) Faith is the single condition on man's part. (4) This is same in OT as in NT. By faith they mean faith in the promised Redeemer -- Hodge:"It was not mere faith or trust in God, or simple piety, which was required, but faith in the promised Redeemer, or faith in the promise of redemption thru the Messiah." Theol II,366. This is imp't bec illustrates reading NT into OT.

Shedd: "faith in the Mediator was the unmeritorious but indispensable condition of sal before the advent as well as after it." II,365. Hodge, II,368 "The plan of sal has always been one and the same; having the same promise, the same Saviour, the same condition, the same salvation." Very extreme but cov viewpoint.

B. The Dispensationalists' differences

1. Not of sal by grace thru faith. We agree to that.
2. Main diff is not a matter of soteriological principle but of agency.
3. We deny that foundational grace principles can be isolated and systematized and expressed solely in a cov of grace.
4. Thus cov of grace is an a priori approach yielding artificial results.
5. "We bel that it was historically impossible that the OT saints should have had ~~the~~ as the conscious object of their faith the incarnate, curcified Son, the Lamb of God, and that it is evident that they did not comprehend as we do that the sacrifices depicted the person and work of X" DTS Article V.
In other words we bel cov viewpoint is an historical anachronism.

III. The OT doctrine of Sal.

A. Faith.

1. Today the condition is faith. Dispensations are not ways of sal; therefore faith has always been the condition.
2. Faith was prerequisite to Abrahamic cov. Abr beld before cov was confirmed. Bel in God Gen 15:6--beth introduces the Person on whom Abr believingly rested his faith. Ex 14:31; Jonah 3:5 for construction. Lamedh would have been weaker. Would have introduced the testimony, not Person, to which he gave assent. God was the object of faith and connected with seed not with cov esp. Inaugurated in Gne 17 with sacrifice. Prerequisite to cov was faith. This also seen in Abraham's believing God before he left Ur and before cov announced. Faith is prerequisite not product of the cov. Cov theol makes it product. 2-hel in
3-hel in
infant
3. Faith was presupposed in keeping the law. Law had to do with doing, not believing. Law presupposes faith for those who would do it correctly. Circumcision was sign of faith. Note Jn 7:22--X saying cir prevails over the more recent command concn sabbath in law. Cir in fathers; sabbath in Mosaic law; but circ should take precedence (tho would seem that Sabbath would govern when to circumcize) bec faith must precede keeping of the law. This is the Lord's point in His question.
4. Faith is shown in keeping the law. Law then not a condition of sal but keeping of it a proof ~~it~~ of it. "It was the spiritual state of the heart as revealed in the life truth constituted by the Mosaic law that made the diff as to eternal sal in the disp of the law." Woodring.240. Psa 26:1. Walk and trust. Psa 4:5. Psa 78:7. Don't think of it as trust in Abrahamic cov and obedience to Mosaic. Trust prerequisite to both. Trust in God, then obey Mosaic.
5. Obejct of faith was God. \sqrt{b}^x root means to strengthen, support, hold up. In Hiphil to act upon as firm, to bē and rely on as true and stable. With beth--to bel in many times, Num 14:11; 20:12; Deut 1:32; 2 Kg 17:14; 2 Chron 20:20; Psa 78:22; Jonah 3:5. All except 2 connected with covenant name Jehovah. Psa 78 and Jon 2 exceptions and in both cases Elohim used bec of some connection with heathen. Sal faith not always as Num 20:12. Deut 1:32 participle of continuous action used, ye were not believing. Gen 15:6 perfect with waw, not as would expect, impf with waw. Abr beld this time and Abr proved constant in his faith. Belief in God main idea.
6. Results of faith.
 - a. Justification, Gen 15:6.
 - b. Possession of covenanted inheritance, Numb 14:11-12. Thus personal and national aspects of sal in view. Cf Psa 89:26 Individual in Ps 18:46; 27:9; 51:14. But national always linked with individual repentance.

B. The Saviour.

1. Person of Jehovah is the sole origin of salvation. Jon 2:9; Psa 3:8; Jer 17:14.
2. Progressive unfolding of Messianic prophecy is an inadequate basis for conscious saving faith in X in OT. In pre-Mosaic age, Gen 3:15 hardly clear about Saviour--seed not clearly said to be an individual tho fact that adversary is individual, Satan, points to seed's being individual. Gen 49:10 imp't fact is primacy of Judah. In Mosaic age crucial passage is Deut 18:15. Unique person, tho not directly connected with the seed. In X's time not connected with Messiah always, Jn 1:21; 7:40. Jews were confused about it even when Messiah on earth; how can the cov theologian say they understood and exercised personal faith in Messiah in OT. In Isa servant sometimes individual and sometimes group. 1 Pet 1:11 shows prophets didn't fully understand.

3. Certain proof texts don't prove the OT saint saw X.

- a. Ps 16:11~~10~~ 8-11. David knew and foresaw that 1 of his descendants would sit on throne of David as Messiah. Acts 2:30-31. How much he understood is not answered by Acts quotation. In cf 1 Pet 1:11 seems all we can say is that prophets did not have a distinct knowledge of the events which they foretold but only a conscious reference in their minds to the great promises of the covenant and under the HS they said things which the pregnant in meaning were not patent to themselves.
- b. Jn 8:56. All kinds of wild ideas about this vs. Some say at offering of Isaac Abr saw virgin birth, or 2nd coming, or millennium. Best to say he saw day of the Messiah in general way. But only rejoiced and was glad, not saved by this Xtological vision. Saved acc to Gen 15:6 by bel in Jeh of the promises. Determine norm of sal by clear Gen 15, not by unclear Jn 8.
- c. Heb 11:26. Messianic implications not at all clear. At least it is the sacrificial life of Moses in view not the sacrificial death of X. Not free gift of sal by faith, but reward for faithful works.
- d. Job 19:25-6. Our ideas are gotten from Handel. Evidently all Job knew was of Redeemed, i.e. God (not 2nd Person of trinity bec not revealed yet).

To use these vss as cov theol you have to read back NT into OT.

IV. The Sacrificial system.