

Burnt and Peace: Truth and Love

We have relentlessly emphasized the significance of the intentional complexity of all divine communications. Both the written word (Bible) and the spoken word (creation) of our Creator each display a structural interdependence where the removal of a single item affects everything else. Compounding the significance of this principle of the flawless interconnection of all truths and principles is that these two categories of divine expression (spoken/creation and written/Bible) each blend perfectly together to mirror the same truths and principles found independently in each separate category. Our success in currently searching for the divine glory that will eventually cover the earth as the waters cover the sea is dramatically magnified when we combine these two forms of divine expression together into a single two-lens telescope to search the wonders of the spiritual heavens. This glory is invisible to those who degrade our Creator by accommodating any degree of the extreme scientific foolishness of evolution. Separating the Creator from creation silences His voice. *That which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, **being understood by the things that are made**, even his eternal power and Godhead; so that they are without excuse (Rom.1:19-20).* The things that our Creator made validate the things that our Creator has had written for our learning ... for those with circumcised hearts and eyes that see.

Creation Quotes

This creation/scripture symphony is repeatedly validated throughout scripture. Jesus quotes creation to demonstrate the exhortation to love our enemies. *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: **for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust** (Matt. 5:44-45).* The fact that our Creator blesses the enemies of His children with rain and sunshine is creational proof of the divine lesson for loving those who exploit us or pursue our misfortune. Paul quotes creation to validate the justified cursing of those who exercised the miraculous gift of the Holy Spirit (the powers of the age to come) for their own personal glory or advantage. *For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. **For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned** (Heb. 6:4-8).* Jesus quotes creation to confirm his Father's principles repeatedly during his ministry through parable after parable. The features of creation validate scriptural truths.

This principle of the integrity of the whole being dependent upon the presence of every interdependent component is the basis for our consideration of how all of the bronze altar offerings are inter-related. We call this principle "God manifestation." Our Heavenly Father manifests or reveals Himself through laws, visions, architecture, features of creation, the written word, kings, priests, pagan kingdoms, dreams, etc. This single symphony of divine expressions is complimentary and interdependent, but not competitive. If we isolate one form of divine expression from the others (through the heart generated mental stumbling of over-simplification) we limit the available divine glory and invite error. We need to embrace the balancing synergy of these diverse

avenues of divine expression in order to develop ears that hear that still small voice of eternal truths. This constant progression of understanding is only possible through the initial foundations of truth. What good are the broad, strong shoulders of our Christadelphian pioneers if we don't climb on top of those shoulders for a more expansive view of what they have highlighted for us? Let's apply this invitation for greater understanding to the relationship between how the burnt and peace offerings were ritually related ... to how the principles of truth and love that they projected are related.

The Seamless Interwoven Fabric of The Law

Counter-balancing the understanding and relationships of each of the altar offerings is a clear priority for our Heavenly Father. He carefully references one offering to another in the laws of His Kingdom, as presented initially through Moses. We see the exact same components of the sacrificial animal being burned on the altar for both the peace offering as well as the sin offering. In fact Yahweh highlights this issue so that we don't miss the connection. *And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him* (Lev. 4:26...also 31,35). The offering party was also required to personally kill the sin offering animal in exactly the same location that the burnt offering would be killed, again divinely binding these offerings together on this specific issue: *and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering* (Lev 4:24,29,33). The divine Lawgiver repeatedly cross references details of the altar offerings. The bodies of the sin offerings for the sin of the High Priest or nation (when the blood was taken into the Tabernacle) had to be burned outside the camp in exactly the location where the ashes of the altar of burnt offering were disposed. These were the ashes from all the offerings, mingled together (Lev. 4:12,21). The divine theme of a single whole being made up of a balanced blend of interdependent components is emphasized in the context of the altar offerings instructions, just as it is in the design of the human body, the laws and components of creation and the gospel. Our Creator is flawlessly consistent.

The Divinely Appointed Progression

Let's pursue one of these interdependent altar offering connections. This ritual relationship has a profound impact on the daily and endless battle for our minds and hearts. *And the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings* (Lev. 6:12). The dawning of each day required the initial burnt offering. The peace offering had to be offered "thereon," or on top of the burnt offering. It was not offered independently or 'beside' the burnt offering... but on top of the burnt offering, by the command of our Heavenly Father. This is highly significant. A progression is divinely mandated for these offerings and therefore must also extend to the principles and exhortations these offerings project. It is truth and love that are being projected by these offerings, according to divine testimony.

We have reviewed this before but we need to re-confirm the divine intent for these two altar offerings. Jesus highlights the significance of this reference more than once during his ministry. *For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings* (Hosea 6:6). Yahweh declares that He wanted mercy (Heb: chesed... mercy springing from love) instead of sacrifice (Heb: zebach... exclusively the peace offering). Yahweh declares he wanted the knowledge of God more than the burnt offering. Our Father indicates that merciful love was the behavioral target for the peace offering while the pursuit of divine knowledge (truth) was the exhortational intent for the burnt offering. There is no acceptable level of dedication to our Creator that does not embrace both truth and love. If each discipline becomes isolated and independent of the other they become completely useless, just like a brain without a heart cannot sustain a life. An operating heart without a functioning brain is just a breathing shell. Just as both a healthy heart and an active brain are necessary for a vibrant life, so the pursuit of divine truth and exercising love are both necessary for a divinely acceptable life of service. This is an academic understanding. This is not the true challenge we face. It is the **progression** of either love **to** truth or truth **to** love that can transform our cornerstone into a stone of stumbling.

The Plumline of Heart or Truth?

The world unanimously promotes the understanding that instinctive heart generated understandings must be the foundation from which the mind operates. We are told to follow our hearts and we will never be wrong and always act according to our instincts. Yet divine wisdom warns us that *the heart is deceitful above all things and desperately wicked* (Jer. 17:9). We cannot get clean water from a brackish spring. The heart must be circumcised by the sharp sword of divine truths or that heart is valueless in any quest for an eternal life of happiness and fulfillment. The balance and progression between mind and heart are diametrically opposed between flesh and spirit. The flesh preaches that the heart is the foundation from which the mind must operate. Truth is then understood as static, adjusting to the conveniences of current heart generated preferences. This provides the basis for the homogenization of a society, what is popularly understood as 'political correctness'. The spirit maintains that the mind must be the foundation and the constraining authority for the heart, preventing its natural rebellious desires within the restraints of absolute truth. It is this progression from mind to heart that makes all the difference in making correct judgments. *But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless* (Matt. 12:7).

The great problem we face as Christadelphians is underestimating the distorting capacity of our own hearts after we have come to an understanding of the basic gospel truths. The pressures of expedience and social conformity slowly erode the authority of truth in personal and Ecclesial life, replacing it with the more comfortable and less challenging instincts of the heart. Our comfort level can be assured if we will just oversimplify divine principals and associate ourselves with others sharing our heart based presumptions. The heart's ascension in authority above the mind is assured. However, this is not the altar offering pattern.

The peace offering (merciful lovingkindness) was not the foundational offering upon which the burnt offering (pursuit of divine knowledge) had to be offered. The heart will never correctly direct the mind in the ways of God. It is the mind that must redirect the heart away from the default flesh instincts and along the narrow, difficult way of the Spirit. It was the burnt offering that served as the foundational offering upon which the peace offering had to be presented on the bronze Christ-altar. This is why any challenges to truth among the sons of God must be seriously addressed and defended. Frequently we hear and read suggestions throughout the Christadelphian community that features of our basic gospel understanding (BASF) should be sacrificed or reworded so that a broader loving fellowship can be realized with some doctrinally separated fellowship. When we elevate a socially based fellowship above a doctrinally based fellowship we are opposing divine precedents and working against the principals of our Heavenly Father and His son. It is only the interests of the flesh that are served by elevating love above truth.

Where Would Our Loyalties Lie If Not for Hindsight

How many of us would have been appalled at the execution of Korah, Dathan and Abiram, most of their families, and their supporters who objected to the limited priesthood Moses was declaring? The executed would have been our brothers and sisters, nieces and nephews in the truth. These believers were held in high regard in that wilderness Ecclesia. How many of us would have similarly objected to the appointment of the idol smelting older brother of Moses as the supposed divine choice for High Priest? The basic objection of the rebels has been mankind's political war cry for the last 300 years: equality. *They gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD* (Num 16:3)? It wasn't just the rebels that angered Yahweh, it was also the Ecclesial sympathizers. The day after the earthquakes and lightning had killed the men, women and children among the rebels we see many Ecclesial elders that had refused to digest that amazingly powerful lesson. *But on the morrow all the*

congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Yahweh (Num 16:41). The Creator's glory blazed and Moses was instructed to step away from those Ecclesial elders. Get you up from among this congregation, that I may consume them as in a moment. The intercession of Moses and Aaron on behalf of those who opposed them eventually stopped the plague that immediately followed, but only after 14,700 Ecclesial members had died. Korah, Dathan and Abiram's cry for Ecclesial equality elevated their heart generated instincts above humbling divine declarations. This is always the way of error, divine rejection and eternal death. Even the powerfully educational fear of God did not give these Brethren pause.

Two More Issues

When considering the layering of the peace offering atop the foundational burnt offering there are two key observations to provide further context. The significance of these offerings is emphasized by their exclusive acceptance by heavenly fire. There were no sin or trespass offerings ever dramatically consumed by miraculous fire from heaven. It was the burnt offering (Elijah on Mt. Carmel) and more commonly the combination of the burnt and peace offerings that were directly accepted by Yahweh with a heaven-sent incendiary. The other issue is that the bread and the wine offerings (meal and drink) were required for the burnt and peace offering combination but never allowed for the sin or trespass offerings. The combination of these four offerings (burnt, meal, drink and peace) was miraculously and dramatically accepted by our Heavenly Father on more than one occasion. Throughout the history of these commentaries it should be clearly understood that the number four is the number of God manifestation. These four altar offerings project the principal of the Creator manifesting Himself through the descendants of Adam and Eve. This is done through the foundational truth offering with the love offering being built upon truth and accompanied by the offerings of flesh and blood (body and life). These are the principals that will fulfill the divine purpose for creation, that we become in the image and likeness of our Creator both physically and spiritually. However the narrow difficult path to life is for knowledge to direct and control the heart. If the heart directs and controls the mind then we are traveling the broad path of destruction, whether we know the true gospel or not.

We approach the Christ altar during the Ecclesial Age at the mandated memorial service. We approach that altar to partake of that altar. *We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp (Heb. 13:10-11).* We are willingly obedient to the principal of **truth** (burnt offering) but also constrained by that principal of truth. We offer our **love** (peace offering) and commit our **bodies** (grain/bread offering) and our **lives** (wine/drink offering) to our Messiah and his Father.... just like the priests of the first Kingdom Age when the burnt offering was appropriately accompanied by the meal, drink and peace offerings. *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ (1 Peter 2:5).* The laws and the rituals change with each new divinely appointed educational age, but the underlying principals always remain the same.

The burnt offering was skinned and dismembered before it was burned on the Christ altar. That exterior hide was not to be offered to Yahweh. The hide was given to the officiating priest (Lev. 7:8). Interestingly that animal hide was not incinerated outside the camp, like the bodies of the sin offering for the High Priest or nation. The priest was the teacher of divine laws and principals. He benefited directly from directing the people in divine service. This is a divine principle. Christadelphians do not accommodate a paid clergy, but this is not an ungodly pattern. A parallel Kingdom law would be that one could not muzzle the ox that tread out the grain (Deut. 25:4). This is offered as an ecclesial exhortation for dealing with elders. *Let the elders that rule well be counted worthy of double honour; especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward (1 Tim.*

5:17-18). Our community understands and fears the danger of trusting a paid clergy. We pursue the pattern of the Apostle Paul. However, we should understand the divine principle of a just reward for labor rendered. We are not free to oversimplify and think that because we offer our Heavenly Father any level of service whatsoever that therefore we deserve salvation, on the basis of reward for services rendered. This would be the apostate doctrine of instant guaranteed salvation where pretend believers pay for salvation by verbalizing their commitment to take Jesus into their hearts and confess him with their lips and so they are saved (Rom 10:9-10). Truth demands balanced understandings. We are not free to extend this divine principle of just retribution to the oversimplified delusion of extreme value for minimal service.

Surface Examinations Are Insufficient

Yahweh did not want the exterior hide of the burnt offering, with the intended behavioral theme of dedication to the knowledge of our Heavenly Father. This issue further solidifies our exhortation to never be satisfied with the oversimplified surface observations of scripture. We are not free to 'prove' any premise with a single verse or some concordance manipulation by juggling root words in order to accommodate our heart generated presumptions. Our Creator is not so easily uncovered. He hides Himself and will not be easily or casually approached. He veils Himself, manifesting Himself through priests and kings and prophets and tentmakers and features of creation, His son, the written word and pagan armies. We will not find our Creator on the surface. This was the mistake of the Pagans, worshipping the features through which the Creator manifested Himself instead of the Creator Himself. They worshipped the shadows of the Creator and not the light creating the shadows. *Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things* (Rom. 1:22-23). The hide of the sacrificial animal representing the pursuit of the knowledge of our God was not accepted in the fire on the Christ altar.

Our next commentary will consider the head of this sacrificial animal. We will also pursue the features of the peace offering and how the three categories of the peace offering perfectly parallel the three great love commandments.

Jim Dillingham

Secrets of the Altar Offerings No. 6

We have determined that the burnt offering projected an exhortation to dedicate ourselves to an ever expanding divine knowledge and therefore appreciation for the righteousness of our Creator (Hosea 6:6). The divine education theme of the burnt offering focuses itself within the context of the principle of God manifestation, how our Creator reveals Himself. This is validated by the repetitive pattern of fours, as four is the scriptural number for God manifestation. There were four components of the burnt offering (animal, grain offering, drink offering, oil). There were four separate animal sections carefully placed on the fire of the altar (head, fat, washed inwards and washed legs). There were four burnt offerings scheduled for every Sabbath rest with two in the evening and two in the morning. The number of daily burnt offerings scheduled for every seven day rotation was sixteen (four-fours), as there were two for each of six days and then four for the Sabbath in each week. The Millennial Kingdom Sabbaths will see eight (doubled four) burnt offerings each seventh day of the week. This burnt offering pattern of fours is not subtle.

The Personal Execution of the Peace Offering

We certainly see Christ in each and every altar offering. However we are also supposed to see ourselves, within the context of our Messiah emulation and loving pursuit. This is why each offerer was required to place one of their hands on the head of the animal they were offering and then personally kill the animal with the other hand (Lev. 1:4-5). The personal execution of a blood offering was a declaration of the righteousness of our Heavenly Father's original Edenic judgment that sin deserves death. This is the same declaration in the first water burial stage of the baptismal ritual, that sin deserves death. This is the understanding that is opposed by all the major religions of the world, contending that immortals can sin without dying and that we don't really die when the body ceases to function. The offerer led their burnt offering animal to the door of the tabernacle (also representing our Messiah), placed his hand on the head of the animal to associate himself with that animal and then killed the animal. Each offerer had to see themselves in their life offering. Each offerer had to personally execute this living extension of themselves. The dead carcass was then prepared by the priest. He would drain the life-blood, sprinkle that blood around the bronze altar, remove the hide, sever the head, remove the fat, wash the inwards and the legs, measure the fine flour, the wine and the oil and then place the four body components along with the flour, wine and oil on the fire of the altar for its total consumption and conversion back to the dust from which everything had come.

The first body component placed on the fire was the head of the burnt offering. The head is the seat of authority and therefore responsibility, in the context of the careful divine design of the body. The sacrificial body is dismembered for individual divine emphasis. Each part offers a significance in the context of the whole. In our last commentary we noted the exclusive rejection of the exterior hide of the burnt offering animal, forbidden from the divine acceptance of the fire. Equal instructional significance should be afforded the particular segments separated out and placed "in order" on the flaming altar: the head, the fat, the washed internal organs and the washed legs. The grain, wine and oil accompanied these four body parts in the accepting flames, with all seven components being fully consumed. The educational theme of the burnt offering (pursuing the knowledge of God) fits perfectly within the context of these seven components. Seven is the number of completeness, finality and perfection (in the sense of full maturity). At the conclusion of the seven divine days of 1,000 years we will see the full maturing of the knowledge of our Creator and His principles. The glory of this knowledge will saturate the earth as the waters cover the seas. There will be peace (the presence of harmony) between all that is physical and all that is spiritual.

The Fatness of Life

The separated out fat of the offering indicated the value and richness of the offering. Our Creator is offended at casual, low-value offerings that are merely targeting the lowest standards an individual and community conscience will permit. He wants the fatness of our lives. He wants the best and richest part. The altar officiating priests in Malachi were completely mystified at Yahweh's questions. They surprisingly respond: *How have we despised your name and how have we polluted you?* They object to their divine characterization. Their consciences certainly hadn't bothered them. They couldn't understand how Yahweh could be upset with them when they had understood themselves to be perfectly wonderful. They were simply technically going through the motions in their offerings. There was no fatness to their service. This is both a challenge and a warning to ourselves, as the priests of the Ecclesial Age (1 Peter 2:5,9; Heb. 13:10-16).

The washed organs indicate how our emotions and motivations must be washed by the water of the word so that we might be acceptable to our Heavenly Father on our Christ altar as we pursue a progressively deeper understanding of the divine mind. The washed legs indicate the same washing of the word in our life's walk. We cannot climb a clean path or pursue clean thoughts with an unwashed lifestyle. The clean behavior pattern projected by these washed legs is a common scriptural theme. Upon threat of their lives, the priests had to wash their hands (indicating life's choices for which they grasped) and wash their feet (indicating life's direction they pursued) before they were allowed to approach the bronze altar or enter the Tabernacle (Ex. 30:19-21). Jesus washed the feet of the disciples at that last supper. Peter was warned of the severe danger for refusing that foot washing. Jesus sanctifies and cleanses his ecclesial bride with the washing of water by the word (Eph. 5:26). The atoning covering of immortality, that reward brought from heaven, those eternal tabernacles from heaven are the immortality robes of the redeemed that are washed and whitened in the blood of Christ (1 Cor. 15:53-54; Rev. 22:12; 2 Cor 5:1-4). *These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb* (Rev. 7:14). Jesus is our cleansing agent, washing our legs, our feet, our hands, our bodies and our white robes of righteousness. We must pursue the knowledge of our Heavenly Father through his son Jesus with washed legs and washed inwards... and not a plodding, comfortable, technically accommodating service like the priests addressed through Malachi.

Rung by Rung to Great Heights of Inspiring Glory

As we have noted previously, the peace offering would be placed on top of the burnt offering. It was not to be positioned beside the burnt offering. The burnt offering was the foundation for the peace offering, just as divine knowledge is the foundation for acceptable love. *For I desired mercy (chesed: merciful love), and not sacrifice (zebach: peace offering); and the knowledge of God more than burnt offerings* (Hosea 6:6). Let's pursue this lesson of the peace offering representing love both deeper and wider. True understanding always invites the understanding of greater and greater truths. The knowledge of our Creator is a ladder to ascend toward heaven where every rung is a degree of foundational truth. It is unfounded presumptions and minimalizations that stem the progress of witnessing an ever expanding measure of the glory radiated from divine truths, preventing our ascent.

If an understanding is true then we will always have a variety of scriptural and creational avenues to prove that truth. We should never be satisfied with a single verse or an oversimplified explanation. Everything our Creator says and does is interconnected and interdependent, flawlessly blending with everything else He says and does. The only contradictions we face are those that offend our heart generated preferences and presumptions. Therefore, since Yahweh declares that He wants merciful love instead of the peace offering then we should be able to see wider and deeper confirmations of this peace/love relationship. That is certainly the case.

The Intentional Inequality of the Peace Offering Categories

Some altar offerings were mandated with different category options. The sin offering was separated into the highly appropriate six categories of offerings for guilty sin (High Priest, nation, ruler, commoner, poor and very poor) and six guiltless sin offerings (leprosy recovery, bodily issue recovery, touching the dead, altar dedication, birthing a child and the annual Tabernacle atonement). We also understand that the peace offering was separated into specifically three categories: thanksgiving, the performance of vows (votive) and freewill (Lev. 7:11-16). The instructions for each of these offerings project a descending significance. Greater restrictions indicate greater significance. The opposing concept of equality is an instinctive, flesh generated myth. The harmony, singularity and one-ness of the principle of God manifestation never suggests the delusion of equality. Our Creator will eventually be all and in all (1 Cor 15:28) but not a single immortal believer will ever be His equal. Equality is the contradictory delusion of democracy and the trinity. The divine constitution of the family is a projection of the Creator's intent: many individuals constitute a single family bearing a single defining name. However, a family without an understood descending order of authority is a family in chaos.

The three divisions of the peace offering flawlessly parallel the three great laws of love, which share the same exact descending order of significance. The thanksgiving offering had the greatest restrictions. The thanksgiving offering had to be blemishless and consumed in a single day by all three parties (Lev. 7:15; 3:7). Yahweh received His portion on the altar. The priests received their portion and the offering party participated in this fellowship meal along with Yahweh and the priests. This same day consumption restriction was relaxed for both the peace offering categories of the performance of vows as well as the freewill offering. The offering party was permitted to partake of these fellowship meals for up to two days (Lev. 7:16-18; 3:7). There was an additional restriction relaxation for the freewill offering that was not shared with the thanksgiving or votive offerings. Specific blemishes were allowed for a freewill offering that were unacceptable for any other altar offering. *Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted* (Lev. 22:23). These separate levels of restrictions and accommodations emphasize a descending progression of significance to these three peace offering categories. The thanksgiving offering carried the greatest restrictions and therefore displayed the greatest significance. The peace offering for the performance of vows would be second with its relaxed restriction of a second consumption day. The freewill offering would be third due to the second day consumption allowance and the additional accommodation of a uniquely acceptable animal blemish.

The Parallel Sacrifices of the Ecclesial Age

The letter to the Hebrews presents these three offering categories as specific behavioral goals for the faithful during the Ecclesial Age. Immediately after paralleling our Ecclesial Age Priesthood to the previous Kingdom Age Priesthood, Paul mandates the necessary behavior based on the preceding conclusions. *By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips (1) giving thanks to his name. But (2) to do good and (3) to communicate (share what you have RSV) forget not: for with such sacrifices God is well pleased* (Heb. 13:15-16). This exhortation for Ecclesial Age believers is to offer three categories of sacrifices. 'Giving thanks to His name' perfectly parallels the sacrifice of the thanksgiving offering category of the peace offering. This is equally true for how 'doing good' matches up with the performance of vows. This is also true for how the freewill offering under Kingdom Law matches the sacrifice of 'sharing what we have' under Ecclesial Law. Confirming this parallel is that the order for these categories of our personal sacrifices follows the exact same significance pattern of the Peace Offerings: thanksgiving (giving thanks to His name) and then the performance of vows (doing good deeds) and then the freewill offering (sharing what we have). This is not a casual coincidence.

Just as there are three categories of peace offerings from which our Heavenly Father expects a response of merciful love, so we are presented with three great love commandments. These love commandments also reflect a parallel descending order of significance. Just as the son of God highlighted our need to understand the relationship between the peace offering and merciful love (Matt. 9:13; 12:7), so he identifies the three love commandments that parallel these three peace offering categories. These orders of significance are all about properly balancing divine principles in challenging situations where the impulses of the flesh conflict with divine principles. The three great love commandments presented chronologically are (1) to love Yahweh our Elohim with **all** our heart and strength and mind and life; (2) to love our neighbor **as much as** we love ourselves; and (3) to love the brotherhood **more** than we love ourselves.

The Three Great Love Commandments

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment (Mark 12:29-30). Many commentaries ago we noted how this greatest of all commandments combines both truth and love, and both mind and heart. The first half of Christ's declaration of the greatest of all commandments is an explanation of the ultimate divine intent: *Hear, O Israel; The Lord our God is one Lord... Hear O Israel, Yahweh our Elohim is one Yahweh... Hear O Israel, He Who Shall Be our Mighty Ones is He Who Shall Be one*. This is a declaration that our Creator will become many who will all be one. This is the perfect condensed explanation of the principle of God manifestation. The second part of our Messiah's testimony highlighting the greatest commandment is the path of participating in that ultimate plan. It is through an all consuming love. It is the greatest of all loves, above love of self and parents and spouse and children and society. This love must possess all of our heart and all of our life and all of our mind and all of our strength.

Jesus then adds *And the second is like, namely this, Thou shalt love thy neighbour as thyself*. This is the love of mankind. However we are required to note the dramatically reduced standard of intensity for this category of love. We are only commanded to love our neighbor to the same degree we love ourselves. If we presume that loving our neighbor somehow fulfills our love for our Heavenly Father, then we are suggesting that our love for our Creator should plummet from the heights expected to merely the level of the love of self. That would be a pitiful minimalization. How then could we separate out the opposing interests of our neighbor from our Creator? How could we rejoice at the destruction of the harlot system with all her daughters, the religious haven of our neighbors? How could we respect the divine legitimacy of the destruction of the Canaanites in the promised land under Joshua? It is the different standards of love intensity contained within these commandments that serves as our balance beam for properly demonstrating divine principles in our lives. Our love for Yahweh should be dramatically greater than our love for our neighbor.

A Love that is greater and Lesser

A new love commandment was added by Christ on the last evening of his mortal life. He identifies this commandment as new and claims the origin of this commandment for himself. It would be unwise to contradict our King in this matter. This new love commandment offers a third independent direction and a separate level of intensity from either of the two previous love commandments. *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another* (John 13:34-35). Jesus is only addressing his disciples at the last supper, identifying this command as new. This is not a comprehensive application but limited to *one another*. Their environment limits that *one another* to the body of disciples, the brotherhood. Jesus goes on to identify this new love commandment as his personal commandment later that evening. *This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you* (John 15:12-14). The frame for this new love

commandment is the body of disciples. These are the friends of Christ, qualified by their obedience. The intensity standard is different from either of the original two love commandments. We are **not** instructed to love our brothers and sisters to the same degree we love ourselves. We are commanded to love each other as Christ loved us. He clearly loved us more than he loved himself, thereby requiring a greater love than the love of our neighbor. We are told to place aside our own ambitions, pursuits and concerns to attend to the challenges and needs of Christ's family. Jesus requires that the love for our brothers and sisters, his ecclesial bride, should be greater than the love for our neighbor but less than our love for his Father. The apostle Paul firmly validates this understanding of Christ's personal identity with this greater brotherhood love when he exhorts the Galatians. *Bear ye one another's burdens, and so fulfil the law of Christ* (Gal. 6:2). This law of brethren shouldering each others' burdens is identified as Christ's law, just as Jesus defined that new commandment as his own. Paul also confirms the greater love we must show our brethren and sisters above our neighbor in verse 10. *As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.* Whatever level of good we do for men in general must be exceeded by the good we perform for the household of faith. That good must be **special**.

The Goats Who Didn't Understand Christ's New Love Commandment

The third parable of judgment Christ offers following the Olivet prophecy highlights how the good we show to the household of faith will be a significant judgment issue (Matt 25:31-46). The sheep and the goats are separated on the basis of how they set aside their own concerns to feed the hungry faithful, to clothe the brothers and sisters and visit them in prison. Wouldn't it be wise to pay particular attention to the commandment personally identified with our ultimate judge? Jesus referred to the love of disciple for disciple as **his** commandment. Paul honors this by defining the bearing of each others' burdens within the brotherhood as **the law of Christ**. Jesus added a third great love commandment with an intensity requirement that wedges the significance of that commandment between the love of Yahweh and the love of our neighbor.

It is no coincidence that there are three categories of the peace offering as well as three great love commandments. The divine behavioral expectation of the peace offering is merciful love. The greatest peace offering category of giving thanks to our God matches the greatest love commandment for loving Yahweh our Elohim with all our heart, mind, life and strength. The second greatest peace offering category for the performance of vows (doing good deeds) matches Christ's commandment to love our brothers and sisters greater than we love ourselves (as he loved us). The third and least peace offering category of the freewill offering (sharing what we have) matches the third greatest love commandment, to love our neighbor as ourselves.

Balancing Loves

There is no doubt that emotional struggles will challenge the faithful. Jesus warned us that serving him will generate family divisions and betrayals (Mk 13:12; Lk. 14:26). We will be required to choose between our loves. If we do not understand the correct order for these love commandments we risk the rejection of our Heavenly Father, despite any comfortable confidence we might maintain in His approval. The correct pattern is demonstrated in the peace offering, where fellowship with the divine Designer was the ultimate benefit.

Our next commentary will address why it was specifically identified as the "peace" offering and why both a blemished animal and leaven were exclusively permitted for this one altar offering.

Jim Dillingham

Secrets of the Altar Offerings No 7

Letter to the Editor:

Dear Brother Graham

I would like to make a comment on the article entitled, "The Burnt Offering and Atonement," by Jim Dillingham, in the January 2011 issue of the Logos Magazine. Brother Jim implies, the atonement is made through the burnt offering. That simply is not true. Leviticus 17v11 says, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Jim quotes Leviticus 1v4, if we read further it tells us that the offering must be killed, and the blood must be sprinkled roundabout and upon the altar. This is done before the burnt offering; therefore it is the blood that makes the atonement for the person, not the burnt offering. (See Leviticus 1v5-9). Hebrews 9v22 says, "Without the shedding of blood there is no remission of sins."

In Exodus Chapter 12v5-7 it talks about killing a lamb and striking the door posts and the upper lintel with its blood, so the angel of death will Passover their houses and their first born shall be protected, thus having their lives spared. It's the blood that protected them. The lamb was to be consumed. Nothing was to be left until morning. Whatever was left had to be burnt with fire? You see the flesh had to be destroyed. This of course represented Jesus, for He was to come in a distant future, pour out His blood and die, thus putting to death sin and destroying human nature which is enmity with God; thus making an atonement for us on our behalf. In the burnt offering we have two lessons. 1) The blood of the animal that was to be for the burnt offering had to be sprinkled roundabout and upon the altar to make atonement for the person. 2) The entire animal must be consumed by fire; this represents the destruction of the flesh (human nature).

When God made the covenant with Abraham everyone had to be circumcised. In doing so the flesh had to be cut off and blood had to be shed. The cutting off of the flesh represents the burnt offering and the shedding of the blood represents the atonement. You see, even though Christ came many, many years later all the people under the covenant of circumcision were still covered by the new covenant through him. Let me explain, you see, under the new covenant we are to be baptised. Baptism does the same thing as circumcision. In baptism we are dead and buried with Christ and we are resurrected to begin a new life in Christ Jesus. The body of sin is destroyed. Once again we have the flesh being cut off. Since we are dead and buried with him his blood covers us, thus we have the atonement, and the flesh is destroyed. The flesh symbolizes the burnt offering. Sound familiar? (See Romans Chapter 6v4-6). On the eighth day the flesh was to be cut off. Especially in the case of circumcision. God has given man 6000 years to learn His plan of salvation. Christ is to come at the end of the 6000 years to set up God's Kingdom which is to last 1000 years. At the end of this period all flesh must be cut off, thus starting the eighth thousandth year which is the eighth day. On this day the earth shall be filled with immortals, for mortality shall be cut off. One day is as one year and one day is as a thousand years. (See 2 Peter 3v8) Circumcision symbolizes the cutting off of mortality.

The word atonement in Leviticus 17v11, comes from the Hebrew word "Kaphar" Strong's #3722; it means: to cover, cancel, pardon, purge away and to reconcile. Jesus Christ's blood has provided us with a means to have our sins pardoned, purged away, cancelled. This means, I like to call a covering, so it is through Christ's blood

we are reconciled to God. Romans 5v8-10 says, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Much more then, being now justified but his blood, we shall be saved from wrath through him."

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Here we have the atonement through his death and resurrection, for he lives for evermore.

This is not meant to be a Thesis, nor an in depth exposition on the subject of the atonement. Rather it is meant only to be a comment, an observation, my opinions and my interpretation on the above mentioned subject.

(Please Reply).

Written by yours truly, E.O.

Dear E.O:

It will be my great pleasure to respond to your challenge and inquiry. You have presented an excellent line of reasoning ... with one exception. You have made some very good scriptural connections. However there is a rather common presumption in your reasoning that is the stumbling block of your initial premise. This is the presumption of exclusivity. Your recognition of blood as being given for atonement is an excellent beginning. However, it is not the conclusion of the matter. This deductive process of isolating divine concepts and principles, packaging them into firmly bordered and limited understandings, works against the pattern for divine communication.

Your presumption that since blood is given for atonement, therefore it must be exclusive in that status is not a safe understanding. The path to greater and greater understanding of the Creator's mind and ways is just not that simple. Our Heavenly Father's consistent communication pattern is one of intentional complexity. He communicates through visions, dreams, parables, dark sayings, shadows, rituals and features of creation. Our Creator hides Himself, as He refuses to be approached casually or disrespectfully. The divine conditioning of the human heart through layer after layer of veiling shadows in our Creator's communications requires a committed abandonment from its default preference for simple answers.

The Bloodless Atonement Factor

Any scriptural understanding must be examined from both confirmation and contradiction platforms. Our natural instincts prompt us to examine only the confirmation process. We search for reasons to prove our conclusions are correct. It is a passionate love for the principle of truth that conceives, nurtures and matures a healthy fear of error. It is the fear and loathing of personal error (the errors that distance us from our beloved Heavenly Father) that encourage our search for contradictions to our personal conclusions. An example of this in the context of your premise that blood serves as an exclusive atonement component would be the complete absence of any blood in the atoning sin offering for the very poor under Kingdom Law. *But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering. Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: it is a sin offering. And the priest shall make **an atonement** for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat offering (Lev. 5:11-13).*

The complete absence of any blood in this atonement achieving procedure is not a contradiction to Lev. 17:11. That would only be true if we choose to limit the achieving of an atonement exclusively to the handling of the blood. That bloodless sixth sin offering category for personal transgressions is an invitation to expand our understanding of the concept of atonement. The challenge we have in expanding that understanding is to

maintain a relationship and significance balance with the various components of this divine principle. You presume the conclusion that since Yahweh assigns the blood for atonement (Lev. 17:11), therefore the complete burnt offering ritual cannot have any relationship to the processing of an atonement. Yet you offer no precedent for the presumption that we are free to separate out the components of the burnt offering from the achievement of an atonement. You even suggest in your first paragraph that we should limit the understanding of the burnt offering to simply the burning aspect (by suggesting that the atonement is achieved through the blood sprinkling prior to the actual 'burning' of the body on the altar). That is inappropriate as every part of the ritual constitutes the "burnt offering". All altar offerings are burnt but they don't all qualify as the "burnt offering." Different offerings required different procedures. The burnt offering, which Yahweh declares to "make an atonement" includes the execution procedure, the dismemberment, the separation of the skin that is given to the priest, the pattern of the body parts, the burning, the timing of the offering... as well as the sprinkling of the blood. You simply assume that since the blood is given for atonement, then there can be nothing else that qualifies as making an atonement separate from the blood. The testimony of the record contradicts your presumption. The Lawgiver states: *And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him* (Lev. 4:1). The identification of an atonement is before the animal is even killed and before any blood has been drained. The Lawgiver clearly associates the **entire** burnt offering with the achievement of an atonement. However, once again, we are not free to presume that just because the burnt offering facilitates an atonement that the sin offering cannot. We are not free to consider the achieving of an atonement within the constraints of an 'either-or' consideration. Achieving an atonement is not just the blood or just the burnt offering or just the sin offering. It is all of the above.

Who What When Where How and Definitely Why

We should critically examine any personal understanding of divine principles with all the questions: what, when, where, who and how along with the truly significant question: why. The 'why' questions will be all about divine motivation. These answers will be related to the validations of divine right-ness (righteousness). 'Why' questions are not answered with procedural answers. That would be providing a 'how' answer to a 'why' question.

Presuming that blood is the exclusive procedural answer to the 'how' question about atonement dramatically oversimplifies this divine principle. This disengages us from a deeper understanding of the divine motivations behind the procedural requirements. You express an excellent thought thread concerning the destruction of the flesh in the burnt offering, circumcision and baptism. However, you distance that flesh destruction understanding from the atonement procedure. You offer the perfect explanation of our atonement being achieved through **both** the reconciliation to God through the death of Christ along with our being saved by his resurrection. However, that is not a single stage procedure. That specific conclusion of including both our Messiah's death as well as his resurrection being necessary for the full achievement of an atonement completely eliminates the exclusive avenue of blood achieving an atonement, separate from any other atonement components. Our being saved by his resurrection cannot be demonstrated through the pouring out of blood. That blood draining procedure projects the reconciliation through his death. Just as there is more to the divine principle of atonement than simply pouring out the blood, there is more to atonement than simply the death of our Messiah. There is more to atonement than simply the forgiveness of sins.

Bloodless Atonement Issue on the Day of Atonement

A ritual confirmation for this two stage atonement procedure would be the Day of Atonement. Two goats are chosen for the atonement of the nation. One is executed and one is set free. Both are included in the consideration for execution. The lot determines which will be freed from this condemnation to death. The living goat, from which no blood is required, is expressed as being necessary for the achieving of an atonement. Yet there is no blood needed. *But the goat, on which the lot fell to be the scapegoat, shall be presented alive before*

the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness (Lev. 16:10). The living goat, freed from an imminent death, is spoken of as 'making an atonement'. There is absolutely no blood loss for this atonement achieving scapegoat and there is no additional blood draining following the release of the scapegoat. There is more to achieving an atonement than just blood. There is more to atonement than simply the forgiveness of sins. There is more to atonement than simply the death of our Messiah.

When we oversimplify divine principles we invite developing error. Limiting the atonement procedure to strictly the sacrificing of blood and nothing more will create the platform for the eventual oversimplification that atonement is exclusively about forgiveness. This dramatic impossibility will mature over time into a diminishing of the understanding of what constitutes sin, degrading our Heavenly Father as unjust. Misunderstandings can never stand alone. They act just like leaven.

The 'Either-Or' Stumblingblock

The principle of atonement is not an "either-or" choice. We are not free to declare that atonement is either blood centered or burnt offering centered. We are not free to declare salvation is achieved either through the death of Christ or his resurrection... just as we are not free to partake of either the bread or the wine. In the same sense atonement is not simply about forgiveness and not exclusively achieved through the blood. The blood is one component that has to be balanced with other atonement components, such as the bloodless sin offering for the very poor and the bloodless scapegoat that each are expressed as making an atonement.

The real challenge is in the **balancing** of the multiple components that create the structure of any divine principle. The ultimate application of atonement is projected in the very beginning and the very end. Adam and Eve's shameful recognition of their nakedness was directly due to their sin. They sought to cover that shame. The Creator removed their personally generated covering with the divinely provided two skin-coats from a single animal. In the end the saints will be covered with the divine nature (that heavenly mansion of John 14:1-3,23; and that heavenly citizenship of Phil. 3:20-21). This covering of mortal with immortal eliminates the shame of our naked sins before our Creator. *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: **If so be that being clothed we shall not be found naked.** For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life (2 Cor. 5:1-4).* It is immortalization that serves as the ultimate application for atonement. All considerations of atonement must be balanced within the confines of the beginning (invitation) and ending (realization) applications, from Eden to the point when our Creator will be all and in all (1 Cor. 15:28) at the conclusion of the Millennial Kingdom.

Flesh Destruction But Body Preservation

Part of the complexity of atonement is the issue you raise about the destruction of the flesh. This is part of the atonement concept but we have to be very careful in this context. The 'flesh' is destroyed but the 'body' is redeemed. It is the cursed nature of the flesh that is consumed forever in the immortalization process, but not the body itself. Separating out the consumption of the flesh of the altar offering from the concept of the atonement (limiting our atonement understanding to strictly blood) disengages our considerations of the preservation of our bodies in the immortalization procedure (ultimate atonement). This is a separating point between apostasy and the true gospel. Christians presume salvation means the total loss of the body. The true gospel expresses salvation as the redemption of the body (Rom. 8:23; Phil. 3:21) and the covering of the mortal and corruptible body with immortality and incorruptibility (1 Cor. 15: 51-54). That immortalization procedure (atonement) includes the elimination of the animal-like, instinctive sin preferences of cursed mortal life. The complete destruction of the burnt animal offering does not indicate the complete destruction of the bodies of

believers. That would confirm Christianity's delusion of a bodiless, ghost-like entity in salvation. The burning of the animal body in the flames of the altar represents the elimination of the cursed, beast-like, flesh nature within the saints that produces ungodly thoughts and behavior. It is very appropriate that this cursed flesh nature of man, metaphorically consumed on the altar, came from a beast. The necessary exterior serpent temptation in Eden resulted in the sin corruption of man and creation. That sin focused philosophy of the serpent became internalized into the cursed nature of man. Fleshly instincts reflect a beast philosophy that was derived from accepting the beast reasoning that contradicted the divine testimony. This is why the nature of Nebuchadnezzar's humbling madness had to be the mind of a beast and for specifically seven times. The madness of the King of Bablyon projected the beast madness of mankind that would last for seven millenniums and then be completely eliminated. That beast madness would be religiously focused in the Babylonish delusions of paganism and Christianity. The disease of that beast madness is ritually consumed in the flames of the burnt offering just as it will be consumed when our bodies are redeemed in the atoning procedure of immortalization.

The Gift of the Hide

A further shadowed emphasis of the burnt offering being identified with the making of an atonement would be the one element of the offering that is not burned. This is the skin of the animal. It is removed from the carcass and given to the priest. We often presume the complete lesson is the rejection by Yahweh of the public façade of a believer's life, since He wants our minds and hearts. There is more to it than that. This skin was not to be discarded. It was not to be dumped with the ashes outside the camp. It was to be given as a gift to the priest officiating this atonement generating procedure (Lev. 7:8). This should remind us of how Yahweh gave Adam and Eve the skin of an animal to cover the nakedness of the shame of their sin following their condemnation, as the first act related to reconciliation. We should also note that the immortalized saints will be priests in the second Kingdom Age (Rev. 5:10; 20:6) following their ultimate atonement/immortalization. It is highly appropriate that this burnt offering that is described as making an atonement separated out the animal skin as a gift for the priest performing this atoning procedure. The covering of the animal skin was the very first ritual image projecting the ultimate atonement covering when the mortal saints are covered with the divine nature of immortality, no longer naked before their Creator (2 Cor. 5:3). The gift of the animal hide to the officiating priest in the altar-defining ritual of the burnt offering is a seamless validation of the divine declaration that an atonement is made through the burnt offering ritual.

We cannot separate out the burning of the flesh of the burnt offering from our concept of the atonement. This act represents the consuming of the beast-like and beast-derived flesh nature within the bodies of the saints when the divine nature covers our mortal, corruptible bodies, redeeming them. When we separate out the burning of the burnt offering flesh from our concept of atonement we initiate a progressing thought pattern that will eventually end with the Christian concept of salvation being the complete loss of the body and not a redeemed body.

You have some excellent connections in your reasoning. However, they have to be integrated and not separated. The real problem in your expressed objection is the attempt to limit the making of an atonement to strictly the application of the blood. We need to embrace the intentional complexity of all forms of divine communication, balancing the interdependent features of each eternal principle, searching for both confirmation and possible contradiction. This enables our Yahweh-likeness for drawing light out of darkness, for witnessing the glorious eternal principals carefully hidden within scripture's and creation's shadows. The atonement associated with the burnt offering does not deny the atonement associated with the blood, or the bloodless sin offering or the living goat on the day of atonement. Every atonement component has to be integrated and balanced in order to understand and appreciate the righteousness of our Creator.

Jim Dillingham

Secrets of the Altar Offerings No 8

The Divine Lawgiver assigned names to each altar offering. Sometimes they were quite simple, like the drink offering indicating the wine or the meal offering indicating a grain offering. The sin and trespass offerings identified their principal focus. This is true also for the names given to the burnt and peace offerings. The divinely intended lesson for the burnt offering was dedicating oneself to the knowledge of Yahweh Elohim (Hosea 6:6). While all the altar offerings were consumed in flames. It was only the foundational offering beginning and ending every day that was specifically identified as the "burnt" offering. There was no exclusivity in the burning feature to this one offering, yet it was designated in this particular fashion by the altar offerings designer. Apparently there is a feature in the 'burning' of this foundational altar offering that must identify with the divinely intended theme of filling ourselves with the knowledge of our Creator just as the earth will be filled as completely as the waters cover the sea. In our response to the questions and objections in our previous commentary it was noted that the incineration of the animal body on the altar typified the ultimate elimination of the beast philosophy in the heart of the offerer. The incineration of the body of the beast on the altar certainly couldn't typify the loss of the bodies of the redeemed upon salvation (as apostate Christianity suggests), since our bodies are redeemed along with our minds and hearts (Rom 8:23). That burning of the body of the beast in the burnt offering procedure indicates the necessary rejection of the natural philosophy of the beast generated by our deceitful hearts, enabling us to pursue the glory of the knowledge of our Creator. That beast centered mentality was internalized upon the failure of Adam and Eve when they chose the serpent testimony at the expense of the right-ness (righteousness) of the Creator's testimony. We have to recognize our ungodly, beast-like instincts and reject them if we want to recognize and appreciate divine principles (pursuing absolute truth). This is why the "burnt offering" is so named, despite the fact that all six of the offering categories would technically qualify for that 'burnt' designation. But, what about the "peace" offering?

It's All In the Name

Not even a casual Bible student could legitimately deny the extreme significance our Heavenly Father places on names throughout scripture. His own memorial name defines the hope of the saints. The name and title of Jesus Christ define his role and appointment. Abram's name change to Abraham was an expression of his divine promise. The faithful are baptized into the family name of the Father, the son and the Holy Spirit (Matt 28:19). Despite this overwhelming Bible emphasis we find Christianity ignores the names and titles of God as meaningless. This may have something to do with how the names and titles of our Heavenly Father contradict their self-worshipping and Creator despising doctrines. Whatever the motivation, we read the improperly translated LORD and God and even the Masoretic prompted and Latin emphasized mistranslation 'Jehovah' used blissfully in place of the names and titles of Deity. It is rather mystifying how such an incredibly emphasized scriptural issue as the pattern of name significance can be so overwhelmingly ignored by so many. The divinely appointed names of the altar offerings should not similarly suffer the consequence of this dominant societal impression of name insignificance. Just as the meaningful burnt offering designation defines the necessary incineration of the fleshly mind of the beast in order to pursue the glory of the knowledge of Yahweh Elohim, so the divinely appointed name of the peace offering projects the appropriate divine principle, promise and exhortation.

The peace offering is all about peace. The problem we may have with this name is that our societal definition of this concept is exactly the opposite of the divine definition. I willingly admit this issue has been referenced a number of times in this series over the years, but that is not an apology. In the pattern of our beloved Heavenly

Father we repeat and repeat and repeat the same issues again and again and again. Continuing replenishment is a divinely approved precedent. Scripture repeats incessantly. This is because fleshly instincts are internal and self-generated. Instincts are flesh-based, unless trained tirelessly to be otherwise. The spiritual has to be introduced and re-introduced. It fades, just like the glory of Yahweh reflected in the face of Moses (Ex. 34:33-35; 2 Cor. 3:13-16). The repetition of the same divine lessons in different scriptural environments is a validation of the perfect harmony of all divine expressions. Every divine expression fits perfectly with every other divine expression, or we simply have an incorrect understanding that must be abandoned. This is the case with the definition of peace. Society defines peace (primarily) as the absence of disturbance or the absence of aggression. Our Heavenly Father defines peace as the presence of harmony. These definitions are exactly the opposite.

A Presence Or An Absence?

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace (Eph 2:14-15). Peace is made by creating harmony, not by removing disturbance. A mother begging her bickering children for some peace and quiet is an inappropriate use of the divine concept, but perfectly expresses the common misconception of our societies. The natural fleshly instincts issuing from an uncircumcised heart will dramatically lower expectations. The flesh presumes aggression and disturbance and violence to be what is real and forever. Therefore an elusive peace becomes the absence of what is real. Peace is degraded to nothing but an absence by the natural beast philosophy of cursed human nature. However this presumption violates the patterns of the spoken word of our Creator. As we have noted before, creation ('nature') is the result of the spoken word of Yahweh. The Creator verbally commanded our environment into a balanced and sustainable existence over six evenings and mornings. Admittedly that original very good condition degraded dramatically with the corruption of sin into what we observe around us now. One of the patterns we can see between the written and spoken word of God is how the 'real' components of creation are always associated with positive spiritual images while the absence of these real components are associated with negative spiritual images.

The Negative Absences in the Terms of Creation

Light is real. We can create light and measure it. Darkness has no real existence. Darkness is simply the absence of light. Darkness cannot be created or generated. When we remove light we call that darkness. Light is what is real and projects very positive spiritual associations. Darkness is merely an absence and projects very negative spiritual associations. Heat is real. We can create heat, measure and harness its power. We cannot create cold. All we can do is remove heat. This is the foundational premise for the science of refrigeration. Cold is an absence. Both controlled heat and uncontrolled heat project significant spiritual lessons in the preservation of life as well as the quality of life. Cold is associated with death and darkness. Cold is not real as it is merely an absence. Life is real. A husband and wife can create a new life. No one can create death. All we can do is remove life and it is that removal of life that we call death. The substance of creation (spoken word of the Creator) will always mirror the written word of the Creator... flawlessly. This is what peace is all about... the presence of harmony. The positive issues of creation (i.e. light, heat, life) demonstrate their corresponding positive spiritual principles. The absences of those same features of creation (darkness, cold, death) demonstrate their corresponding negative spiritual principles. Therefore peace should never be expressed as an absence of anything. That would be a fleshly perspective, reversing divine precedent.

Toleration Is the False Course of Humanity

This altar offering is named the "peace" offering by the divine Lawgiver. This offering is all about attaining the presence of harmony. We have already established that merciful love was the behavioral response expected from the peace offering ritual. *For I desired mercy* (Heb. *chesed*=merciful love), *and not sacrifice* (Heb. *zebach*=exclusively the peace offering); *and the knowledge of God more than burnt offerings* (Hosea 6:6). It is

love that is the key to establishing harmony. Our societies foolishly pursue toleration as the avenue to their distorted understanding of peace (the absence of disturbance or aggression). That is not the divine pattern. Although love is the primary behavioral response communicated through the peace offering in its goal of divine harmony we should understand there is no exclusivity suggested. We are not free to conclude that love is the only behavior necessary for harmony. As we noted in an earlier commentary the peace offering had to be offered on top of the burnt offering (which projects the foundational exhortation for dedicating oneself to pursuing the glory of the knowledge of Yahweh). Love, without the constraining borders of truth, would be utterly meaningless as a tool for developing harmony. This would be like an unconstrained fire. Harnessed and controlled fire provides warmth, light, cooking, tempering and purifying advantages. Uncontrolled fire consumes, destroys and kills. Love that is not constrained by truth will be easily manipulated by the relentlessly deceitful human heart, flaming out of control. There is no true harmony with only love.

The Three Parties Sharing the Peace Offering

Within the framework of the six altar offerings it was only the peace offering that was shared with all three categories of participants. Yahweh received his portion of the offering on the altar. He refers to it as His food (lechem/bread); Lev.3:11; Mal. 1:7. The priesthood received the breast of the peace offering and the officiating priest received the right shoulder (Lev. 7:31-32). Uniquely with the peace offering (projecting this principle of harmony) the offering party was invited to join this uniting meal. The harmony/peace highlighted by the peace offering confirms the three parties that will enjoy complete harmony at the final stage of the divine plan. The Creator will be all and in all when the last enemy (death) is eliminated (1 Cor 15:26-28). The three parties in perfect harmony (physically and spiritually... in image and likeness) will be the Heavenly Father, His son and His son's bride. These three categories of participants in that ultimate peace clearly parallel the three parties fellowshiping together in the peace offering (Yahweh, the priesthood and the offerer). In the same sense that there is no gender distinction in Christ (Gal. 3:28... *neither male nor female*) so there was no distinction between male or female for an acceptable peace offering (Lev. 3:6). The frame encompassing and constraining all considerations of the peace offering is the theme of peace, which is the presence of harmony.

The Exclusive Acceptability of Negative Components

Therefore, in the context of this constraining theme of harmony we must consider the very unique accommodation in the peace offering for both leaven and a particular animal blemish. *Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings* (Lev 7:13). *Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted* (Lev. 22:23). The directions for the altar offering projecting the realization of harmony includes two negative components forbidden in other altar offerings: leaven and a body blemish. It should be noted that only the 'free will' peace offering allowed this animal blemish, while the thanksgiving and vow performance peace offerings forbid any physical deformities.

Leaven Was A Polluting Agent

Leaven is consistently presented throughout divine law and parables as a polluting influence, while unleavened bread is presented quite positively. *Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth* (1 Cor. 5:8). All leaven had to be completely removed from Israelite dwellings at Passover for the observance of the Feast of Unleavened Bread. Yet interestingly, the very next divinely appointed feast required the waving of two **leavened** loaves initiating this feast week. This is scripturally identified as the Feast of Weeks, the Feast of the Firstfruits and Pentecost. This feast is interestingly absent from the restored Kingdom prophecies and instructions while the Passover and Feast of Tabernacles will both be required in the Millennial Kingdom Age. However, that is an observation to address in a future commentary. Leaven is used quite selectively by the divine Lawgiver. It is excluded from Passover and the Feast of Unleavened Bread (Ex. 12:15-20) and excluded from the altar of burnt offering (Lev. 2:11). Yet leaven is included in the Feast of the Firstfruits (Lev. 23:17) as well as the peace offering (Lev. 7:13).

The Purpose of the Leaven in the Peace Offering

It should be noted that just as there were three divinely appointed feasts (Unleavened Bread, Firstfruits, Tabernacles) there were also three peace offering divisions (thanksgiving, vow performance, freewill) through which peace was projected through three parties (Yahweh, priesthood and offerer). The ultimate harmony (peace) divinely intended with all of creation will come in three immortalization stages. The first stage is the immortalization of Jesus Christ. This is the key to the rest of the progression. There was no leaven pollution in Christ, which is why leaven was never allowed on the Christ altar of the first kingdom age. This first immortalization stage is projected in the Feast of Unleavened Bread celebration following Passover, coincidental with the barley harvest.

The second stage in the divine peace plan is the second immortalization event at the beginning of the Millennial Kingdom. This is projected by the celebration of the firstfruits (or Feast of Weeks) which is coincidental with the wheat harvest. Along with this immortalization event we see a dramatic healing in the terms and features of creation (i.e. reduced danger, carnivores becoming herbivores, increased agricultural harvests, new fruit bearing plant species and extended mortal life).

The third stage in the divine plan for ultimate peace is the third and final immortalization, which is planned for the end of the Millennial Kingdom. This is projected by the Feast of Tabernacles with its coincidental vineyard harvest. Along with this immortalization event we see the complete elimination of any threat to divine peace between all that is physical and all that is spiritual. Our Creator will 'be' all 'in' all (1 Cor 15:28). This immortalization will be the final harvest, the final ingathering.

Therefore we should understand the waving of the leavened loaves to introduce of the feast of firstfruits as a feature of divine grace. This would be the same lesson for the unique inclusion of leaven in the peace offering. That second feast week (firstfruits/weeks/Pentecost) can be demonstrated to project the second great immortalization event in the divine plan, when Christ takes his bride (his firstfruits). Despite the presence of leaven in the offering of ourselves to Yahweh through Christ we can still qualify for the grace of our Heavenly Father to accept us into His spirit nature... to experience peace with our Creator (both physically and spiritually... image and likeness). The leaven is forbidden for the projection of the first and foundational immortalization event of our Messiah (feast of unleavened bread), but is included in the projection of our personal immortalization ... which is facilitated on the basis of grace. Leaven was accommodated in the peace offering to demonstrate the merciful love of our Heavenly Father in gracefully extending peace to us despite our polluted lives.

Balancing Sin and Grace

Grace is not a primary lesson in the divine laws of the First Kingdom Age. Divine grace is certainly evident in certain laws and rituals, however it is not the prominent lesson. That primary lesson would be the recognition and understanding of the principle of sin (Rom. 3:20; 5:20; 7:7-12). The principle of grace is the prominent theme for the laws and rituals of the Ecclesial Age. Sadly, some presume that this divine educational theme shift somehow eliminates the divine significance of understanding and despising sin. That presumption is a feature of the common stumbling stone of oversimplification. We need to understand and balance both sin and grace... both judgment and mercy.

The Acceptable Sacrificial Blemish

Just as the inclusion of leaven in the Peace offering indicates the divine principle of grace in the context of the achievement of perfect harmony (peace) so we need to consider another negative component in the peace offering instructions. A certain animal blemish was acceptable for the least of the three peace offering categories. The freewill offering could be eaten on the first or second day, unlike the thanksgiving offering. The freewill offering could also have a certain body blemish, unlike either the thanksgiving or vow performance

offerings. *Either a bullock or a lamb that hath anything superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted* (Lev. 22:23). This acceptable blemish is unique from the blemish exclusions in that these acceptably blemished animals were born with this condition of having either too much or too little of some part of their physical body. I would suggest this blemish acceptability in the offering projecting ultimate divine acceptance into spiritual harmony also underlines the promise of grace, but on the basis of judging us by varying standards. To whom much is given, much will be required. Those who have less to work with will be judged even more mercifully.

The freewill offering had the least restrictions. We have already determined that this offering parallels the divine love commandment to love our neighbor as ourselves. This level of love is less than is required for Christ's new commandment to love our brothers and sisters more than we love ourselves (paralleling the peace offering for the performance of vows) and is dramatically less than the commandment to love Yahweh our Elohim with our complete mind, heart, energy and life (paralleling the peace offering of thanksgiving). We note that this acceptable blemish is presented in the exhortational context of loving our neighbors as ourselves. This is a love for mankind, despite its ungodly behavior and preferences... despite its blemishes. Exhortation is always an extension of principle. The principle is the realization of peace (harmony). The exhortational extension is peace being achieved through the love of the Father extended through His son and then extended through the Messiah's bride finally to our neighbors. Just as grace is offered to ourselves by our Heavenly Father, so we are required to extend that grace to others in Yahweh-like fashion. Those who receive without sharing freely will be like the Dead Sea receiving the life waters of the Jordan but offering no outlet. Nothing can live in the mineral saturated waters of the Dead Sea, the geographically lowest point on the face of the earth.

Continually Expanding Enlightenment

There are other glimpses of the divine principle of grace in the sin-focused laws of the First Kingdom Age. There are also glimpses of judgment in the grace-focused laws of the temporary Ecclesial Age. Neither focus eclipses the other. Our Heavenly Father chooses to reveal more of Himself as time progresses. Jesus and Paul both refer to the mysteries of previous ages that were revealed during their ministries. When the Millennial Kingdom Age is initiated there will be a dramatic advance in divine education once again. More mysteries will be revealed. We are never free to eliminate a previous divine educational focus with a new focus. We are not free to ignore the principle of sin in order to embrace the principle of grace. We have to balance both of them together in the same fashion our Creator demonstrates with His intentionally complex communication pattern.

The peace offering demonstrates the same great principles of divine righteousness as our Ecclesial Age ritual of baptism. Our heavenly Father is always right. He was right to demand death for sin (burial in the baptismal waters). Despite the legitimacy of His demanding death for sin, He is also right in offering renewed life on the basis of grace (rising again out of our watery grave). This is offered on the basis of love, despite the blemishes in our bodies and the leaven in our lives.

Our next commentary will begin our consideration of the sin offering and its many ritual categories.

Bro Jim Dillingham

Refer to Reference Chart Below

<u>3 Peace Offering Categories:</u>	Thanksgiving Leaven but no blemish	Vow Performance Leaven but no blemish	Freewill Leaven and blemish allowed
<u>3 Peace Offering Parties:</u>	Yahweh	Priesthood	Offerer
<u>3 Annual Feast Weeks:</u>	Feast of Unleavened Bread Barley Harvest	Feast of Weeks (also Firstfruits/Pentecost) Wheat Harvest	Feast of Tabernacles Vineyard Harvest
<u>3 Stage Divine Plan:</u>	1st Immortalization Christ	2nd Immortalization Millennial Kingdom Start	3rd Immortalization Millennial Kingdom End

Vocational Training for an Immortal Priesthood No. 41 July 2011

Secrets of the Altar Offerings No 9

The Sin Offerings

We have arrived at the consideration of the very extensive sin offering. There were only three subdivisions of the peace offering. There was only one burnt offering procedure. The drink offering was never even offered independently, simply modifying the burnt and peace offerings. It is the sin offering where we see the greatest extent of complexity, divisions and sub-divisions. This extensive concentration of ritual detail for the sin offering aligns perfectly with the principle theme of Kingdom Law being sin education. We have reviewed this issue extensively in our progressing considerations (Rom. 3:20; 5:20; 7:7-14). The dramatic divine educational shift from sin to grace during the Ecclesial Age will again return to sin education for the whole world when the Millennial Kingdom Age begins. However, there are subtle as well as substantial differences between the initial and the restored Kingdom Ages. We have also reviewed previously how the four progressing priesthood ages rotate between an educational theme of personal righteousness to transgressional sin to imputed righteousness to the physical nature of sin. We have noticed how a new priesthood age begins when there is a change in divine law accompanied by a new divinely appointed priesthood. These changes are divinely validated with public displays of miraculous power. The Patriarchal Age, with its emphasis on personal righteousness surrendered to the First Kingdom Age at Sinai with its educational emphasis on behavioral sin. The Ecclesial Age replaced the First Kingdom Age at Jerusalem with its educational emphasis on imputed righteousness (grace based on faith). We await the transition into the Restored Kingdom Age with its anticipated divine educational theme of sin in its physical application... the divine unacceptability of human nature's capacity to generate behavioral sin and physical uncleanness. This was the curse on creation's caretaker when the exterior tempting capacity and ungodly perspective of the serpent was internalized upon Adam and Eve's rejection of the Creator's righteousness. This physical feature of sin production in human nature is what was crucified by Jesus on the cross, completely exposed to the condemnation of death, unshielded by the guilt of any personal sins.

Two-faced Sin

This issue is also the common entry point for progressive Ecclesial apostasy. The rejection of this principle of the guiltless physical aspect of sin in human nature (the production facility for sin) was prophesied by John as the signature doctrine of the antichrist system. John prophesies in two separate letters concerning how former

believers would eliminate the correct understanding of the flesh of Christ. They would deny the flesh (humanity) of the Messiah (1 John 4:2-3; 2 John 7). Peter also prophetically defines this same doctrinal evolution as denying the Lord who bought the fallen away believers who would embrace this delusion (2 Pet. 2:1). No one denies that Jesus of Nazareth existed. Jews, Moslems and historians all agree with that reality. The issue is whether he was a human being suffering under the curse of sin and death or if he was an immortal spirit creature concealed in a mortal disguise lying about a capacity to sin, lying about dying and lying about returning to a life he could never lose in the first place. This divinely blasphemous doctrinal progression begins with the self-glorifying rejection of the physical principle of sin in cursed human flesh. Suggesting that sin is exclusively behavioral and that sin always bears guilt begins to separate Christ from his flesh nature and the purpose of his sacrifice... to confirm the right-ness of his Father that death for sin was, is and always will be absolutely right (despite Adam and Eve's and mankind's rejection of that understanding). One doctrinal baby step leads to another over a century or two until eventually the initial spirit nature of Jesus in a human disguise makes perfect, perverted sense. The Christadelphian community has suffered with doctrinal challenges to the understanding of the nature of sin from the time of Bro Thomas and has resulted in separate fellowships. We will not be free of this dangerous enlightenment challenge until our King returns.

Unspoken Presumptions

Various distortions seem to continually bubble to the ecclesial surface that are all related to this same issue on a foundational basis. The presumption that sin is exclusively limited to behavior and always delivers an assignment of guilt is the obvious application to this problem. There are other, more subtle beginnings as well, such as the presumption that death existed before sin. This is expressed by suggesting that all God threatened Adam and Eve with was an immediate execution and not a change in nature. That is an impossible presumption on a number of levels. This understanding reduces our Heavenly Father to the level of silly human parents who sometimes threaten their children with potential punishments they never intend to inflict in the first place. The understanding that God was threatening Adam and Eve with simply an immediate execution also reduces the Creator to the status of being a failure. If Yahweh had simply immediately executed them (as supposedly promised), He would have been a complete failure in His vast creation project. If immediate execution was His intended threat, but was never intended, then Yahweh would be a liar. The divine death threat was never intended to be perceived as an immediate execution. That would be a horribly God degrading presumption. The laws of the First Kingdom Age make it very clear that death is the result of sin. The death nature could never have preceded sin. When death is eliminated then both guilty behavioral sin and the guiltless capacity to generate sin are automatically eliminated. This is how peace is achieved, which is the presence of harmony. Divine harmony requires the perfect agreement between all that is physical and all that is spiritual.

There is a wide and deep range of principles and exhortations carefully placed within the shadows of the sin offerings. One of the issues we will have to address will be the two primary categories of sin offerings. There were six sin offerings related to the guilt of behavioral sin. There were also six guilt-free sin offerings required for physical conditions. We will have to examine the special bullock sin offerings for the High Priest and nation where unique ritual rules applied to blood handling along with the whole body incineration away from the altar. We will need to examine the 12 applications of blood at the three divinely appointed stations of these same two sin offerings, so that we might better understand the divinely appointed forgiveness procedure and requirements. We need to consider the one bloodless sin offering for the poorest of all among the community of believers. After all, we hope to be the immortalized priests of the Restored Kingdom Age, educating the world about the significance and purpose of the restored altar offerings, feast weeks, circumcision, Sabbath observance, etc. This is our quest, in David-like fashion we gather our temple components in preparation for becoming the immortalized living temples of the Holy Spirit. These current considerations constitute job-

training for the greatest of all occupation appointments of all time with the one greater exception being the job of our High Priest and King.

Everything Affects Everything Else

Divine truths can be demonstrated through many separate avenues of thought. Jesus demonstrates how the angel's title of being the God of Abraham, Isaac and Jacob is a proof of the doctrine of the resurrection (Lk 20:37-38). Jesus offered the evidence of the benefits of divinely provided sunshine and rain being shared among both the just and the unjust as proof of our responsibility to bless those who abuse us and return good to those who use us despitely (Matt. 5:43-48). Paul quotes the design of the human body as proof for our responsibility to respect and value the necessity of each ecclesial member (1 Cor 12). The reason that there are many separate but interdependent ways to confirm divine truths is the principle of God manifestation... multitudinous singularity. **Everything** our Creator does and says is perfectly right. It all fits together flawlessly and in complimentary fashion. The recognition of the absolute right-ness (righteousness) of our Creator is one of the great keys to understanding and appreciating all of His intentionally complex divine expressions and deeds. The fact that everything affects everything else is expressed throughout the terms of creation as ecological integrity. The elimination of even a single insect category in a micro-eco system will spread that affect out far and wide like a pebble dropped into a pond. A slight temperature differential in the middle of an ocean can create wind accelerations and water temperature changes which can have incredibly powerful effects reaching hundreds of miles away. Everything affects everything else. This principle is true in both arenas of divine expression: the spoken and written word of Yahweh. Our Creator verbally commanded the features of creation into existence with its perfect sustainable balance. Yahweh is a creator, not some powerful but simplistic manipulator of the universe. Yahweh is not subject to the laws of the universe. Gravity itself is a creational validation of the divine principle of God manifestation, yet our Lord in his immortalized spirit-reborn form was certainly not subject to the limitations of gravity (Acts 1:9). The spoken word of Yahweh (creation) and the written word of Yahweh (Bible) agree perfectly and express exactly the same eternal truths. Everything affects everything else, both physically and spiritually.

When a single, seemingly innocent, doctrinal distortion is suggested there will always be unspoken presumptions that must be shared in order to support an inappropriate conclusion. It is these unspoken presumptions that must be addressed. This is what Jesus did when the Sadducees challenged him about the resurrection. He pointed out how their rejection of the resurrection presumed his Father to be nothing but a god of the forever dead (Lk 20:37-38). That doctrinal rejection was God-degrading (as is the case with virtually **all** doctrinal distortions).

Beyond the Milk

The Christadelphian (as well as Christian) fascination with concordance and lexicon word studies and redefinitions is not a scripturally precedented avenue of reasoning. Admittedly these beginner tools are necessary for drawing the English (or whatever language) understandings from the original Hebrew and Greek text. However, we do not see Paul, Peter, James or John offering Hebrew word studies in their Greek letters and commentaries to first century believers. These inspired writers are displaying the interweaving of laws and miracles and experiences and rituals and features of creation to demonstrate the issues they address. If the weight of our reasoning for any scriptural proposition rests solely on word definitions we are building our house on sand and satisfying ourselves with the mere milk of the word. Divine truths can be demonstrated through a wide range of confirming avenues.

Let's apply this lesson to the principle of sin as projected from the various sin offerings under the laws of the Kingdom of God. The application of sin being **directly** defeated and destroyed in the flesh of Christ is our foundational consideration. There is no possibility this was accomplished strictly as a symbol (i.e. in the pattern

of animal altar offerings) or substitutionally, as if Christ's battle with sin was merely some kind of shadow boxing and not conclusive. The breaking of the power of sin in the body of our Messiah is what is demonstrated in the breaking of the memorial bread, the tearing of the veil of his flesh (Heb.10:19-20) coincidental with his death and the exclusive striking of the crucifixion rock with the 'serpent' rod of Aaron at Rephidim (Ex. 17). The flesh of Christ is the absolute key to understanding how the Creator's righteousness was demonstrated in the sacrificial death of His son.

The Six Guiltless Sin Offerings

Let's address some of these unspoken presumptions. An inappropriate understanding of sin being strictly behavioral (transgressional) presumes that guilt must always be assigned to any association with sin. It would also have to be inappropriately presumed that there is a disconnection between physical and spiritual, that these issues are not bound together inseparably in the divine plan. The divine laws of the sin offering declare both of these presumptions to be impossible (along with a number of other complimentary avenues of consideration). There are six divinely required sin offerings for physical conditions where no transgression took place and there was no guilt associated with the act demanding the sin offering.

1. Giving birth is an act of righteousness, fulfilling the will of our Heavenly Father (Gen 9:1). Yet a mother was required to offer a sin offering and a burnt offering for her own atonement (Lev 12:6-8). This was a physical condition and not a behavioral issue. This was a guilt-free sin offering for a physical condition.

2. With the exceptions of the High Priest and nazirite no one was divinely forbidden from ever touching any dead body (priests were allowed to touch the dead bodies of immediate family). It was actually a divine command to touch the dead in burying a person before nightfall who had been hung (Deut 12:23). Despite the absence of a transgressional sin our Creator demanded that the one touching a dead body had to participate in two sin offerings over a seven day absence from the community of God (Num 19:9,17,19). The ashes of the red heifer constituted a guilt free sin offering for a physical condition.

3. There were no divine commands against contracting leprosy. It was a dread physical malady. However, upon recovery a former leper had to offer a sin offering (Lev. 14:19). There had been no guilt for this physical condition. This is not a transgressional sin offering.

4. There were no divine commands against suffering from a bodily issue. However, upon recovery from this physical condition the divine Lawgiver required a sin offering (Lev. 15:15). There had been no transgression. This was simply a guilt-free physical condition demanding a sin offering.

5. The bronze Christ altar was divinely required to have seven days of sin offerings for its atonement. *And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy* (Ex. 29:36-37). There is no way bronze metal can transgress divine laws. There is absolutely no guilt that can be associated with the bronze Christ altar. Besides the direct association between the altar and our Messiah (Heb. 13:10) we also see the direct connection in the issue of touch. Uniquely like the altar, Jesus had the touch of holiness, reversing the physical conditions that were a result of our sin-cursed mortality. The touch of Jesus healed leprosy, bodily issues and brought the dead back to life.

6. Every year on the Day of Atonement a sin offering would make an atonement for the Tabernacle and its contents (Lev 16:16-19). It is expressed as being necessary for the "uncleanness" of the children of Israel. That is not a condition of guilt. Uncleanness is a guilt-free physical condition of divine unacceptability. This is exactly the understanding of our cursed mortal state, which is the result of Adam and Eve's sin corrupting a previously "very good" creation both physically and spiritually.

The Dual Coverings of the Six Surfaces of the Two Salvation Arks

There were six divinely appointed guilt-free sin offerings for physical conditions. There were six divinely appointed guilty sin offerings for transgressions (Lev. 4-5). In coordination with this understanding we see the

dual covering (atonement) of two arks of life representing the salvation process. The six exterior acacia wood surfaces of the golden ark of the covenant were sealed in gold. The six interior acacia wood surfaces of the golden ark of the covenant had to be sealed in gold. The six exterior surfaces of the coffin shaped gopher wood ark of Noah were covered (the actual word is *kaphar* which is the word for atonement) with pitch as well as the six interior surfaces of the box shaped ark of salvation. If we want to dismiss this dual six surface covering on the arks of salvation as insignificant coincidence we might remember our previous notation from another commentary that these six surfaces form their containers by converging at eight points (corners). These six surfaces converging at eight points where three planes meet also project our Messiah in the six Greek letters of his name (Iesous) whose numerical values add up to three eights (888). There is no end to the depth of the glory of divine truths. It is the mind of the flesh (error) that offers no more depth than a summer rain puddle.

The presumption that sin must always bear guilt is eliminated by a brief consideration of the sin offering under the laws of the Kingdom of God. We are definitely not free to separate the physical from the spiritual when we consider sin, or any other divine principle. Disease, pain, sweat and death were all the result of the introduction of spiritually and physically corrupting sin into a previously very good creative order. Our cursed mortal state is a sin generating factory, with an instinctive preference for ungodly thoughts and behavior. That was the choice our ancestors made in the garden, rejecting the Creator's righteousness and preferring the serpent testimony. There is no guilt assigned to our sin-cursed nature. However, it is that sin cursed nature that was exclusively executed on the Calvary cross. There was no transgressional sin present in Christ's flesh. Superimposed sin (substitutionary sin assignment) is ineffective. This too is proven by the repetitive nature of the sin offerings under Kingdom law. The sin that Jesus condemned in his flesh (Rom 8:3) in his death was the root cause for all transgressional sin. There is no guilt associated with that sin. It is a physical condition. It was that "other law" in Paul's members. This is the sin that dwelt in Paul's flesh (Rom. 7:17,23) as well as Christ's. This is the guiltless sin that is absent from Christ when he appears the second time. *So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation* (Heb 9:28). It was this execution of the guiltless production capacity for transgressional sin in cursed human nature within the flesh of Jesus on the cross that resulted in our divine reconciliation. *For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life* (Rom. 5:10). We have been reconciled (past tense) by the death of our Messiah. We shall be (future tense) saved by his resurrection. Just as Jesus validated the right-ness of the divine judgment of death for sin on the cross for divine reconciliation, so we validate these issues every week by eating the broken bread and drinking the wine.

Our next commentary will continue with the extensive ritual laws and projected principles of the sin offering.

Jim Dillingham

The Sin Offerings No 2

The sin offering presents the most varied categories and ritual details among all six altar offering categories. There were four social and political categories of offending Israelites with separate procedures for addressing the necessary corrective measures for their sin. The sin offering rituals for both the High Priest and the nation are parallel procedures but described separately. The sin offering for a ruler is a separate procedure, as well as a sin offering for a common person. There is an additional three stage financial set of sin offering accommodations, beyond the four social sin offering distinctions. These three categories of common person sin offerings are based on the sinner's financial capacity. The female kid or lamb is the preferred sin offering. If this is a financial challenge then two turtledoves or pigeons will be acceptable. The sin of the very poor common person is accommodated with simply a one day food ration of fine flour (a completely blood-free atoning sin offering). These sin category distinctions offer significant avenues of understanding concerning how our Creator understands offenses against Him should be understood and addressed.

Sin Inequality

There is a descending significance projected in the four levels of the social and political order of God's congregation (High Priest, nation, ruler, common person). The additional descending order of perceived value in the six sin offering categories certainly should be understood as paralleling the descending order of how serious the divinely assigned guilt should be perceived. The issue of varying levels of guilt in relation to sin is an undeniable feature of divine law. Judgments for sin can range from a simple blood or flour offering to permanent ostracism to execution by stoning. This issue of varying degrees of guilt dramatically opposes the ungodly philosophy of equality that has slithered into the current congregation of our Creator and gained momentum over the last couple of generations. Society's presumption of the righteousness of equality promotes disrespect to parents, disrespect to the divinely appointed order of man being the head of woman and promotes the incredibly blasphemous doctrine of three co-equal Christian gods that are supposedly one. The philosophy of equality is a heart generated distortion of divine principles degrading our Creator and exalting ourselves in our own eyes. It satisfies the two universal rules of all false doctrine. It is Creator degrading as well as flesh exalting.

The laws and rituals of the Ecclesial Age certainly emphasize the principle of grace (unmerited favor). The danger for us would be exclusively concentrating on the wonderful benefits of grace without balancing that understanding with the past and future divine educational focus on the horribleness of sin. Just as Israel's focus on righteousness by works blinded them to the validity and availability of grace, so an imbalanced focus on the benefits of grace can blind us to the dangers of ignoring the powerful lessons concerning sin from the previous divinely appointed educational age. The level of guilt projected by the descending social and political order of the sin offerings is a lesson that is repeated in the New Testament writings that guided believers into a new educational age following the death and resurrection of our Messiah.

The Given and Required Relationship

Greater degrees of guilt are assigned to those with greater social and political influence who contradict the righteousness of our Heavenly Father in word or deed. Christ's parable of the faithful and wise steward concludes this explanation: *And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of*

stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more (Lk 12:47-48).

There is a direct relationship between ascending divine responsibility and the influence awarded by ascending the social and political orders... *to whom much is given, much will be required.* An extension of this principle is how Bible teachers and writers bear a more severe divine responsibility due to their assignments. James addresses this issue in his popularly referenced address concerning the challenges for taming our wild tongues. He begins his comments with this severe warning concerning the greater condemnation some of us face. *My brethren, be not many masters (teachers), knowing that we shall receive the greater condemnation (Js 3:1).* The Greek word translated *condemnation* is also translated throughout the New Testament as *judgment* and *damnation*. Christadelphian writers, commentators, authors, Bible school speakers, study weekend presenters, Sunday School teachers and parents should all fear the possibility of error in their educational efforts. Challenges to our expressions should be welcomed and not defensively or egotistically resisted. The cowardly phrase "because I said so, that's why" should never defile our lips. The danger of mistakenly expressing errors in representing our Heavenly Father to His children is not an inconsequential failure. We who profess wisdom and answers will bear a far more harsh judgment, especially if we have misdirected the lambs of our great Shepherd. To whom much is given, much is required. We have to take this responsibility extremely seriously, fearing error without trusting that grace will eclipse any and all indiscretions simply because of supposedly good intentions.

The Two Unforgivable Sins

There are two unforgivable sins presented in divine law. One of these is based on this principle declaring that *to whom much is given much will be required.* This is the principle reflected in the descending order of significance in the sin offering instructions. The High priest bore a greater level of guilt than the nation who bore a greater level of guilt than the rulers who bore a greater level of guilt than the common person. The common people were further accommodated in reference to their guilt on the basis of what they had been given in a financial context. Both of these unforgivable sins are highlighted in the shadows of the instructions concerning the various categories of the sin offering rituals. Fortunately for ourselves, our generation of believers is only exposed to the possibility of suffering from **one** of these unforgivable sins, the unforgivable sin of the presumption of automatic forgiveness.

Let's look initially at the one unforgivable sin from which we are fortunately free. Jesus makes an absolutely clear, indisputable declaration of one of these two categories of unforgivable sins in Matthew 12:31: *Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men.* Those who were given much will have more required of them. Those given the ability to wield the powers of the Holy Spirit will be judged more harshly than those who have not, as well as those who witnessed the unveiled demonstration of the Holy Spirit. Our generation cannot possibly blaspheme against the Holy Spirit as we are still operating within the timeframe of the prophecy of divine silence when the Holy Spirit would not operate openly but in the shadows of providence (Micah 3:6-7; Amos 8:11-12). The prophecy of divine silence began with the elimination of the Holy Spirit gifts only offered to the first two generations of Ecclesial Age believers (Acts 2:38-39) and would end when the entire Bible would be completed (1 Cor 13:8-10). That divine silence will end at the introduction of the Millennial Kingdom (Is 42:13-14). Unlike the first two generations of the Ecclesial Age, we cannot witness the unveiled operation of the Holy Spirit and declare it to be an evil, vile force. We cannot witness the raising of the dead or healing of the diseased and declare that power to be evil. We cannot speak in a multitude of languages for which we have never received training and then use the accompanying credibility to teach self-worshiping lies. When Jesus reversed the sin-cursed condition of blindness and the incapacity to speak in a man, the Pharisees defensively

declared that power to be evil and vile (Matt 12:22-24). They had blasphemed the unveiled operation of the power of our Creator (Holy Spirit). Yahweh had come out of the shadows but was declared to be evil. They had blasphemed the Holy Spirit. As Jesus declared, that particular offense against our Creator will not be forgiven... **ever**, under any conditions.

Impossible to Forgive

The unforgivable nature of this offense is highlighted to the Hebrew congregation. *For it is **impossible** for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, **to renew them again unto repentance**; seeing they crucify to themselves the Son of God afresh, and put him to an open shame* (Heb 6:4-6). It is confusing to see how some of us try to apply this to our generation of Christadelphians. We are certainly enlightened but we have never, ever been made partakes of the Holy Spirit and certainly never tasted the powers of the world to come. That understanding would subject us to disfellowship considerations for an egotistical presumption of the current availability of the Holy Spirit gifts that were so clearly limited to the first two generations of the Ecclesial Age. The unforgivable sin referenced is within the context of the employment of divine miraculous power in order to promote ourselves through doctrinal distortions at the expense of our Creator and His son. Those who actually possessed the miraculous powers of the Holy Spirit in the first century ecclesia actually had the capacity to use that miraculous power to validate self promoting lies. *The spirits of the prophets are subject to the prophets* (1 Cor 14:22). Using the miraculous power of our Creator to teach lies is an unforgivable sin. To whom much is given, much is required. Fortunately we do not personally have the capacity to blaspheme the Holy Spirit during our generation of believers. Believers have not witnessed the 'unveiled' operation of the Holy Spirit since that second generation of believers following the resurrection of Jesus Christ. We are not capable of blaspheming the Holy Spirit... yet.

The Unforgivable Sin of Presumption

The other unforgivable sin (to which we **are** exposed) is highlighted in the shadows of the Kingdom Law ritual directions for the sin offerings. In each of the four social and political distinctions in relation to the sin offering we have this dramatically limiting issue of sinning through **ignorance**... *If a soul shall sin through **ignorance** against any of the commandments of the LORD*. This particular descriptive feature is repeated in **all four** of the separate social and political categories for the sin offering (Lev 4:2, 13, 22, 27). The exclusive accommodation for forgiveness under the laws of the original Kingdom of God was for sins of ignorance. There was no avenue of forgiveness afforded for sins based on presumption and arrogance. In fact sins of presumption and arrogance were the basis for either permanent ostracism or execution.

There were repentance procedures for sins of weakness and ignorance. However, any sin performed presumptuously, pompously and arrogantly defying the divine Lawgiver, offered no avenue for repentance. *But the soul that doeth ought **presumptuously**, whether he be born in the land, or a stranger, the **same reproacheth the LORD**; and that soul shall be cut off from among his people. Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him* (Num. 15:30-31). Immediately after this judgment declaration we read of the man who was stoned to death by the entire congregation, by divine command, for gathering sticks on a Sabbath day.

It would be a simple procedure for a temporary condition of uncleanness to be resolved. However, an unwillingness to address that fairly low level of divine unacceptability resulted in a permanent expulsion from the congregation. *But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean* (Num 19:20). Our attitude toward even minor levels of divine unacceptability can drive us into a dramatically greater level of divine unacceptability. An imbalanced

overemphasis on the value of grace has the capacity to generate an absence of fearful respect for the seriousness of our offenses against God (sin). If an Israelite refused to follow the instructions of the judgments of the priest in matters of right and wrong, no matter how slight the issue, the noncompliant member of the congregation was to be executed. This would encourage a fearful respect throughout the congregation (which is decidedly absent from our current generation). *And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously* (Deut. 17:12-13)

This sin of presumption is also identified in Hebrews as unforgivable. *For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries* (Heb 10:26-27). If we simply presume we can always be forgiven, the protective fear of God will dissipate. Our conscience will crust over. This self-accommodating thought process will be reinforced by the false teachers among us promoting the over-simplified half-truth that the fear of God is simply reverence alone. Grace will be dramatically over-emphasized while sinful offenses against our Heavenly Father are minimalized. The principle of holiness will be ignored. It is our determined pursuit of the righteousness of our Creator that establishes holiness. Holiness offers great advantage in this life and when we stand before our judge. Our pursed lips and clenched fist pursuit of divine holiness will not accommodate 'presumptuous' sin. It encourages a dread fear of error and a crushing self-disappointment when we fail our beloved heavenly Father due to the weaknesses of our flesh. If we are unaware or unconcerned with offending our Creator due to some imbalanced overconfidence in assured forgiveness, the potential for the unforgivable presumptuous sin looms large in our life. The availability of forgiveness for our very serious offenses against the Creator of the universe should be a cherished opportunity. It is not a political right or an entitlement. Forgiveness is a conditional privilege. This is powerfully demonstrated by the laws of the Kingdom of God.

The unforgivable sin of presumption highlights the issue of motivation as it applies to sins against our Creator, contradictions to His righteousness. Motivation has a great bearing on the degree of guilt we are assigned for our failures. After causing the death of a person, the difference between execution and the freedom to escape to a city of refuge was entirely based on motivation. Was that death intentional or accidental? The difference in the severity of the consequences rested entirely on the basis of motivation. The disrespect Nadab and Abihu displayed in the priestly ordination ritual brought a swift and very public divine execution from Yahweh in fire from heaven. Yet their father had been forgiven for casting the golden calf.

There are certainly degrees of guilt for various sins. This isn't simply displayed in the ritual instructions of the sin offerings. John comments on this principle of the degree of guilt in relation to the "sin unto death." *If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death* (1 John 5:16). John makes it clear that any behavior that does not qualify as righteousness does qualify as sin. However, there are sins that are not *to death* and there are sins that are *to death*. John suggests we should not pray for the forgiveness of a sin that is *to death*. Obviously there are varying degrees of guilt in relation to our sinful behavior, as is demonstrated by the descending distinction of the sin offering rituals based on social/political and financial station.

We should beware the mental trap our hearts set for us in overemphasizing the value of grace, as if it somehow completely evaporates the seriousness of our sins. Even after David was forgiven (2 Sam. 12:13) for his horrible

sins of adultery and contract murder he was still judged. Despite being forgiven, David's child died because of his sin. *Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.* His own son betrayed him and sought David's life and his throne, because of his (forgiven) sin. David's wives were publicly defiled and he was thereby humiliated, also directly due to his forgiven sin. We have no right to presume the forgiveness of our sins assures any escape from judgment. We have no right to assume our sins are forgiven automatically, as if the principle of grace somehow diminishes any and all divine offences to a level of insignificance and inconsequence. If we deny the painful gift of the conscience through the heavy bearing of shame, we invite the opportunity to offend our Creator beyond the range of forgiveness. We can sin willfully after we have received the knowledge of the truth. There is no sacrifice for a willing sin. We crucify Christ afresh and tread underfoot the sacrifice of our Messiah with such an offensive misconception.

The value of grace cannot be appreciated without recognizing the horrible weight of sin. We will continue our consideration of the sin offering rituals and how they shadow divine principles in our next commentary.

Bro Jim Dillingham

Vocational Training for an Immortal Priesthood No. 43 September 2011
Secrets of the Altar Offerings No 11
The Sin Offerings No 3

We have considered the implications of the descending political and social distinctions of the sin offering categories, as well as the six guiltless sin offerings in addition to the six guilty sin offerings. We have reviewed the two faces of sin and the degrees of guilt. We also addressed the two unforgivable sins and the dramatic significance of motivation in relation to the degree of sin guilt. Let's look at the individual sin offering categories, examining the divine principles being projected by the similarities and differences between these sin offering categories.

We have observed how the six guilty sin offerings descend in political, social and financial order. Another point of separation is the handling of the blood. Two offerings require the blood to enter the Holy Place (High Priest and national sin offerings) while three other offerings limit the blood to the altar of burnt offering. The last sin offering (for the most financially disenfranchised in the community) required no blood whatsoever. Tracking the blood trail through these procedures will illuminate the glory of divine principles in the shadows of these rituals.

The Blood Theme

Blood is the icon for the principle of atonement (Lev. 17:11). However, this affords no presumptive exclusivity in relation to the principle of atonement. There are examples of bloodless atonement procedures in divine law. Blood is scripturally interpreted as representing life (Gen. 9:4; Lev. 17:11,14). However, it should be understood that identification only applies to mortal life (sin-cursed life). The reason we know this is because when Paul defines the process of immortalization to the Corinthian Ecclesia he begins with this prefacing statement: *Now*

*this I say, brethren, that flesh and **blood cannot inherit the kingdom of God**; neither doth corruption inherit incorruption* (1 Cor 15:50). It should be noted that when Jesus defined his immortalized body to his disciples in that locked room he described himself as *flesh and bone* (Lk. 24:39), with no reference to blood. The significance of the absence of blood in relation to immortalization is highlighted by the two great universal blood laws of the first and second Priesthood Ages. These two laws defined what could never be done with blood and what had to be done with blood. Blood could never be eaten but had to be poured out at the altar (Lev 17:11, 14; Gen 9:4). *Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh... the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh* (Deut. 12:23,27). Eating blood would therefore represent eating 'life': being a life consumer and living indulgently as opposed to sacrificially. The exhortation for the principle is that we are supposed to pour out our lives at our Christ altar (Heb. 13:10).

The details of the various blood handling laws all blend perfectly within the context of these two primary blood laws. The blood of a clean but wild animal (that could be hunted and eaten) had to be poured out into the dust of the earth and buried (Lev. 17:13-14; Deut 12:20-24). This parallels that fact that the 'life' of the wild and untamed among us is always bound to the curse of the dust (*dust thou art and to dust thou shalt return*). Perfecting the symmetry of the blood theme was the extreme punishment against anyone killing a sacrificial animal without bringing that animal to the door of the Tabernacle and its blood to the altar. They were to be ostracized from the community of God forever (Lev 17:1-6). Obviously, extreme consequences must highlight extreme significance. The blood laws express the divine understanding that we must be willing to pour out our lives in a sacrificial manner, not living indulgently, not being a life consumer, not grabbing all the gusto or smelling all the roses. If we treat Bible School as a vacation instead of a vocation, then we haven't learned the lesson of the blood. Jesus expresses the lesson of the blood in these terms: *He that findeth his life shall lose it: and he that loseth his life for my sake shall find it* (Matt. 10:39). If we are willing to lose our life for Jesus sake (pour out our life blood at the Christ altar), then we can get life forever. If we are intent on discovering and experiencing as many of life's pleasures as possible (eating blood), then our lives are lost forever. We have to pour out our life/blood at the Christ altar so that we might be bloodless at the judgment... because *flesh and blood cannot inherit the Kingdom of God*.

Blood Laws Reversal

Despite the powerful mandate against blood consumption initiated during the Patriarchal Priesthood Age and confirmed in the 1st Kingdom Priesthood Age we find a unique blood consumption exception introduced in the Ecclesial Priesthood Age. We were previously told we could not eat any blood at all or we would be ostracized forever. We are now commanded to definitely eat blood or die forever. Jesus lost many disciples when he declared that believers would have to drink his blood and eat his flesh. *Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him* (John 6:53-56). This law reversal is a feature of the divinely appointed transition from an educational focus on sin generated from the laws and rituals of the 1st Kingdom Age to an educational focus on grace (on the basis of imputed righteousness) generated by the laws and rituals of the Ecclesial Age. We have previously noted how this educational focus transition is confirmed by the reversal of the four separation-from distinctions of the Nazarite law compared to the separation-to distinctions of Ecclesial law. The Nazarite had to separate themselves **from** all dead bodies, never consume alcohol or any grape product and uncover their head (shaving the head) at the conclusion of their vow term (Num. 6). The spiritual Nazarite of the Ecclesial Age must separate themselves **to** Jesus Christ by joining him in his death through baptism, by consuming alcohol and a grape product in the memorial wine and sisters must cover their heads when they approach our Heavenly Father in prayer through Jesus (bypassing their divinely

appointed head: man). The blood and Nazarite laws are reversed in the Ecclesial Age, but in a highly Messiah focused manner.

Following the Blood Trail

We need to feed this divine understanding of blood into these sin offering rituals so that we might witness the glory of the light that can be drawn out of the darkness of the shadows of Kingdom Law. One of the unique distinctions of the blood in the context of the sin offerings was how the blood was handled. There is a unique verb applied exclusively in the context of sin offerings. Blood is frequently described as being "sprinkled" in the context of the altar offerings. However, there are two separate Hebrew verbs translated as "sprinkle" in this context. The verb *nazah* is only used in the context of the sin offerings (both guilt sin offerings and the guiltless sin offerings). The verb *zaraq* is applied in all other blood sprinkling rituals. The "sprinkling" of the sin offering blood should not be understood as a gentle flicking but a more harsh spattering, giving the impression of a violent action with the blood. The defeat of sin in the body of Christ could not be accomplished without violence. Sin could not be defeated gently. Sin is presented as a roaring lion seeking prey, while the only man who never served sin is defined as a lamb. The Messiah lamb ultimately defeated the sin lion in his violent crucifixion. However when he returns to chain sin in the bottomless pit for 1,000 years he will come as the lion of the tribe of Judah. Sin cannot be defeated gently. The spiritual education of the vast hordes of sin's disciples can only be accomplished through violence. Sin currently reigns from the hearts of mankind. It will not surrender its power or glory without a fight. Sin will be dethroned when the hearts of mankind are circumcised by the sword of the word of God issuing from the mouth of the King of Kings. Christ and the immortalized saints will verbally command earthquakes, volcanoes, tsunamis, whirlwinds, disease and panic. Within the course of a generation mankind will convert from a self-worshipping, sin loving, Jew hating and Creator despising global society into a God fearing, Hebrew respecting, truth seeking and righteousness respecting global society. This is accomplished through the necessarily violent suppression of sin, confirmed in the violent 'spattering' of the blood of the sin offering.

The limited application of this blood spattering verb is further confirmation of the guiltless category of sin offerings. The blood of the red heifer is spattered (*nazah*) seven times toward the door of the Tabernacle from outside the camp (Num. 19:4). The ashes of that red heifer are defined as a purification for sin (Num. 19:9,17), despite the fact that there was no transgression of a divine law for touching the dead. The sin offering identification, despite the absence of guilt from transgressional sin, is confirmed in the violent spattering of the blood that is unique to the 'sin' category of altar offerings. This pattern also applies to the guilt-free sin offering for leprosy recovery (Lev. 15:14) and the annual atonement of the bronze altar on the Day of Atonement (Lev. 16:18-19). As we have noted before, when a scriptural understanding is true it can be confirmed by a number of different avenues. The validation and significance of the six independent guilt-free sin offerings defines the nature of sin outside the apostasy's limitation of sin being strictly behavioral and atonement being inappropriately diminished to simply an issue of forgiveness. Absolute truths can be repeatedly validated all through scripture and creation, using countless perspectives. This is a feature of the principle of God manifestation where everything must fit together flawlessly and interdependently with everything else.

Blood Destination Forbid and Mandated Flesh Consumption

The presence and the handling of the blood establishes a distinctive point of separation in the six transgressional (guilty) sin offerings we are examining. In the sin offerings for the High Priest and the nation the blood had 12 applications at three separate stations (1. veil inside the Tabernacle; 2. altar of incense inside the Tabernacle; 3. bronze altar of burnt offering outside the Tabernacle). The sin offerings for the rulers and the first two financial stages of the common people prescribe five applications of blood at a single station (bronze altar of burnt offering). The last of these six guilt sin offerings is entirely bloodless. A significant distinction is mandated on the basis of the blood entering the Tabernacle. *And no sin offering, whereof any of the blood is brought into the*

tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire (Lev. 6:30). The priesthood and their families made their living from the altar offerings. This is how they survived and prospered. However, when the blood of the offering was brought into the divine sanctuary the priests were forbidden to partake of any part of that offering. That remaining flesh had to be consumed in flames outside the camp. This specific issue is referenced at the conclusion of the progressive reasoning presented in the letter to the Hebrews so that the believers of the Ecclesial Age should not miss the meditative value of this significant issue. *We have an altar; whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach* (Heb. 13:10-13). This is yet another example of how the rituals of the First Kingdom Age are reversed during the Ecclesial Age. The priests (sons of the High Priest: Aaron) of the First Kingdom Age were forbidden to eat of the sin offering when that blood entered God's sanctuary. The priests (children of the ultimate High Priest: Jesus) of the Ecclesial Age are absolutely required to eat of the sin offering whose blood (life) was offered directly to God. The divine educational focus for the temporary laws and rituals of the First Kingdom Age primarily address issues related to sin. The divine educational focus for the temporary laws and rituals of the Ecclesial Age primarily address issues related to imputed righteousness. Neither focus is mutually exclusive. This progressive educational pattern simply defines and sharpens our understanding of divine glory as one age surrenders to the next. If we ignore one educational pattern to exclusively focus on another we empower our naturally deceitful hearts to redefine issues to accommodate our own personal glory at our Heavenly Father's expense.

Let's examine the blood trail of the sin offerings for the High Priest and nation. There are twelve applications of blood at three stations. We have previously highlighted the frequent scriptural pattern of a three stage progression. This three stage procedure in the sin offerings for the High Priest and for the nation highlights the three necessary steps for our Heavenly Father's forgiveness.

Stage One: The blood on the Veil

Stage one is where the blood of that sin offering is spattered seven times on the veil separating the Holy from the Most Holy. This veil is scripturally interpreted as representing the "flesh of Christ:" *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh* (Heb. 10:19-20). We are repeatedly warned that doctrinal distortions concerning the flesh of Christ would be the signature doctrine of the antichrist system: *For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought* (2 John 7; 1 Jn. 4:1-3). The first stage in the forgiveness process is a matter of enlightenment, understanding the truth about the divine basis for forgiveness. We break the unleavened memorial bread and then eat that broken bread. This declares our understanding concerning the God reconciling power of the death of Christ and how he broke the power of death in his sin cursed but transgressionless flesh at his death. If we do not understand the basis by which our Creator will extend forgiveness through Christ then we have no access to forgiveness and will perish in our sins. The antichrist system and all its harlot daughters maintain that the flesh of Christ was a sham. They preach that Jesus was an immortal spirit creature hiding underneath a deceitful disguise of flesh, pretending to have the capacity to sin, pretending to die and pretending to return to a life that an immortal could never have lost in the first place. They reposition the Messiah's true sacrifice at his birth, eliminating the significance of his 'fake' death. They degrade our Messiah's mission and integrity, reverse the divinely appointed progression of natural preceding spiritual and blaspheme our Heavenly Father. Distortions about the flesh of Christ (the process by which he bore the sin he defeated so that we might be extended forgiveness) have been and continue to be faced **within** the Christadelphian brotherhood since before our community's name was assigned during the

American Civil War. The first stage in the forgiveness procedure is to understand why forgiveness is afforded to us. Understanding and then appreciating our Creator is highly important in the salvation process.

The blood had to be spattered upon the veil in this first stage exactly seven times. This is the limit for sin. Sin will no longer exist after seven 'times'. The defeat of sin also comes in three stages. The power and influence of sin was first defeated in our Messiah. At the beginning of the Millennial Kingdom the power of sin will be eliminated in the immortalized faithful and dramatically weakened throughout creation (chained in the bottomless pit). At the end of the Millennial Kingdom, after seven 'times' (7,000 years) creation will witness the entire elimination of sin, its influence and its effects. The elimination of sin is enabled by the defeat of sin by Jesus Christ, through the validation of the Creator's righteousness in the violent, voluntary death of a sin-cursed man whose entire life perfectly validated the truths and principles of his Father.

The Second Blood Stage: Seeking Repentance

The first stage in our sin forgiveness procedure is to understand and appreciate the basis by which forgiveness is extended to us through our Messiah. The second stage was when the life-blood of the sin offering was brought to the horns of the incense altar and smeared onto its four golden horns. The significance of the incense altar is scripturally identified as being related to prayer (Ps. 141:2; Rev. 8:3-4; Lk. 1:10). Horns are repeatedly identified throughout scripture as being associated with power. Once we recognize the truth about the horribleness of sin and the nature of redemption and forgiveness we can pursue that available forgiveness through the power of prayer. This indicates the intention of repentance. We have to be sorry for our offenses against our Creator's righteousness. We must recognize our failures and ask for forgiveness. There have always been enlightened people who suffer no remorse for sin. These are exposed to the first forgiveness stage but do not participate in the second. The number four (four horns) is scripturally assigned to project the principle of God manifestation, as we have addressed on several occasions. Those who choose to manifest our Heavenly Father will sorrowfully pursue forgiveness when falling short of that goal.

The Third Blood Stage: Living Repentantly

We now track the sin offering blood trail to its final twelfth application at its third station. We have spattered and smeared and now we pour. The huge bulk of the sin offering blood is poured out at the base of the altar. The process of forgiveness requires us to understand the nature of our forgiveness, emotionally repent in the pursuit of forgiveness and then we have to follow up that intention with performance. We have to change the way we live. We have to pour our lives out at the foot of our Christ altar. There should be a recognition of the need to pursue forgiveness... that must be followed by a mental and heartfelt repentance... and that must be followed by a modified behavior pattern validating those good intentions. These are the three stages of the divinely appointed forgiveness pattern projected in the shadows of the sin offering for the High Priest and the nation.

Mirror Confirmations

These three stages are mirrored in other Kingdom law rituals. The original priesthood ordination procedure required blood to be dabbed on the tip of the right ear followed by the right thumb which was followed by the great toe of the right foot (Lev. 8:23). This three stage blood progression indicates the same blood progression of the sin offering. The ear passively hears the message of life (blood), matching the enlightenment projected by the sevenfold blood spattering on the veil. The blood on the thumb projects a conscious intentional grasping after the ear has heard the message of life, mirroring the prayerful seeking of forgiveness seen in the blood-smearing of the incense altar horns. The great right toe is the body's rudder, providing controlled navigational direction. This indicates our walk, our daily and continual pursuit of life. The third stage of blood on the large right toe in the priesthood ordination procedure mirrors the third stage in the forgiveness process where the remaining blood (life) is poured out at the foot of the Christ altar, indicating how we commit to live our lives in a godly fashion (validating our repentance sincerity by altering our behavior from indulgent to sacrificial). These three blood stages expound the declaration of our Messiah, defining himself as the truth, the life and the

way (John 14:6). This same truth-life-way progression demonstrated in the sin offering and priest ordination is also highlighted in the three rituals performed at the door of an Israelites home under Kingdom Law. The greatest of all commandments was to be written on the doorposts of their homes (Deut. 6:4-5,9), indicating the understanding of **truth** concerning the will of God. The blood of the Passover lamb was to be painted on the doorposts of their homes, indicating their pursuit of **life** (escaping the death of the firstborn). The ear of the willing Jewish slave was bored through with an awl at the doorpost of his beloved master whom he chose to serve for the rest of his life, indicating the **way** of humble service (Ex. 21:1-6). Once again, when we have a correct understanding of our Heavenly Father's expressions we can validate that understanding through many perspectives. There is no limit to the depth of the mind of our Creator. The only depth limits are our own.

In our next commentary we will address the legitimacy of the 'national' sin offering. The concept of corporate responsibilities and judgments is foreign to the instinctive presumptions of the self-worshipping heart (our greatest enemy). We will also begin to address the distinction of the sin offerings for the ruler and "common" people.

Bro Jim Dillingham

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Secrets of the Altar Offerings No 12

The Sin Offerings No. 4

A 'national' sin offering seems counter-intuitive. We might ask on what basis the entire community should be required to address a corporate sin status, rather than strictly individual. *And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty; When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation* (Lev. 4:13-14). Our relationship to our Creator should be understood as being represented in more than a single layer. We certainly have an individual relationship and responsibility to project His righteousness, personally addressing our inappropriate contradictions to His righteousness (sin). However, we also bear responsibility for a community based relationship with our heavenly Father that must be recognized, respected and appreciated. We are most definitely responsible for each other. We can personally be the cause of divine dissatisfaction as well as divine favor expressed to an extended group (family, Ecclesia, entire community).

The Gibeonite Covenant

An obvious example of this national sin application would be the matter of the Gibeonite covenant. The Gibeonites deceived Joshua and the elders of Israel into making a covenant of peace with them (Josh. 9). This was a national covenant, where Israel as an entire community promised fealty. It was only Joshua and the elders that swore allegiance, but the entire congregation had to comply with this inappropriate covenant. The entire nation was guilty, even though it was the elders who had been deceived. This covenant (contract) would have been invalidated in any court of law in our generation on the basis of the deceitful premise of the Gibeonites. Additionally this covenant violated a divine order to either ostracize or annihilate every Canaanite in the land of

divine inheritance, similar to how our Creator will eliminate all but His approved family at the end of the Millennium Kingdom when the meek will inherit the earth. The Gibeonite covenant was a grievous national mistake. The community complained about their leaders (Josh. 9:18).

God's Command is Over-ruled

Despite the immorality of being tricked into promising to do exactly the opposite of what Yahweh had commanded them to do it was decided the covenant had to be observed. This decision was in direct opposition to the standing divine order to drive out or to destroy every man, woman and child residing in the promised land. The very interesting feature of this affair is that God approved of their decision to place their inappropriate promise above His pre-existing command. This conclusion becomes obvious when a famine during King David's reign prompted a divine order to authorize Gibeonite vengeance against the house of King Saul for his illegitimate campaign to eradicate the Gibeonites (2 Sam. 21). Saul had refused to annihilate the Amalekites upon divine command but tried to annihilate the Gibeonites, despite a national covenant of peace initiated generations ago. Yahweh's famine affected the whole nation, not just the tribe of Benjamin or the specific family of Saul. David's famine inquiry prompted the divine authorization for Gibeonite vengeance on their own terms. This is conclusive proof that the original decision to honor the covenant, based on the Gibeonite deception, was divinely approved.

Why?

Therefore we are left with this looming question: On what basis would it be the right thing to do to observe a human covenant that defied a divine command? The answer is God manifestation. Our Heavenly Father **always** keeps His promises. He never fails to live up to His commitments. If we want to manifest our Father in heaven, if we want to **be** the children of Yahweh, then we have to think and speak and act like Him. He never breaks a promise. We have to keep our promises, no matter how foolish or how inappropriate or how illegitimate our promises may be. Unlike the silly courts of the sons of men there are no loopholes or technicalities that exempt us from the guilt or the potentially harsh divine response in our lives if we do not keep our promises. The absence of swearing by our Creator's name or swearing by the altar (or swearing by anything at all) does not invalidate the necessity to keep our promises. We have to be very careful what we commit ourselves to perform. We should be slow to speak and quick to listen. James also cautions us: *Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that* (Js 4:13-15). Unrealized boastful commitments are the foolish sins of the children of men.

The whole nation of Israel was responsible for respecting this Gibeonite covenant of peace, despite the fact that this was done by the elders. The whole nation suffered with a three year drought during David's reign for Saul's violations of that national covenant. Members of Saul's family were executed for his ungodly behavior, without any indication that they were directly involved in the Gibeonite assaults. The Gibeonite vengeance conditions would also be absolutely rejected by the judgment courts of the sons of men of our generation. However, those conditions were approved by Yahweh.

The Principle of Extended Responsibility As Well As Extended Benefit

We cannot isolate ourselves from each other. The divine principle of extended responsibility and extended benefit binds us together in the eyes of our Creator. This is a feature of the principle of God manifestation, where everything affects everything else. Nothing is completely isolated or independent. The divine plan is that literally everything will eventually come into perfect harmony with the Creator, physically and spiritually. There will be absolutely no contradictions to His truths, His principles or His nature. He will **be** all and **in** all (1 Cor 15:28). If we presume that the failures of others in our enlightened community do not concern or affect us

individually then we do not understand the purpose of the national sin offering under the laws of the Kingdom of God.

Agreement Between the Spoken and Written Word of the Creator

The principle of God manifestation is expressed magnificently in both the written word of God (Bible) and the spoken word of God (creation). Our created environment is a direct result of the verbal commands of the Creator, therefore nature/creation qualifies as being understood as the 'spoken' word of the Creator. Both of these divine expressions (written and spoken) demonstrate how everything is bound into a single unit where everything affects everything else. We cannot examine a single divine law or principle that does not affect other laws and principles. If we try to present divine truths to the defensively apostate we quickly get distracted into the many attached issues. It is difficult to promote the entirely mortal nature of man without challenges being generated about heaven and hell destinations upon death or the impossible existence of a fallen angel. Yahweh's written word is bound together as a single unit where everything affects everything else. It is a harmony of multitudinous singularity, the perfect understanding of the concept of peace. The stability of the 'spoken' word of God is what the children of men refer to as ecological integrity. The children of men do not understand the spiritual implications but they have come to learn that everything in our environment affects everything else. Our planet is a single unit with countless sub-environments that are all bound together. Solar flares from 93,000,000 miles away can disrupt radio communications across the Earth. Slight oceanic temperature variations can create horrific storms that travel hundreds of miles. Global warming fears are a result of the understanding that our planet is a single ecological unit where everything affects everything else, testifying to the foundational principle of our Father's creative and written policies.

There **had** to be a national sin offering under the laws of the Kingdom of God, incorporating the entire nation into a shared guilt status. It was necessary on the basis of the natural extension of the principle of God manifestation where nothing exists completely independently from anything else.

National Redemption

Just as we see divine law projecting the principle of a nationally shared sin offering, we also see divine law projecting the image of a national redemption. Both principles are demonstrated in the prophetic events surrounding David's failure in the numbering of Israel. By law, when a national census was conducted, every military qualifying man over 20 years old had to offer a half shekel or there would be a plague (Ex. 30:11-16). This half-shekel census tax is expressed as a *ransom* for their souls and an *atonement* for their souls. David's insistence for a military accounting, against the advice of his officers, resulted in the three punishment choices but ultimately the promised plague. The three choices were three years of famine or three months of military defeats or three days of plague. Each option demanded a national suffering for David's failure, but also the corporate guilt of the absence of the required half shekel of redemption. The plague took place at the time of the Feast of the Firstfruits. Ornan the Jebusite was threshing wheat when David came to buy the land, the oxen, the wheat and the threshing instruments, at the location where the angel directing the plague had stopped. The wheat harvest coincided with the Feast of Firstfruits (also known as the Feast of Weeks and Pentacost). This feast was divinely scheduled fifty days after the waving of the firstfruits of the barley harvest coinciding with Passover and the Feast of Unleavened Bread. We see the presence of a national judgment for King David's failure, but along with the absence of the national redemption of the half shekel census tax. Fire issues from heaven consuming the burnt and peace offerings at Ornan's threshing floor. Then we see Solomon, the son of David and Yahweh's chosen replacement for David, erecting the temple on that very site on Mt Moriah, where long ago Abraham had dutifully been ready to sacrifice Isaac at Yahweh's command (2 Chron. 3:1; Gen 22:2).

This is a prophetic portrait of the national redemption of Israel from their national sins, coinciding with the ultimate Feast of the Firstfruits, which is a divine ritual/parable of the second great divine harvest celebration at

the beginning of the Millennial Kingdom. Jesus uses the wheat harvest as a framework for the judgment and immortalization scheduled upon his return (Matt 13:24-43), just as Ornan was threshing wheat when the angel halted the plague at the site of his threshing floor. Just as tens of thousands in Israel died in the plague for the national guilt in the absence of the redeeming census tax, so two thirds of the Jews will be killed when the Gogian Host strikes. *And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God (Zech 13:8-9).* Israel will be saved. There will be a national redemption. Like fire from heaven, Christ and the saints will deal with the enemies of God's people. The sword will issue from his mouth commanding heaven and earth to battle against the Gogian butchers, including fire from heaven (Ezek 38:22). Yahweh describes the defeat of the Gogian host as a sacrifice (Ezek.39:17-22... sacrifice = zebach = peace offering). Israel will repent upon the realization that their Messiah is Jesus of Nazareth. *And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem (Zech. 12:9-11).* This national redemption for Israel will result in a repentance so powerful they never drift into apostasy again. Following these events the son of David, Yahweh's chosen heir for David's throne, will build the 'omega' temple at Jerusalem. Christ will construct it on Mt Moriah, just as Solomon had built the 'alpha' temple on that site.

We await the antitypical events projected by David and Israel's experiences. Israel today parrots the same failure of David, trusting in their 'numbers' and their military prowess. Israel will have to be humbled in order to be nationally redeemed.

Understanding and Appreciating the Divine Vision

Christianity does not understand this national redemption of Israel. Christianity does not accept the legitimacy of a 'national' sin offering. The mind of the flesh presumes we can separate ourselves from the sins and failures of others without being affected. These are the presumptions that contradict the foundational divine principle of God manifestation. We need to understand and appreciate the divine vision for creation. This is what enlightenment (understanding) and the glory (appreciation) of our Creator are all about. Our Heavenly Father is seeking out a people for His name, men and women who understand and prefer His image and likeness above their own. This preference will make the children of God targets for the natural, mirror worshipping thought process of the sons of men.

There is certainly an individual application for guilt, judgment and responsibility. There is also an individual application for redemption and grace. This singular application can also be extended corporately in both of these applications. This is the principle of extended benefit and extended responsibility, incorporating the principle of God manifestation where everything is connected into a single multitudinous unit and nothing is entirely independent. We are most certainly responsible for each other. This is an extension of the principle by which Christ's sacrifice first benefited himself but was extended to include all those who would identify themselves with him on his Father's terms.

If we desperately want divine favor to be extended to those we love, we will fearfully and resolutely serve our Heavenly Father. Israel suffered nationally for Achan's lust and theft of the dedicated Jericho spoil. However his family was publicly executed, bludgeoned to death by stones for his sin. The wives and children of Dathan and Abiram were buried alive with their rebellious fathers and husbands, as opposed to Korah's sons who rejected

their father's sinful declarations of equality. Moses saved the divinely condemned lives of his community in the wilderness. On the basis of Yahweh's favor to Moses, He pardoned them. Moses prayerfully asked Him to spare them after they refused His gift of the promised land due to their faithless cowardice. *And the LORD said, I have pardoned according to thy word* (Num. 14:20). The behavior of the enlightened can benefit but can also harm those with whom we form a community (family, Ecclesia, Brotherhood, mankind). This is a divine pattern that can be demonstrated repeatedly through scripture by law, ritual, promise and historic parable. This is the basis by which the children of just a single believing parent are declared to be holy to our Creator and His son (1 Cor. 7:14). Our own personal behavior can result in divine blessings as well as divine disfavor to those we love.

Saving Those We Love

We should offer no apology for loving our wives and daughters and son-in-laws and grandchildren more than our own personal Ecclesia. We should offer no apology for loving the members of our own Ecclesia more than the brotherhood. In accordance with our King's new commandment, we should love the community of our Brothers and Sisters more than ourselves. Personally, I stumble through life pursuing the righteousness of our Heavenly Father for not only my own benefit, but for the benefit of those I love. My failures and my successes can help them but can also hurt them. Other people depend on us, whether they know it or appreciate it or not. The law of the national sin offering testifies to us concerning these principles and exhortations. The status of savior is not exclusive to our Creator or His son. By the principle of God manifestation a number of divine titles are extended from our Creator to His son and to the faithful (God/Elohim/kurios, Lord, father, light, king, and even savior). We can be involved in the saving process of our families and ecclesias. Paul exhorted Timothy to be a savior (1 Tim. 4:16). Paul saved the lives of the 275 people on his storm damaged ship. God gave their lives to Paul as a gift (Acts 27:24) due to Paul's favored relationship with Christ and his commission. Moses saved the 600,000 Israelite men of war in the wilderness from divine execution. We can be saviors to those we love.

Next we will consider the sin offerings for the rulers and the financially separated stages of the sin offerings for the 'common' people.

Bro Jim Dillingham

Vocational Training for an Immortal Priesthood No. 45 November 2011

Secrets of the Altar Offerings No 13

The Sin Offerings No. 5

We have come to the ritual for sin offering for the politically and socially influential among the body of believers... the rulers. The required sacrificial animal is a male kid of the goats, unlike the larger and more valuable bullock for the the High Priest and national offerings. This time the blood does not enter the Tabernacle. Therefore the priests, their families and their slaves could eat the flesh of this sin offering. The blood only has five applications at one station, including smearing the four horns of the bronze altar of burnt offering and pouring the remaining blood out at the bottom of that altar.

Cross Referencing the Altar Offerings

The inappropriate instinctive impulse to isolate the educational lessons of the sin offering from the other altar offerings is divinely corrected by the direct instructional parallels to the positive blood offerings. The rulers

were instructed to personally execute their sin offerings in the same exact place where the *burnt offering* was killed. Additionally the fat of this sin offering was to be burned on the altar of *burnt offering*, **just as** the fat of the *peace offering*. We are supposed to understand the divinely spotlighted relationship between the fat offering for the sin offering with the fat offering for the *peace offering*. We have noted this pronounced divine teaching pattern previously, how our divine Lawgiver binds the various altar offerings together by constantly cross referencing the details for each offering. This is one of the endless scriptural examples of the principle of God manifestation where everything is interconnected and everything affects everything else. Interestingly the two altar offerings with which Yahweh identifies features of this sin offering promote positive behavior, as opposed to the sin offering that reconciles negative behavior. We have noted several times the primary behavior lessons of the burnt offering (pursuing the knowledge of our Creator) and the peace offering (practicing merciful love), based initially on Yahweh's declaration of intent for these two offerings in Hosea 6:6.

The divine Lawgiver is redirecting our natural (default) two dimensional thought process into a far more challenging three dimensional environment. We not only have to understand the principles and lessons directly addressed in each offering, we have to measure our specific determinations against how these understandings fit interdependently with every other ritual, law, parable, carefully detailed historical event and prophecy in scripture and then have the opportunity to progress into how these all parallel the various laws and features of creation. It all fits together perfectly... as long as the basic divine **truths and principles** are understood. The more we can see how everything validates everything else in the divine plan... the greater inspirational divine glory we have the capacity to witness. This divine glory is veiled from the unenlightened by the darkness of an uncircumcised human heart, filled with the deceitful validations of their own personal glory.

Not an 'Either-Or' Choice

So what are the implications of the repeated references within the sin offering instructions to the righteousness altar offerings of burnt and peace? Why does Yahweh stress this relationship between the atonement achieved through the forgiveness of sins with the offerings that are not directly associated with the forgiveness of sins? The answer is that the forgiveness of sins is absolutely necessary for atonement, but it is not the isolated or exclusive component of atonement. The mistake that is often made concerning atonement is to presume that it is **either** a process **or** the conclusion of a procedure. This has been a constant battle within the various Christadelphian fellowship divisions for more than 100 years. The truth is that atonement is not a choice of one or the other. It is both. Atonement is both a procedure and a conclusion. Forgiveness is the focus of the atonement **procedure** but righteousness is the focus of the atonement **conclusion**. When we reviewed the burnt offering we witnessed how Yahweh repeatedly presented atonement as being achieved through the combination of the sin and the burnt offerings... therefore the combination of both pursuing forgiveness as well as pursuing righteousness through the knowledge of our Creator (Lev. 1:4; 9:7; 12:8; 14:31; 15:15; 16:24; Num. 6:11; 8:12).

Salvation Is More Than The Reconciliation of Guilt

Unfortunately the human heart prefers to focus exclusively on the elimination of guilt. Babies are baptized in meaningless pagan-based, Christian rituals to remove an imaginary inherited guilt, many years before they can ever make a mature, rational decision. Emotionally manipulated 'Christian' converts spout a parroted phrase indicating the acceptance of Jesus into their hearts, confident that this earns them a magical wiping away of all past and future sins. Even Christadelphians are sometimes swept along in this instinctive exclusive concentration on sin forgiveness. The presumption that sin must always bear guilt and that atonement is only about sin forgiveness are implications of this powerful unconscious urge to presume divine acceptance is all about the process of sin forgiveness alone.

However, The six guilt-free sin offerings under divine law stand opposed to the the six guilty sin offerings under divine law, eliminating the presumption that any reference to sin must always assign guilt. The three

immortalization events in the divine plan being projected by the three separate activities within the Most Holy on the Day of Atonement offer one of several direct invitations to understand atonement not only as a process for forgiveness but a ritual parable depicting the finality of salvation. Immortalization is always described in the terms of acting as a covering (atonement), as opposed to the popular religious understanding of the process of salvation being an uncovering. The countless disciples of the original serpent lie of sin without death all contend that salvation consists of the stripping away of the outer body, uncovering the immortal consciousness beneath for its subsequent blissful existence. The many references to the salvation procedure throughout the New Testament all describe the salvation experience in the context of a covering (atonement), an addition and not a subtraction. Mortal **puts on** immortality. Corruptibility **puts on** incorruptibility (1 Cor. 15:51-54). We are **clothed** with our heavenly tabernacle made without hands so that we might **no longer be naked** before God when life swallows up mortality (2 Cor 5:1-4). Paul describes this tabernacle made without hands to the Philippians as our heavenly citizenship that is brought to us from heaven so that our vile bodies might be changed to glorious bodies (Phil 3:20-21). Jesus describes these heavenly tabernacles and this heavenly citizenship to his disciples at the last supper as "many mansions" (John 14:2-3) as well as God and Christ making their abode (John 14:23... same Greek word that is translated mansion) in the disciples. The white robes of the Messiah's bride, made white by the Messiah's blood (Rev. 7:14), are expressions of the immortal **covering** awarded to the bride. This understanding is reinforced by Christ's parable where the man without a wedding garment is ejected from that marriage ceremony. The procedure of salvation (immortalization) is a covering, an atonement. Sin forgiveness is not the only part of the continuing process of atonement that we hope will lead to the final conclusion of atonement, when the righteousness of the divine nature covers our cursed mortality and we are no longer shamefully naked before our Creator. Just as the burnt offering was repeatedly included along with the sin offering in the achievement of an atonement under Kingdom Law, so righteousness is also required along with sin recognition, repentance and resistance. This is why the features of the sin offering are paralleled with the features of the burnt and peace righteousness altar offerings... so that we don't fall into the heart's trap of concentrating exclusively on sin forgiveness.

Varying Degrees of Guilt

The rulers of Yahweh's community were assigned their own sin offering category. Their offering was appropriately less valuable than the sin offering categories for the High Priest and the nation, yet more valuable than the three offering categories for the common Israelite. We have noted before how the descending value of these offerings indicate a variableness in the assigned degree of guilt in our mental and behavioral contradictions to our Creator's righteousness (sin). Equality, and in this case sin-equality, is a myth promoted by the human heart. The same failure (sin) would present different degrees of guilt for people of different political and financial stations. Those among the enlightened body of believers who pursue or accept elevated stations (teacher, Arranging Brother, Finance Secretary, Recording Secretary, etc) bear a greater responsibility before our Heavenly Father. More is expected of us. James warns those who would covet teaching or social authority: *My brethren, be not many masters (teachers), knowing that we shall receive the greater condemnation (judgment) James 3:1.*

We can easily see throughout the records of Kings and Chronicles how the behavior patterns of the separate communities of Israel and Judah were invariably an extension of the sinful or righteous focus of their King. Those with political and social authority enjoy a greater opportunity to inspire to righteousness or wickedness, therefore bearing an exaggerated exposure to divine judgment. Nadab and Abihu disrespected their elevated priestly authority and were incinerated by fire from heaven for their disrespect during their ordination procedure. Moses and Aaron, possibly frustrated by the faithless complaining of their brethren and sisters, were forbidden from entering the promised land because of their missed opportunity to sanctify Yahweh before Israel at the fountain rock of Kadesh. Paul establishes higher standards for the appointments of bishops and deacons

(rulers) within the Ecclesial structure. The distinctive sin offering exclusively for the politically influential in the body of believers demonstrates the greater responsibility of these brethren as well as the harsher judgment they face.

The Balancing of Godly Fear and Faithful Courage

However, the volume and intensity of the scriptural examples for this greater responsibility for 'rulers' has the capacity to imbalance our relationship with our Father and our King. The fear of God is the very beginning point of divine knowledge and true wisdom. It is the fear of God that circumcises the heart, enabling the mind to move beyond the Creator despising presumptions and paradigms of the flesh and actually witness the divine glory of eternal truths and principles. However, fear can flame out of control. The creational lesson is that it is a harnessed fire that provides enhanced value... warming, lighting, cooking, sanitizing, tempering and cauterizing. An uncontrolled fire only kills and destroys. This is also the case with unharnessed fear. Unharnessed fear overwhelms faithful courage. Panic is out-of-control fear. Israel's fear of the Canaanite giant warriors and stone city walls reported by the spies overwhelmed their faith. They plotted to murder Moses and Aaron and return to Egypt to beg for a reinstated slave status. The unfaithful servant in Christ's parable claimed fear had motivated him to hide his talent investment in the dust. Fear was his excuse but sloth was the judgment: *Thou wicked and slothful servant*. Fear is a valuable tool when counter-balanced with faithful courage. Fear is a life-preserving emotion under the terms of creation. Fear promotes wise caution. However, when the accommodation of personal fear disrespects our Creator and our King then that fear is no longer harnessed for good. Harnessed fear promotes righteousness. Uncontrolled fear promotes wickedness.

Therefore those within the community of believers should understand that the respect of an elevated political status certainly invites greater divine scrutiny and a more challenging judgment. This should encourage caution but not sloth. A properly balanced fear of this potentially greater 'ruler' guilt should inspire us to triple our efforts to teach absolute truths without distorting issues according to the ever-present *itching ears*. A dread fear of potentially promoting or accommodating error in the context of the subsequent greater 'ruler' guilt should encourage an eagerness to prove all things and hold fast to that which is divinely right, discounting all personal cost for the greatly coveted approval of our King and judge.

The Sin Offering of the 'Common' People

The fourth sin offering category addresses the sins of the common people. Interestingly the Hebrew word for 'common' is *erets* meaning earth (as in ground). Modern Israel refers to itself as Eretz Yisrael... the Land of Israel. This is highly appropriate as the nation of Israel is a result of the promises to Abraham. Yahweh promised Abram that his descendants would be as numerous as the *dust* of the *earth*... the *aphar* of the *erets*. Years after the original promise, the confirmation of this promise paralleled Abram's descendants to the stars of heaven. Subsequently the nation and people of Israel were scripturally addressed as heaven and earth (Deut 32:1; Is. 1:2; Joseph's heaven and earth dreams of his family: Gen. 37:5-10; the passing away of the heaven and earth kingdom in Matt. 24:35 and 2 Pet. 3; and the full restoration of that passed away kingdom as the establishment of new heavens and a new earth: Is. 65:17; 66:2; 2 Pet 3:13). The full restoration of the heaven and earth kingdom is not simply political (earthly). It is both political and spiritual. We have witnessed the four stage bodily recomposition of the dry bones of Ezekiel's prophecy constituting political Israel (the earth) but have yet to witness how the four winds of heaven will fill these motionless bodies on the valley floor with breath. This indicates the heavenly aspect of the heaven and earth kingdom, indicating the spiritual rebirth of the Kingdom upon Israel's deep repentance, discovering that Jesus of Nazareth is their Messiah when he saves them from the Gogian butchers. The 'common' people, to whom this sin offering ritual is directed, comprise the earthly aspect of Abraham's descendants.

The Absence and Presence of the Male Lamb Offering

The sacrificial difference between the ruler and the common person is primarily the gender of the sacrificial animal. However, it should be noted that the male aspect of the ruler sin offering is limited to a kid of the 'goats' while the female aspect of the common person sin offering can be either a lamb or a goat. It is significant that there is no 'male' lamb option available in **any** of the sin offerings. This male lamb sin offering distinction is exclusively limited to our Messiah. He qualifies as the only male lamb sin offering, identified scripturally by his cousin: John the Baptist. *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world* (John 1:24). The lamb sin offering status of our Messiah is also referenced by Peter and John (1 Pet. 1:18-20; Rev. 7:14). In fact throughout Revelation John repeatedly defines the Messiah's roles, authority, glory and activity in the context of his lamb identity.

Male lamb altar offerings under the law were limited to the burnt and peace offering categories. The trespass offering was a ram and not a lamb. We noted earlier the divine references to the burnt and peace offerings within the detailed instructions of the sin offerings. Our Messiah's sacrificial lamb status envelops all the altar offering categories, not exclusively the sin offering. Just as the grain/bread and drink/wine offerings exclusively accompanied the burnt and peace offerings (Num. 15:1-12) so we remember the sacrifice of Jesus with the memorial service bread and the wine under the laws of the Ecclesial Age. We, the priests of the Ecclesial Age, eat from the Christ altar (Heb. 13:10). He was the ultimate burnt and peace and grain and drink and sin and trespass offering.

We will examine the remaining financially limited common person sin offering of the two birds and the financially destitute sin offering of the omer of fine flour. There was no blood associated with this sixth sin offering, yet it achieved an atonement for the offering party.

Jim Dillingham

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Secrets of the Altar Offerings No 14

The Sin Offerings No.6

We will appropriately conclude our considerations of the six 'guilt' sin offerings with this sixth commentary in this sub-series. The two remaining sin offering categories address the failings of the financially challenged within the community of believers. The divine Lawgiver accommodated those with limited resources with less expensive sacrificial requirements to resolve their guilt status and repentance.

Lower Expectations, But Only for the Resource Challenged

We have noted the varying degrees of expense related to each level of sin offering assignment. However, the differential was not 'financially' based until this point. The guilt sin offering assignments descended in order from 1) exclusively for the High Priest; 2) to the entire nation; 3) to anyone designated a ruler of the people and 4) to a common person. The fifth and sixth guilt sin offerings allow the substitution of two birds instead of a single female goat or female lamb, but only if the common person seeking sin reconciliation was financially incapable of providing a female lamb or kid. In our current consideration we see that less is required of those who have less to work with. This will also be a judgmental principle we will have to face when we stand before Jesus Christ desperately hoping for his covering of eternal righteousness. If all we ever offer our Heavenly

Father is our excess we will have a great deal to fear. If we invest more in our vacations and personal comforts than we do our Bible School Attendance, benevolence support and preaching underwriting then we will have a great deal to fear when we beg for our Messiah's mercy. Jesus expresses this principle as *To whom much is given, much is required*. He also taught that it is harder for a rich man to enter the Kingdom of Heaven than for a camel to go through the eye of a needle. Both expressions spring from this same principle. It makes no difference if our circle of Christadelphian family, friends and ecclesia do not question any of our inappropriate or inadequate time and financial investments. As much as we might prefer it, they are not our final judge. This non-judgmental community environment was also true of the ecclesia contemporary with Malachi. The priests were mystified by Yahweh's judgments. **How have we despised your name? How have we polluted you?** The priests complained about the weariness of their divine service. These 'Christadelphians' were oblivious to their unacceptable position before their God, blinded by the common paradigm of their presumed personal righteousness. No one was willing to highlight anyone else's shortcomings, either for fear of the inevitable, aggressively defensive accusations or the community-wide rebuke of being judgmental and without mercy. Perhaps that sounds familiar?

The natural thought process of the flesh is to offer as little as possible for the greatest return value... to get much and give little. This is the natural serpent philosophy our ancestors unfortunately chose in Eden. The pursuit of divine truths and principles (our Creator's right-ness) does not accommodate 'partial' sacrifice patterns. Marriage is an example of how a complete sacrifice is necessary for the projection of God manifestation in the two-who-become-one status of a husband and wife. Each surrenders themselves exclusively to the other, abandoning completely their sovereignty over themselves. Admittedly a divine hierarchy must be exhibited in that relationship but this does not eclipse the sacrificial nature of this union. This total sacrifice of self is the cost for a far greater whole, an incredibly richer self. The value of this multitudinous singularity is testified through the capacity to create new life for children in their own image and likeness, extending that greater wholeness deeper, wider and higher. Any partial sacrifice (Ananias and Sapphira) on the part of either the groom or the bride for this union can slowly develop into a cancerous malignity. Raising children presents the same divinely enlightening opportunity. If parents do not sacrificially place the needs of their children above their own personal interests, the joys of having children are eventually replaced with great sorrow. We cannot invest little into divine institutions and expect great benefits. That flesh based principle will never work. The same principle is true with our Ecclesias and our Bible knowledge (the fuel in our lamps while we await our bridegroom). To whom much is given, much will be required.

Balancing Grace and Judgment Without Eliminating Either

The fact that less is required of those who have less to offer (as in this case of the sin offering for the poor) is an indication of the principle of grace. Grace is **not** the defining principle of Kingdom Law. That would be judgment for sin, the legitimate consequences of missing the mark of divine right-ness. Grace is the defining principle of Ecclesial Age Law. Just as grace was **part** of Kingdom law but only subtly highlighted, so judgment is **part** of Ecclesial Age Law but subtly highlighted. Error wedges itself into the body of believers when either principle is promoted at the exclusion of the other.

Two Birds For One Sin Offering Category

Interestingly, there are **two** birds required for this sin offering, not one. There was only one bullock for the High Priest, only one for the national sin offering, only one male goat for a ruler and only one female lamb or goat for a common Israelite. Yet now we see the requirement for two animal sacrifices for the atonement of this particular sin offering. This initially appears to be an exception to the sin offering pattern, but actually does blend perfectly with the larger pattern of atonement. The first of the two birds is a sin offering. The second bird is a burnt offering, which is an offering that is not directly related to forgiveness but is certainly and repeatedly related to atonement. Just as the divine sin offering instructions for each previous category highlighted a

relationship of that sin offering with the burnt offering, so does this sin offering for the poor Israelite. This time, in the context of this graceful accommodation of the reduced sacrificial cost for a repentant believer with less to offer we see an exaggerated concentration of the relationship of the burnt offering within the atonement process.

As we have repeatedly noted, the behavioral response expected from the burnt offering is the pursuit of the knowledge of our Creator. *For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings* (Hos. 6:6). This is one of the countless validations that atonement is about more than simply forgiveness. This two bird sin offering/burnt offering combination is repeated for the financially challenged healed leper (Lev. 14:22,31). Leprosy was not a transgression. No one needed forgiveness for suffering the physical malady of leprosy. Yet this procedure, which also included the sin and burnt offerings, was intended to achieve an atonement. This precedent is also applied to the atonement ritual for cleansing from a bodily issue, resulting in an unclean condition. There was no guilt whatsoever for having an unclean condition. No forgiveness was necessary. However the two birds for the sin and burnt offerings were necessary for achieving an atonement for this guilt-free procedure. There was no guilt to be resolved for this sin offering/burnt offering atonement... unless one disrespected the divinely unacceptable status of physical uncleanness, refusing to follow the cleansing procedures. That is when guilt entered the equation and the result was permanent ostracism from the community of believers due to the refusal to recognize and address that physically unacceptable status. Therefore, despite that fact that this was a guilt-free sin offering the divine Lawgiver certainly emphasized the absolute necessity to pursue a physically clean condition.

The Divine Unacceptability of Both Physical and Moral Imperfection

Physical uncleanness (bodily issues, leprosy, dead bodies) could never have been part of the original "very good" condition of creation before sin corrupted all of creation. That is the physical nature of disease. It is contagious and can also be genetically passed to descendants. This is a divine principle. Neither sin nor its effects can be contained or isolated under the terms of our curse. Physical imperfections also miss the mark of God's right-ness. However, as validated in Kingdom Law, there is no guilt for a misfortunate debilitating physical condition. There is no guilt for old age or a broken leg, or cancer, or blindness, a bleeding ulcer or any of the other countless physical maladies we suffer that are all a result of sin corrupting a previously *very good* creative order. When sin is restrained during the Millennial Kingdom (the chaining of satan, the devil, the dragon and the serpent in the bottomless pit) then the physical effects of sin will have to be restrained, as sin and the unclean effects of sin are bound together by divine principle. Human life will be extended (Is. 65:20). Carnivorous beasts become herbivorous. Venom disappears from serpents and insects. The earth yields far greater agricultural bounty. Desolate, barren places become luxurious gardens. The blind will see and the lame will walk (Is. 2,11,35,65; Micah 4, etc). The perfection of the divine plan for creation is both moral and physical. That complete perfection will not be realized until the eighth millennium, when guilty sin and its guiltless sin effects (death, disease, violence, danger, suffering, tears, etc.) are completely eliminated. In accordance with this plan the healed leper had to offer these same two bird sin and burnt offerings (just like the poor Israelite's sin offering) for achieving an atonement on the eighth day of the procedure. The full sense of atonement (covering) is immortalization, when mortal **puts on** immortality and corruptible **puts on** incorruption... when the faithful are **clothed** with their tabernacle made in heaven without hands so that they might **no longer be naked** before God... when they are issued the glistening **white robes** of righteousness given to the lamb's bride that were made white in the blood of the lamb. The final of these three immortalization (atonement) stages (1. Christ, 2. Christ's family at the beginning of the Kingdom and 3. the rest of the world at the end of the Kingdom) follows the conclusion of the seventh millennium since creation... the eighth 'day', just like the sin and burnt offering combination of the healed leper as an atonement for their guilt-free divinely unacceptable physical condition.

Environment Worship

We need to embrace our Creator's vision for creation, because that is what is right. The Creator's right-ness is what everything is all about. The validation of the Creator's right-ness is the core lesson of every divine ritual in every priesthood age (Patriarchal, Kingdom, Ecclesial, Millennial Kingdom). If we are seduced by society into the worship of our current ecological balance then we are disrespecting our Creator's vision. There will be no great white sharks, man eating grizzly bears, venomous cobras, fire ants or killer bees when the Creator's vision for creation is realized in the 'eighth' divine day. The extinction of these and other species will be an act of divine right-ness. The physical contradictions of the Creator's vision of what is right are the direct result of both the original corrupting influence of the introduction of sin and the societal acceleration of sin, such as before the flood and correspondingly before the introduction of the Millennial Kingdom. Just as moral failures miss the mark of Yahweh's right-ness, so physical uncleanness misses the mark of our Creator's right-ness. The difference is that moral failure assigns guilt to that category of sin (missing the mark of Yahweh's right-ness by transgressing His law) while physical uncleanness assigns no guilt to that category of sin (missing the mark of the Creator's right-ness, but with no transgression). This is why we see six sin offerings for guilty transgressions of divine law and six guilt-free sin offerings for physical uncleanness. Each category of sin misses the mark of the Lawgiver's right-ness. However, one category is based on guilt assigned from ignorance or intent. The other category is only physical and guilt-free, absent of any ignorance or intent, but nonetheless unacceptable to our Creator as it misses the mark of His right-ness concerning the physical features of His creative works.

The Bloodless Sin Offering

The sixth sin offering was the third sin offering category for the 'common' Israelite. It was a graceful accommodation for the poorest among the body of believers. If one could not afford even a couple turtledoves then they were allowed to offer a tenth part of an ephah of fine flour. *But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering. Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: it is a sin offering. And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat offering* (Lev 5:11-13). This atonement ritual was completely blood-free. In addition to the sin offering for the poorest Israelite, there were several Kingdom Law rituals offering an atonement that required no blood.

- The half shekel military census tax: *The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls* (Ex. 30:15-16). It was not a sin to number the military age Israelite brethren. Yahweh ordered such a census more than once. Despite this transgression-free act, we see that a bloodless atonement sacrifice was necessary (the half-shekel tax).

- The scapegoat on the Day of Atonement: *But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness* (Lev. 16:10).

- The healed leper oil atonement: *And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD* (Lev 14:18,29). While the oil was not the exclusive component for the atonement of the healed leper Yahweh certainly emphasizes the absolute necessity for the oil ritual in the process of a full atonement for this reconciliation process that is guilt-free.

•Cleansing a leprous house with the living bird: *But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean* (Lev. 14:53). Houses cannot transgress divine laws. However an atonement had to be made for a formerly leprous abode. Just like the living goat on the Day of Atonement the second bird is set free after the first bird is sacrificed. Death must always precede life in the terms of our reconciliation from the curse of sin and death. The absence of the freed living bird would have invalidated the atonement ritual.

Another question would be: If atonement is strictly about forgiveness then why does Yahweh require an atonement ritual for a building? On what basis do architectural structures need an atonement if atonement is strictly limited to the forgiveness of sins?

These five examples of blood-free atonement relationships do not contradict Leviticus 17:11 *...it is the blood that maketh an atonement for the soul*. The word "only" does not appear in this verse. Blood certainly makes atonement for the life of a believer, however it is not the **exclusive** atonement ingredient. That unfortunate presumption would be a dramatic oversimplification of divine principles, an introduction of leavening error and a contradiction of many divine statements.

There is no blood in this atonement ritual of sin forgiveness for the poorest Israelite. The required sacrificial volume of finely crushed grain was the exact amount of food miraculously provided as a full day's ration for each Israelite in the wilderness. *Now an omer is the tenth part of an ephah* (Ex. 16:36). This was enough food to sustain a person for a single day. It was also the volume of incorruptible manna placed in the Ark of the Covenant inside the Most Holy Place. Despite the absence of blood in this atonement ritual we can still see a life-sacrifice being projected by the terms of the ritual. This tenth-ephah/omer of grain sustained a person for a day. One day is a divine projection of our whole life. We start our day with the energy of youth but end with exhaustion. Just as aging strips our energy and vitality, so do the hours of a single day. The decline is evident. The hope of revitalization comes with the planned awakening from a restful sleep, just like the anticipation of the enlightened faithful who hope for revitalization (resurrection) after a sleep-like death (Dan. 12:2). In a single day we project our entire life. The one day sustenance of an omer (tenth ephah) of finely pulverized grain is a 'life' offering that projects somewhat the same image as the blood (which is the 'life' of a soul). However, the graceful accommodation of a blood-free offering is emphasized in this particular sin offering atonement ritual. The 'fine' flour status is related to the additional required absence of any frankincense or oil. The only way to satisfy the 'fine' status is a pulverizing of the grain as well as a sifting for impurities. This 'life' offering is not one of richness (absence of oil and frankincense) or an unrefined life (plain grain without grinding).

The Necessary Crushing of the Life Offering

The pulverizing of the grain to make it divinely acceptable parallels the processing of the incense offering to make it acceptable. Those four equal spices (onycha, stacte, galbanum and frankincense) had to be beaten very small in order to be acceptable to be burned on the golden incense altar. Two handfuls of these four equal, crushed spices were carried by the High Priest into the Most Holy once a year on the Day of Atonement to be burned in the fire from that altar of burnt offering. The fire converted that aromatic dust into a cloud to embrace the Mercy Seat... in order to save the life of the High Priest. Just as the pulverized incense dust represented our Messiah in his dust-nature before his cloud-like inheritance of the divine nature, so the pulverized grain represented the poorest believer among the faithful in their sin offerings. This crushing requirement is a feature of the divine refining process. The frustration of our constantly being beaten down and crushed in this life (emotionally and physically) should be a badge of our hope. *For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones* (Is. 57:15). The Hebrew word translated as 'contrite' is also translated as crush, bruise, destroy, break, smite, oppress, and beat to pieces. To be "contrite" is to be repeatedly crushed and finely ground, like the grain (life) offering of the poorest

Israelite. The same word (*daka*-contrite) is used prophetically of our Messiah who would be bruised (*daka*) for our iniquities and the fact that it would please Yahweh to bruise (*daka*) him (Is 53:5,10). The crushing of the flesh nature (heart/ego) in this life is a necessary component of an atoning sacrifice. We are all born with the natural arrogance of a self-worshipping heart that must be crushed out of us. Jesus begins his sermon on the mount with this same lesson: *Blessed are the poor in spirit: for theirs is the kingdom of heaven* (Matt. 5:3). The *poor in spirit* are those who have been crushed, finely ground and thereby heart circumcised. This bloodless sin offering for the atonement of the most destitute Israelite was fruit from the earth (as the enlightened are paralleled all through scripture to fruit bearing plantlife) but that earth-fruit (grain) had to be processed. It had to be finely crushed and sifted... as do we. We are divinely unacceptable in a raw, unprocessed state.

Our next commentary will address the bread and wine altar offerings that are the only altar offerings that continued into the Ecclesial Age rituals.

Jim Dillingham

No. 47 Secrets of the Altar Offerings No 15 January 2012

The Bloodless Altar Offerings

There were four blood offering categories assigned to the consuming fires of the altar of burnt offering (burnt, peace, sin and trespass). We have concluded our considerations of the altar's blood offerings. There were also two bloodless offering categories (grain and wine). These are the only two altar offerings to be carried into the laws and rituals of the Ecclesial Age. However, the truths, principles, promises and exhortations projected by the weekly memorial broken bread and wine embrace the full range of altar offerings under Kingdom Law.

As we have previously noted the drink offering (wine) was never offered independently, but that does not disqualify it from being identified as one of the six primary altar offering categories. We take our lead from the divine Lawgiver who specifically refers to the wine as an "offering." While there were other components included with certain offerings (such as oil, frankincense, salt) these are not referred to as "offerings" but simply additional elements necessary for specific offerings. The fact that we should understand there were specifically 'six' bronze altar offerings blends perfectly with the educational theme of the Kingdom laws and rituals established at Sinai. The number six is repeatedly associated throughout scripture with the features of the curse of sin and death. Paul leaves no doubt that the educational focus of these Kingdom laws was sin. *For by the law is the knowledge of sin...Moreover the law entered, that the offence might abound... I had not known sin, but by the law...that sin by the commandment might become exceeding sinful* (Rom.3:20; 5:20; 7:7,13). The six guilt sin offerings and six guilt-free sin offerings further validate the legitimacy of understanding that there were a very appropriate six primary categories of bronze altar offerings. That fact that the wine drink offering was not an 'independent' altar offering is a highly significant issue that we will address after considering the grain offering.

The Fruit of the Earth

The bread and wine altar offerings came from the fruit of the earth. Like the blood based living animal offerings the bread and wine also directly represent our Messiah and by extension and exhortation, the enlightened. Throughout scripture we see fruit bearing plantlife metaphorically reflecting the enlightened (wheat, barley, figs

and the fig tree, the olive tree, vineyards, etc). Non fruit-bearing plantlife is consistently associated with the unenlightened (briars, thorns, brambles, grass, etc). In this context we understand our Creator to be the ultimate husbandman, who expects a rich harvest from His creative efforts. This is why the three great feast weeks throughout the Jewish calendar coincided with three major harvests (1. Feast of Unleavened Bread: barley; 2. Feast of Weeks or Firstfruits: wheat; 3. Feast of Tabernacles: vineyard). These three celebration weeks project the great divine joy experienced at each of the three great immortalization events in the divine plan, when the Creator reaps His anticipated harvests. As we have noted many times before, these are 1) Our Messiah's immortalization; 2) The immortalization of the family of our Messiah at the beginning of the Millennial Kingdom and 3) The rest of the world at the conclusion of the Millennial Kingdom. We will have much more to see in these issues when we consider these great divinely appointed celebration feasts individually in future commentaries. We simply want to recognize the relationship between the grain in the altar offering being the 'fruit of the earth' and the faithful being the 'fruit of creation'. Paul cements this relationship by highlighting how the creational lesson of the seed portrays the principle and promise of resurrection (1 Cor 15:35-38).

Beaten and Crushed and Baked

It is interesting how this three stage divine harvest pattern is subtly confirmed in the three categories of the grain offering that qualifies its acceptability at the altar. These are 1. The whole grain beaten from the plant casing (Lev. 2:14); 2. The finely crushed grain into flour (Lev. 2:1) and 3. The baked unleavened loaves or wafers (Lev. 2:4). These three progressive processing stages for the grain offering (beaten, crushed and baked) shadow the three trimesters in the three stage immortalization plan for the faithful in the harvest plan of our Creator. Jesus highlights the legitimacy of this relationship between harvest and the Kingdom as well as the three maturity stages. *And he said, **So is the kingdom of God**, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade (1), then the ear (2), after that the full corn in the ear(3). But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come* (Mark 4:26-29).

The Hidden Glory of Progressive Enlightenment

The three stages of processed grain that are acceptable on the altar of burnt offering is yet another confirmation of the frequent pattern of these three immortalization events which are central to our Creator's plan. These patterns are 'shadows' in order to accommodate the consistent divine communication policy of intentional complexity. This glory in witnessing these veiled confirmations of the divine plan could never be experienced by anyone who embraces any form of the serpent lie of immortal sinfulness, of the disassociation between sin and death that has dominated the earth since these pagan heart generated imaginations originated from Babel. Christianity cannot see these veiled projections of immortalization because they presume we are already immortal, trapped inside what they consider to be temporary mortal shells. It is enlightenment of divine truths and principles that drops the scales from our eyes so that we might see the incredible beauty and glory hidden in the written word of God (Bible) and the complimentary and harmonizing spoken word of God (creation).

Never Leaven

One of the significant rules for the grain offering was that it could never be offered with leaven, under any conditions. *No meat offering* (Hebrew: *minchah* indicating the gift of the grain offering), *which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire* (Lev. 2:11). Leaven was absolutely forbidden on the bronze Christ altar. Leaven is consistently presented throughout scripture as a polluting influence. Creationally, it has an inflating and puffing up effect, creating a false image of greater substance. This is similar to how a heart that surrenders to its own self accommodating delusions encourages ego inflation and presumptions of one's own bloated significance. It is only the circumcised heart that has the capacity to understand and appreciate the divine perspective. This is why Jesus warns his disciples to beware of the 'leaven' of the Pharisees. The disciples mistakenly presumed he

was referring to physical bread. *How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of **the doctrine** of the Pharisees and of the Sadducees* (Matt. 16:11-12).

Paul refers to the non-judgmental accommodation of extreme immorality within the Ecclesia as a 'leaven' that will corrupt the body of believers. *Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth* (1 Cor.5:6-8). The purging of the ecclesial leaven commanded by Paul was the delivering of the unrepentant brother to the satan/ adversary of the world in the hope that the resulting sorrowful humiliation would encourage a thoughtful repentance so that *the spirit may be saved in the day of the Lord Jesus*. Paul identifies the ecclesia as the unleavened bread of the memorial 'feast' which bound them together into that single "lump" of unleavened bread. Paul uses this same warning expression with the Galatian Ecclesia. The Judaizing influence of the works of the law was paralleled to a corrupting leaven influence (Gal. 5:9). Like Jesus, Paul understood leaven to represent a polluting influence.

Unleavened Bread From Heaven

The absence of leaven in bread scripturally identifies it with sincerity and truth. The presence of leaven identifies the bread with malice and wickedness. *Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with **the unleavened bread of sincerity and truth*** (1 Cor. 5:8). Therefore it seems quite appropriate that the *bread from heaven* that fed Israel for forty years in the wilderness was certainly not leavened. An omer of that unleavened manna, what Jesus defines as *bread from heaven* (John 6:32), was miraculously preserved in a golden bowl within the Ark of the Covenant.

We see repetitive images of our Messiah being represented and associated with unleavened bread, but never leavened bread. Christ is projected as the unleavened bread from heaven, the wilderness manna. He is the unleavened bread, flour and grain on the bronze altar. His death that affords the passing over of death for others in the Passover ritual had to accompany the complete removal of all leaven from every Israelite home. The subsequent seven days of the Feast of Unleavened Bread (representing the first of the three immortalization events in the divine plan) dramatically emphasizes the significant lesson of the unleavened nature of the bread that sustains life. Appropriately it was during the Feast of Unleavened Bread that our Messiah was immortalized. This is why there is no leaven present at all in this first divinely appointed feast. Our Messiah was never polluted by sin. He certainly suffered with sin producing flesh, represented by the grain kernels beaten from the husk, the fine flour resulting from the crushing of the grain and the fire-baked loaves and wafers offered on the altar. Just as no leaven was ever allowed on the Christ altar, so our Messiah never permitted the initiating of the polluting influence of a self-worshipping philosophy in his sacrificial life.

Examining Apparent Contradictions

All of our Heavenly Father's expressions are absolutely perfect. Presumed contradictions in divine expressions are only the result of an incomplete or incorrect understanding on our part. Therefore we have to resolve questions that should arise from the requirement of leaven in certain rituals and parables. If leaven should be understood so negatively then why was leaven required in the very first act initiating the second great feast week in the Jewish year? Why would leaven be required in the peace offering that projects the theme of harmony with our Creator through loving mercy? Why would Jesus associate leaven with the Kingdom of God? It is the balancing of these challenges within the framework of our understanding of leaven that can sharpen and define

the borders of our understandings, offering a richer, deeper and more clarified appreciation for the perfect consistency of all divine expressions.

The Peace Offering Leaven

The peace offering required both leavened and unleavened bread components in this ritual. Yahweh names this the "peace" offering due to its educational theme of harmony (peace) with our Creator through the avenue of merciful love. Hosea 6:6 reads: *For I desired mercy (chesed=mercy motivated by love), and not sacrifice (zebach=peace offering)*. We have reviewed how the three descending categories of the peace offering (thanksgiving, performance of vows, freewill) perfectly mirror the three great love laws that also descend in significance and intensity: 1. Love Yahweh our Elohim with everything we have, with all our strength, mind, heart and life (Deut. 6:4-5); 2. Love our brothers and sisters greater than ourselves (John 13:34; 15:12-13); and 3. Love our neighbors just as much as ourselves (Lev. 19:18). Therefore on what basis could leaven (a pollutant) be included in a ritual depicting harmony with our Creator?

The leaven requirement in this peace offering ritual is another of the very subtle injections of the principle of grace within the Law. Thankfully, peace with our heavenly Father can be realized despite the distancing pollution of our failures. Grace is not the primary feature of Kingdom Law. The primary educational theme of Kingdom law is that our Creator is absolutely right in condemning sin (contradictions to His right-ness). Images of grace are present within the Law, but not dominant. The laws and rituals of the Ecclesial Age offer a focus on grace but also include the less dominant principle of sin condemnation. The lesson of the graceful divine acceptance of our lives, despite our polluted status, is also projected by the waving of two leavened loaves to begin the second great divinely ordained feast (Lev. 23:17). The Feast of Weeks is repeatedly identified with firstfruits (Ex. 23:16; 34:22). It may be initially confusing that there was a waving of harvest firstfruits in the Feast of Unleavened bread and there was another later waving of harvest firstfruits at the beginning of the Feast of weeks, fifty days later. The first waving was an omer of unleavened grain (Note: the KJV mistranslates omer as "sheaf" but actually indicates the volume of an omer, indicating a one day food ration of grain). The second feast 'waving' was with two leavened loaves (Lev. 23:10-17). The first divine harvest in Yahweh's plan projects the immortalization of Jesus Christ, leaven-free and the firstfruits of creation. The second divine harvest in Yahweh's plan projects the immortalization of the firstfruits of the faithful, accepted on the basis of grace due to a polluted, leavened state. This is why the 144,000 redeemed from the earth are defined as firstfruits, despite Christ preceding them. *These were redeemed from among men, being the **firstfruits** unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God* (Rev. 14:4-5).

Divine Timing Is Not A Coincidence

It is significant that the immortalization of Jesus Christ coincides with the Feast of Unleavened Bread while the pouring out of the Holy Spirit on the 120 (defined as the "earnest" of the promise of immortality) at Jerusalem appropriately takes place at the Feast of the Firstfruits (also called the Feast of Weeks and Pentacost). In perfect complimentary fashion this second divinely appointed feast was a celebration of the wheat harvest (Ex. 34:22). It is the wheat harvest Jesus uses to define the judgment of the faithful upon his return in the parable of the wheat and the tares (Matt. 13:24-43).

The presence of 'leavened' bread in the context of the Feast of Weeks (Firstfruits) is not a contradiction of the negative leaven theme saturating scripture. It is a validation, on the basis of that shadowed context. However, we should recognize that leaven is not associated with our Messiah, only ourselves. Leaven is never allowed on the Christ altar and the absence of leaven literally defines the first great feast week projecting the first immortalization in the divine plan, that of our Messiah.

How Is the Kingdom Like Leaven?

The confidence of our negative association between leaven and pollution is not contradicted by our Lord's leaven parable of the Kingdom. *Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened* (Matt. 13:33). The three measures of meal reflects the three stage approach to the Kingdom. Our Heavenly Father has appointed three very distinct educational stages leading to the Millennial Kingdom. These are the first three Priesthood Ages preceding the Kingdom: 1. Patriarchal Priesthood; 2. Kingdom Priesthood 3. Ecclesial Priesthood. Each priesthood age is separated and defined by a change in divine law and a change in the priesthood. Each transition point leading into a new age is further validated by an ever increasing and unveiled outpouring of divine power. These are three separate educational stages in the maturing of the appointed bride of the Messiah. They are the three measures of meal. However, 'leaven' has been hidden in each of these three measures of meal. This indicates a polluting influence within the body of believers that will inflate that processed grain to a stage when that leaven is no longer hidden. Just as the "leavening of the whole" revealed the hidden leaven in Christ's parable, so the full completion of these three divinely appointed educational stages will reveal the pollution of ungodly determinations and behaviors within the body of believers that have always been a part of that 'loaf.' Our final generation of the Ecclesial Age Priesthood is certainly not free of the mixed multitudes of the wilderness wanderings, or those who did what was right in their own eyes during the Judges period, or Jeremiah's unrepentant contemporaries with a harlot's forehead, or the eager students of Ezekiel who loved to listen to what he said but refused to apply what he said, or the constant stream of Israelites with their trick questions intent on embarrassing the miracle worker from Nazareth or the Judaisers pursuing Paul through the Gentile ecclesias to corrupt the gospel he taught, etc., etc. The difference with our generation is that the whole is almost leavened. The return of Christ for the establishment of the Millennial Kingdom will reveal that hidden leaven within the loaf. The negative understanding of leaven as a pollutant fits perfectly into the parable of Jesus, as well as harmonizing with every other scriptural shadow.

Our next commentary will continue to address the veiled glory within the blood-free, bread and wine altar offerings.

Jim Dillingham

No. 48 Secrets of the Altar Offerings No 16 February 2012

The Bloodless Altar Offerings

We have made a number of observations concerning the altar grain offering. Each related observation offers another stair in our progressive reasoning to reach an elevated platform from which we might witness a greater measure of the perfect beauty and overwhelming glory in all divine expressions and designs. This glory is intentionally hidden from the self-possessed, those whose hearts are yet uncircumcised, whether enlightened or unenlightened. Let's harness that perfect symmetry of all these observations to more fully appreciate that glory. After all, this is our goal... to see the glory of *He Who Shall Be* our *Mighty Ones* cover the earth as completely as the waters cover the sea. This is the ultimate vindication of our Creator, when His glory will no longer be veiled and enlightenment will no longer be voluntary.

Let's review these and related observations as well as adding some new ones:

- The meal offering was grain that came from the dust of the earth, like ourselves. We identify our Messiah and ourselves with this grain offering. The enlightened are frequently paralleled with fruit-bearing plant life throughout scripture, while the unenlightened are paralleled to non-fruit-bearing plant life.
- The meal offering was acceptable in three forms: whole kernels beaten from the husk, fine flour which had been crushed into a fine consistency and loaves or wafers processed through fire. This indicates the divine processing in our lives in order to be acceptable to our Heavenly Father. Sin is violent in nature and cannot be defeated without violence, validated by our Messiah's example. Sin beat and crushed and burned him, thereby bruising his heel. He won the battle, executing sin on Calvary without ever having served it, being completely unpolluted by leaven. We have to be processed to be divinely acceptable. In our raw state, simply baptized, we are not acceptable. Just like Adam and Eve we have to be proven, tested and tried.
- There were three measured components to a meal offering: 1) grain or flour or bread 2) oil 3) frankincense. Salt was added but was indiscriminate. This pattern of three within a pattern of four is a consistent sub-level theme throughout scripture. If you think about this for awhile you will see many examples of this pattern of three within a pattern of four, such as Noah's ark with the father and three sons and the mother and three daughter in laws; the two rows of carcasses in Abram's heaven and earth covenant with three ½ carcasses and one whole bird in opposite rows; Christ's inner circle of four independently attending significant events, including the son of God and three disciples and the four temples with three being permanent buildings and one being a mobile tent. There are many three within four patterns, veiling the glory of our Creator's principles, eternal truths and promises. The interpretation of that pattern within a pattern suggests the projection of the four stages of divine education (Patriarchal Age, 1st Kingdom Age, Ecclesial Age and Millennial Kingdom Age) with the first three being conducted with various degrees of veiled divine communication in an accommodating posture but the fourth being unveiled and highly dominant.
- No leavened bread offering was ever allowed to burn on the bronze Christ altar.
- Just as there were **three** physical meal offering categories (beaten kernels, crushed flour and baked loaves and wafers) so we see the grain/bread presented in each of the **three** progressive holiness stages in the approach to the divine presence. 1) We see the grain/bread bronze altar offerings within the courtyard, entered through that first doorway from the priestly quarter. 2) We see the table of shewbread with its 12 loaves within the Holy Place beyond the second doorway, offering access into the Tabernacle. 3) We see the omer of incorruptible manna, what Christ and his Father both defined as the "bread from heaven", inside the Ark of the Covenant within the Most Holy through that third and final doorway (the veil representing the flesh of Christ).
- The bread and wine offerings (meal and drink) always accompanied the positive offerings representing the pursuit of divine knowledge (burnt offering) and exercising merciful love (peace offerings) but never the negative offerings of sin or trespass. It was exclusively the burnt offering, (accompanied by the bread and wine) and peace offering that were divinely received through heavenly fire. This is yet another subtle confirmation of the exclusive basis for the divine acceptability of our Savior being perfect righteousness without any need for sin forgiveness, despite the parade of Christians and apostate Christadelphians insisting Jesus inherited some form of sin guilt from Adam that required a forgiveness procedure. The memorial service bread and wine commemorating Christ's death and immortalization is an extension of the bread and wine altar offerings that exclusively accompanied the positive burnt and peace offerings which were the exclusive offerings accepted by heavenly fire. Unlike our Messiah, we must not only project divine righteousness we also have to pursue forgiveness in order to be saved.
- The three divinely appointed feast weeks were scripturally identified with the three great harvest stages each year with grain offerings featuring significantly in the first two. These three feast celebrations serve as projections of the three great immortalizations (divine harvests) in the plan of our Creator. The very name of the

first feast week was the Feast of **Unleavened Bread**. This projected the first great immortalization in the divine plan. Christ was immortalized during this specific feast week. The waving of two leavened loaves initiated the Feast of Firstfruits, projecting the second great immortalization event in the divine plan we currently anticipate. It was during this feast week that the 120 in the upper room were awarded the earnest of the promise of immortalization, at the second of the three Holy Spirit outpourings at the beginning of the Ecclesial Age: 1) Christ at his baptism; 2) 120 Jews in Jerusalem; 3) Gentiles at Cornelius home. Those three Holy Spirit outpourings (the earnest of the promise of immortalization 2 Cor. 5:1-5) also project the three great immortalization events in the Creator's plan, demonstrating the same progressive pattern as the three feast weeks and the three rituals in the Most Holy on the Day of Atonement. It is perfect symmetry that the second pouring out of the Holy Spirit coincides with the second harvest feast week which is limited to the family of the High Priest (just like the second ritual in the Most Holy on the Day of Atonement). Each of these 'second' events that occur at the same time are each part of a set of three that independently and cooperatively project the three great immortalizations in the divine plan.

•The distinction between the unleavened nature of the first feast week and the initial leavened association with the second feast week highlights the different qualification by which our Messiah would be immortalized without any polluting influence (leaven). However, we (the firstfruits to God **and** Christ) would be awarded immortalization on the basis of merciful grace despite our polluted behavior. Therefore leaven was identified with this second immortalization shadow projection for the saints but not for our Messiah. This is the same veiled distinction between the first and second rituals in the Most Holy Chamber on the Day of Atonement. The immortalization of our Messiah is projected in a blood free manner with the incense transfiguring from dust to cloud to save the life of the High Priest. Yet the next two rituals emphasize the blood, being spattered east and west toward the Mercy Seat. We have noted how the absence of blood in the projection of our Messiah's immortalization under the partial focus of Kingdom Law highlighted that his immortalization would not be based on sin forgiveness, while it would for everyone else. The blood of the everlasting covenant that brought our Lord back from the dead (forever) was exclusively the purging/cleansing capacity of the blood and not sin forgiveness. Jesus did not need forgiveness. He had no guilt. This same unique qualification for the immortalization of our Messiah is projected through a glass darkly in the complete absence of leaven in the first divinely appointed harvest celebration as opposed to the leaven literally heralding the beginning of the second divinely appointed harvest celebration.

The Bread Offering in the Ecclesial Age

Now let's extend the lesson of the grain offering forward into the Ecclesial Age, without ignoring all the foundational identifications and relationships for this grain offering established within the laws, rituals, miracles and history of the First Kingdom Age. The only two altar offerings to be incorporated into the Ecclesial Age rituals were the blood-free meal and drink offerings (bread and wine). The blood based animal offerings of the burnt, peace, sin and trespass were temporarily eliminated until the restoration of the Kingdom. Our focus is the meal offering, divinely refocused into the bread of the memorial service. Just as the priesthood of the previous Kingdom Age partook of the grain, flour and bread offerings from the altar, so the newly appointed priests of the Ecclesial Age partake of the bread and the wine of our Christ altar. Just as the priests partaking of that altar bread in the previous age were the sons of the High Priest so the priests of the Ecclesial Age eating the current bread offering are the children of the new High Priest, from the order of Melchizedek. Jesus, our High priest, is also presented as our father due to how we qualify to be born again of the spirit through him (Is. 53:10; Is. 9:6). Therefore we are free to incorporate the identifications of this memorial bread onto the broader canvas of the progressive theme of the bread offering throughout each of the maturing ages of the divine educational plan.

Breaking the Body of Bread

Our King defines that memorial bread as his body. *And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; **this is my body*** (Matt 26:26). Paul also

emphasizes both the breaking of the bread of Christ's body and our guilt if we do not discern the significance of this relationship between the bread and the Lord's body, and eat unworthily. This certainly doesn't mean that if we are guilty of any sin that we shouldn't eat the memorial bread. That would eliminate everyone on earth. The context was Paul's distress over how the Corinthians were using the memorial service as a platform for amplifying the separate social and financial layers within the ecclesia. This ego promoting as well as ego crushing framework invalidated the lessons, inspirational value and sacred nature of the memorial bread and wine. They were partaking in an unworthy manner. The key points we should recognize are the repeated association between the bread and the **body** of Jesus; the memorial service identifying the **death** of our savior and the **breaking** of the bread as a specific operation related to both of these issues.

Another parallel shadow of the 'body' (flesh) or our Messiah (besides the bread) would be the veil separating the Holy from the Most Holy in the Tabernacle. *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh* (Heb 10:19-20). Both the memorial bread and the veil shadow the body, the flesh, the humanity of our Messiah. Just as the bread representing the body of Jesus in his death has to be broken, on the basis of our King's example, so the veil representing the flesh of Christ was ripped in two from heaven to earth coincident with the death of our Messiah. In fact, there is a definite scriptural pattern of dual Messiah shadows where the first of the two components were broken or severed. Since the broken bread of our memorial service satisfies this pattern we have the opportunity to see a greater depth in our weekly ritual on the basis of the continuing nature and scope of this pattern. This pattern will emphasize the significance of the actual **breaking** of the bread in the memorial service that focuses initially upon his death, that bread that represents the body and flesh of our savior.

The First of the Two in the Christ Shadows Is Always Broken

One of these dual Messiah precedents would be the two sets of covenant stones with the 10 commandments. Just as our Heavenly Father provided His son to save the world, so Yahweh provided the two sets of covenant stones to Israel. Just as the number of the name of our savior is 888, so there were eight surfaces on these four stones upon which the finger of God wrote the ten commandments on the front and back. These two sets of covenant stones clearly shadow the man who would be given as a covenant to the people, who would serve as the stone which the builders rejected, and also as the stone cut out of the mountain without hands that will strike the multi-metal image of the kingdoms of men in the feet; and serves also as both the cornerstone and the keystone for the antitypical divine residence (the saints). Jesus is shadowed in both sets of covenant stones. The first set was smashed at the base of Sinai by Moses due to Israel's idolatry. The second set was preserved in honor beneath the mercy seat in the Ark of the Covenant (so named on the basis of the two stones of the covenant that the Ark embraced). Unlike the first set of covenant stones smashed at Sinai for Israel's failure the second set of stones eventually rested at Jerusalem in the greater temple (greater than the Tabernacle in the wilderness) built by the son of David (1 Kings 8:9,21). Just like the memorial service, the first component of this set of dual Messiah projections was broken.

Extending the image of the Christ stone we easily arrive at another dual Messiah shadow where the first component was broken. There were two Christ stones that saved Israel by supplying the water of life. The first fountain stone was at Rephidim at the beginning of their journey. The second was at Kadesh near the end of their journey. In fact Paul clearly identifies these stones with Christ and particularly with the Ecclesial Age ritual of the memorial service, validating the premise of our examination. *And did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ* (I Cor 10:3-4). The first fountain rock was the crucifixion rock where God instructed Moses to strike the rock with the serpent rod of Aaron that had converted the Nile to blood. This was done

before a few of the elders, just as Christ was crucified by the power of the serpent authority applied to Mosaic Law according to the manipulations of a few of the elders of Israel. That Christ rock 'clave' when Moses struck it (Ps. 78:15; Is.48:21) paralleling how we cleave the bread of Christ's body before eating it at memorial service. The second rock at Kadesh was the resurrection rock where Moses was instructed to simply bring the same rod, now known as the rod of resurrection that had identified the true High Priest by bearing almonds. Moses had to bring the whole congregation to the resurrection rock at Kadesh to ask this rock for its life water. Each rock was identified by a separate Hebrew word. The crucifixion rock at Rephidim was a *tsur*, indicating a rock embedded in the earth which one would look down to see. The resurrection rock at Kadesh was a *selah*, indicating a craggy overhanging rock which one would have to look up to. The pattern is the same. The first of the set of two Messiah memorials is broken, just like the bread of the memorial service representing the body of Jesus.

A third parallel would be the heaven and earth covenant with Abram. There were two categories of sacrificial animals slain to establish this covenant between Yahweh and Abram, between heaven and earth. The first category was the earthly component of three earth-bound animals that were each three years old, with their 12 legged foundation between them (like the 12 tribes and the 12 apostles). These dust-bound animals were to be severed in two and separated in two opposing rows. The two fowl of heaven were not to be severed, but remain whole carcasses. These six earthly sacrificial components, when added to the two heavenly sacrificial components offer a total of eight. As we have noted previously, the six Greek letters of our savior's name numerically add up a total of three eights (iota+eta+sigma+omicron+upsilon+sigma=888). The gift of hindsight offers the enlightened of the Ecclesial Age a flawless portrait of the saving basis and plan of our Messiah, separated into two categories with the first being severed in two (just like the memorial bread depicting the flesh/body of our savior).

Why?

Why? Why does our Creator repeat this pattern of the **breaking** of the body of the Messiah over and over and over again within the context of these projections of the promise of salvation? Why was the Red Sea **cleaved** in two to offer the Israelites the miraculous path of salvation from the Egyptian calvary? Why did Yahweh **cleave** the Jordan River to offer the Israelites standing about 2,000 cubits back an entrance into the promised land? Why do we **break** the memorial service bread? Why is this pattern of **cleaving and breaking** of Messiah projections so dramatically highlighted by our Creator? The answer is very critical to an accurate understanding of divine principles. The breaking of the memorial bread demonstrates the breaking of the power of sin in the body of Jesus Christ, on the basis of his sacrificial death.

The Power of the Enemy Is Broken in that Bread Body

There are two very critical issues that our Creator demonstrates endlessly in scripture. Contradictions to His righteousness (sin) must be condemned and His righteousness must be recognized and appreciated. The negative is removed and the positive is promoted. This is a highly significant principle that is at the core of apostate doctrinal diversions. How our Messiah condemned sin on the cross has been a primary tripping point for Christians and Christadelphian fellowship challenges alike. John identifies the signature doctrine of the antichrist system as the denial of the flesh of Christ (1 Jn 4:3; 2 Jn vs 7)... spiritually projected by the bread we are considering. Superimposing an imaginary inherited legal condemnation from Eden upon Christ to satisfy his sin condemnation is just another form of the denial of the **flesh** of Christ. Our Messiah bore no guilt at Golgotha. The sin that was condemned in his flesh upon his death was the guiltless sin category of human nature, the producer of the product of sin. Its power was broken upon the death of the first entirely transgression-less man. We have been reconciled by his death (Rom 5:10), where that power of sin was broken, cleaved and severed in his body. The guilt free sin producing nature of man was exposed in the flesh of Christ without any transgression-guilt to insure a well deserved execution. The temple veil of the flesh of Christ was torn. That Mosaic covenant stone of sin condemnation (the educational focus of the Mosaic covenant) was

broken. The earthbound fountain stone at Rephidim clave upon Moses stroke with the serpent rod. The Jordan River parted, inviting the children of God to enter the promised land. The Red Sea clave for Israel's escape from the cruel clutches of their slavers. These are all fulfilled in the breaking of the power of sin in the body, the flesh, of our savior.

Meditating on the Bread

The divine principle of the condemnation of sin in the flesh of Christ has always been an attack point from outside and from within the body of believers. Our correct understanding of how real sin was absolutely condemned in the flesh of Christ is a foundational issue. Fake sin (metonymous or shadowed sin) was not superimposed on Jesus for a 'pretend' condemnation. Sin was not painted on our Messiah on the cross like the endlessly repeated Mosaic sin offerings. The sin dramatically and violently condemned at Calvary was not some technicality like an impossibly inherited legal condemnation from Eden. Jesus was not shadow boxing with sin as his hands and feet were nailed to that highly appropriate dead 'tree'. Sin was truly condemned in the flesh, the body, of our savior. There was nothing fake or pretend about that ultimate drama. We should remember this when we eat that broken bread every first day of the week... in a sense, that 'eighth' day so often portrayed in the Law, the day beyond the Sabbath, reflecting the eighth millennium when sin's power will be completely absent from creation, when our Creator will be all and in all. That Creator saturation of everything that still exists will follow the third immortalization in the divine plan, which is why our savior's name and title numerically adds up to 888.

The continuation of the bread altar offering into the Ecclesial Age offers a bridge between the rituals and laws of the First Kingdom Age and the Ecclesial Age. Everything our Heavenly Father says and does is inter-related and interdependent. There are no contradictions whatsoever. As we ascend the platforms of eternal truths on the basis of the shadowed patterns in divine communications we can see more of the beauty and glory of our Creator. It is only the determined and resolute resistance to abandoning the foundational teachings of our pioneers that affords us the balance and energy to keep climbing these understanding platforms to greater heights. Our ambition is not the Babel tower of personal glory at our Creator's expense. Our goal is to know and appreciate our Heavenly Father, who loved us before we were born... just as we do our own children and own grandchildren. My eighth grandchild is supposed to be born in three days (from the moment of writing... not reading) and I already love her dearly.

Our next consideration will be the altar drink offering. Under Kingdom Law the wine offering was only an add-on to the burnt offering, but in the subsequent Ecclesial Age the wine offering is significantly elevated in the memorial service ritual... why?

Jim Dillingham