

The Law of Moses As A Rule of National and Individual Life¹

THE ENIGMATICAL ENUNCIATION OF DIVINE PRINCIPLES AND PURPOSES

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Love-offerings--Gifts to God--Highest pleasure to God and man--Meat offerings acceptable through the priest and on the altar only--Easy to understand when divine teaching allowed to prevail--Christ the way--Meat offerings to be drowned in oil--The place of joy in the service of God--For sinners to mourn, for the righteous to rejoice--No place for the gloomy religion of the cloister and the cell--Meat offerings to be garnished with frankincense--The place of praise--Man likes it but God claims it and permits it to man only when he has had his superlative portion--All meat offerings to be seasoned with salt--The antitype--Sound, wholesome savory principle--Hearty loving intelligence essential to acceptability--No leaven--A self-propagating thing tending to deterioration--Analogy to the operations of "malice and wickedness"--No liberality to God acceptable if offered with a wicked mind--Such an act possible--Honey also forbidden--The sweetness of self-gratification--Enjoyments permitted and enjoyments forbidden--Self-glory the anti-typical honey--The use made of the meat offering--Part burnt and part eaten--The significance--God and man conjoined in the object of gift--Oblation of the first cut corn, waved, not burnt--The probable meaning--A meat offering from the first cut corn might be burnt--The reason--The meat offering as the expression of friendship--The peace offering, pointing to reconciliation--Must be a living creature for sacrifice --Might be a female--The reason--Mother of the Saviour--Woman saved by the "child-hearing"--Offerings to be brought by the offerer, and not by deputy--The fat as well as the blood--Why--The priests to have the chief part--Mis-application by the clergy--The antitypical house of Aaron.

XXV. BURNT OFFERINGS, SIN OFFERINGS, AND TRESPASS OFFERINGS

Compulsory and voluntary offerings--An adaptation to spiritual need--The diversity of offerings a perplexity at first--The difference between the different classes of offering--Gradations of atonement--Different degrees of sin--Presumptuous sin unatoneable--The burnt offering--Why so-called--The type involved consumption of sin nature--The crucifixion--Flesh and blood to cease from the earth--Those who deny Christ's inclusion in his own sacrifice--The removal of the ashes in the morning--The change of the mortal in the day of Christ--The sin offering--Sins of ignorance--Why should they require atonement--An escape from a false position--The ignorant sin recognizable when it "comes to knowledge"--An offering required, forgiveness offered--The reasonableness of the whole procedure--No accountability where there is no knowledge, but sin, sin, all the same--The offering for sins of ignorance--Wherein they differed from other offerings--An intenser repudiation of sins of ignorance--Why?--Unconscious sin more hateful than known and acknowledged sin--How often may we grieve Him in our ignorance when self-pleased--The Laodiceans--Necessity for judging ourselves by the word--Cause of fear, ground of comfort --"The spirit itself helpeth our infirmities"--The antitypical eating of the sacrifices--The danger of false theories of the sacrifice of Christ--Why the flesh of the sin offering "most holy"--The antitype in Christ--The trespass offering--the distinction from the sin offering--All trespass is sin, but all sin not trespass --"All manner of sin forgiven unto men, except blaspheming of the Holy Spirit" --The combined effect of all the sacrifices.

XXVI. MOTHERHOOD

Special impurities and special purifications---Childbirth--A period of seclusion for the mother--Then sacrifice--Spiritual intimations--Propagation a provisional thing Marriage absent from the perfect state--Males to be circumcised the eighth day--The mother remaining 33 days unclean--Probable antitype--Uncleanness for a female just double the number of days--Good remarks by brother Harvey, of London, on the difference between the man-child and the woman-child of this ordinance--The male-child type of Christ with his 33 years of natural life; the woman-child of his bride, who had personal sins to be atoned for--The number of days, 66, with an added six to represent the false or pretended Papal Bride--The moral and prophetic teaching of the type.

XXVII. DISEASE

Disease and its treatment, evidently with a typical significance--Diseases of dis-organization--Leprosy and issue--Healthy mortals and unhealthy mortals--Human frailty and human wickedness--Curable and incurable leprosy--The spiritual meaning--Forgiveness of sin but only when not persisted in --The ceremony of the reception of the cured leper--The sacrificial lamb and the two birds--The allegory of the two birds, one killed and the other liberated--Orthodox misinterpretation inseparable from a false view of human nature --The key to this parable in the apostolic doctrine of the death of Christ-- Christ the two clean birds in death and resurrection--The cedar wood, hyssop, and other adjuncts--The work of Christ through the apostles--The law as to issue--Its recognition as defiling--The spiritual import--The periodical infirmity of woman as the subject of sacrificial purification--The typical intimations --an ordinance that does for woman what circumcision does for man--Both the helpless subjects of vanity, with hope.

XXVIII. DEATH

Special reprobation of death as a cause of defilement by contact--The cleansing--The water of separation--The ashes of a slain heifer--Why such stringent measures? --A deep subject---The origin of death in relation to man--Death in the animal world--Attested revelation--Adjustment of revealed truth to natural fact--Human mortality the result of sin--The awful thing meant by sin--Life: what is it?--An insoluble problem--Revelation--God the fountain of life--Death the negation of His own work and the penalty of treason--Death destroyed by death in Christ--Some admirers of Christ horror-struck without a reason--The Papal view and its mischievous results--A wrong idea of God's objects--Subject difficult but beautiful and essential--John's emphasis on the subject of Christ having come in the flesh--An immaculate Christ as unfit for the object of sacrifice as a seeming Christ--Approach unacceptable without a true discernment of the principles on which God is willing to receive erring man to friendship--The red heifer--the colour--the condition--the killing--the priestly presentation--the sprinkling of the blood seven times--the burning--the left ashes--the cleanness of the man gathering them--All types realized in the work of Christ--Christ's forbidding Mary to touch him after his resurrection--Object of the various sacrificial ordinances--A solemn and imperative lesson--The holiness of God--An unbelieving and disobedient world.

XXIX. MEATS

Beasts dying of themselves unfit for food--The reason not hygienic but spiritual --The flesh of particular creatures unclean--The principle of refusal--List of unfit animals--The classification based on spiritual significance--The principle allegorically involved--Peter and the vision of the knit sheet--The distinction of the meats done away--Still natural distinctions remain--Things good, things evil--Licence and fastidiousness alike to be avoided--The cud-chewing and hoof-parting animals---The sort of men that answer to the type--Spiritual food

and spiritual life--Ruminating animals--The truth a thing for constant use--The typical eating of clean animals only--The avoidance of ungodly men--Dividing the hoof--surefootedness--Some all theory, and no action--The pig among the Jews--Pork and anti-pork controversy among the Gentiles--Singular state of things in view of the sow being a creature that symbolizes executive efficiency but indifference to the will of God--The moral combination most odious to God--The hygienic aspect of the question the least important--The law against unclean animals done away, but the thing signified remaining for ever--The classification of fowls and fishes on a different principle but meaning the same.

XXX. NAZARITESHIP

A man at liberty to dedicate himself to God--The Nazarite not to drink wine--The reason--Interference with the natural equilibrium of the mind--The typical significance--Spiritual inabriation--Acceptable Nazariteship founded on carnal reason leading to strong love--The true Nazarites not shouting or theatrical religionists--Forbidden to cut the hair -The meaning--To come at no dead body--Domestic inconveniences--Jesus, the great Nazarite, made light of natural ties--The relationships of those who are sanctified by the truth--The Nazarite defiled by the sudden death of another near by--Important things suggested--The remedy for lost days--Confession, forgiveness, and reformation--The Nazarite's separation a parable of probation--The prominence of favour in the process of salvation--The saints saved as forgiven men--The typical counterpart of the sacrifices to be offered by the Nazarite at the end of the days of separation.

XXXI. GIFTS TO GOD

Gratitude yearning for utterance--Suitable provision in the law--Dedicating property to God--Redemptions on payment of money on a scale of values--Personal consecrations--Devoted things unredeemable---Samuel--Jephthah's daughter--The typical distinction between sanctification and devotedness--This mortal and the immortal beyond--God only fitly served in the latter--The apparent inference from special consecrations that Israel were at liberty to live secular lives--A mistake--Only special holiness in the midst of a holy people---A type of what is coming--Provision for sanitation--Far better than modern sewage schemes--A clean, holy, happy earth coming--The antitype--The incorruptible camp of the saints--A perfect nature--perfect digestion--No residue---A pleasing prospect--Food not necessary to life in the future state, but assimilable to the spirit substance of the new body and a source of pleasure and refreshment --Wizards--The reason of their not being tolerated--Necromancers, witches, diviners, familiar spirits and all pretenders, and robbers of the glory of God.

XXXII. MINOR THINGS

The non-muzzling of oxen in treading out the corn--A typical significance encouraging to workers--Unequal yoking of ox and ass--A lesson on the limits of practical co-operation--Neck not to be put in the same yoke with the unbelieving--The first numbering of Israel in the wilderness--Names of the enumerators--Their meanings--A concealed prophecy in a dry list--The numbering a preparation for inheritance--A pattern as to days to come--The life of the redeemed not a social chaos--Exact in number and definite in station--The second numbering--The number about the same after forty years--Its probable significance in the second and final adjustment of human affairs at the close of the thousand years--Exclusion of the tribe of Levi from the census--Given to God--Counterpart in the saints given to Christ--The Bride in the endless age--Captains, guides, and officers for ever--The immortal population in the perfect age an organized and well-ordered society--The honour of being called to the millennial kingdom greater than the millennial invitation to life eternal--The saved state a state of endlessly-varied and joyful activity.

XXXIII. FINISHINGS

Extraneous but related matters--The present of wagons and oxen by the twelve princes--The divine acceptance of the present--The lesson of the incident---Unprescribed co-operation acceptable if in harmony with the principles of divine work--Another instance in Jethro's recommendation of helpers to Moses--Modern applications--Shadowing of the work of Christ in the age to come--The twelve apostles on twelve thrones--Reigning and co-operating--Yet individuality of thought and volition--The offering of the princes besides the present of the wagons and the oxen--Twelve similar offerings on twelve successive days--Why?--A probable explanation--The nature of the offering and its typical significances, pointing forward to the perfect service of God--Orders to march--Order of procession--beautiful order--No hitch--A foreshadowing of the perfect order that will prevail in the age of glory--The end of these commentaries --The law, though ended in Christ, to be brought into force again in Israel's midst at their restoration--The testimony that it will be so--General prophetic allusions to the same effect--In the day of Christ, the Law of Moses the understood typical memorial of the work accomplished in him--The last injunction of the Old Testament, to remember the Law of Moses--The hostile attitude of the nineteenth century--In the twentieth century, the law enthroned in Zion.