

Hello everyone,

PERCENT OF BIBLE COMPLETED: 11.5%

Weekly Readings will cover: Leviticus 7 through Leviticus 12

Sunday: Leviticus 7

Monday: Leviticus 8

Tuesday: Leviticus 9

Wednesday: Leviticus 10

Thursday: Leviticus 11

Friday: Leviticus 12

Saturday: "Six Steps to Passover: Part 4"

Current # of email addresses in the group: 578

I hope your first week of reading the book of Leviticus went well. I also hope that you are growing in an even greater appreciation for the depth and fullness of the Offering of our Lord Jesus Christ. I normally try to get this out by Friday night, but I'm running just a bit behind this week. I hope this week of study goes well for you.

Website archive location for audio files & PDFs:

<https://www.ucg.org/congregations/san-francisco-bay-area-ca/posts/audio-links-re-three-year-chronological-deep-dive-reading-program-circa-2022-2025-903711>

3-YEAR CHRONOLOGICAL STUDY: Week 22

Read the following passages & the Daily Deep Dive on the daily reading.

Day 127 - SUNDAY: March 19th

Leviticus 7

Daily Deep Dive:

Verse 1 – As we have already discussed the Trespass Offering, I won't again dive deep into it here, but you can refer back to Thursday/Friday of last week's reading if you would like to review.

Verse 2- The offerings were killed on the Northside of the altar.

Verses 3 – 5: All the fat belongs to God (Leviticus 3:16). Here God specifically lays out which fat should be taken off the offering and burned before Him on the altar.

Verse 11 – Back in chapter 3 of Leviticus, the different types of Peace Offerings were not discussed, so we need to look at this in some detail here. There were three different types of Peace Offerings. It appears that all of them were accompanied by feasting (1 Kings 8:63-65) and great rejoicing (1 Samael 11:15).

Verse 12 – One type of peace offering was for the purpose of “Thanksgiving” (also called the “sacrifice of thanksgiving” or “sacrifice of praise”). This was a free-will offering that is given due to blessings that someone receives in their life. This can take a great many forms such as deliverance from illness, danger, and prison, as well as safety in travel, etc...

In Psalm 107, the psalmist begins by listing a number of situations that God delivers His people from (verses 1 – 21), afterward the psalmist encourages them to offer “sacrifices of Thanksgiving” (verse 22).

As we also see here in verse 12 of Leviticus, a grain offering accompanied the peace offering (compare Leviticus 3:5), with some of the various forms found in Leviticus 2.

Understanding, the language of these offerings, helps us to key in on phrases even in the New Testament such as Hebrews 13:15-16, where it tells us: “Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of *our* lips, giving thanks to His name.

But do not forget to do good and to share, for with such sacrifices God is well pleased.” This verse has been tied to both the peace offer (sacrifice of praise) & grain offering (do good and to share).

Verse 13 – In addition to the unleavened cakes, the offerer was to bring “leavened” cakes as well. These were not to be burned upon God’s

altar as that was always prohibited (compare Leviticus 2:11). In Leviticus 23:17, we again will see two leavened loaves that are part of the Pentecost wave offering. We understand these two leavened loaves as picturing the church (leavened because we all are sinners). I have no reason not to conclude that this leavened bread here represents the same thing. Sinful man feasting in peace with God, made possible by the perfect Offering: Jesus Christ.

Verse 14 – The priest officiating the service, presents each of the types of bread as a heaving offering, and this becomes his (the priest's) portion, while the rest belonged to the one who made the offering to be used for the feast with friends and family. "Heave" means "a *present* (as offered *up*)" (Strong's), and indicated the motion of going up and down. This was essentially dedicated to God but afterward reserved for the officiating priest.

Verse 16 – The second type of Peace Offering is that of a "vow". Unlike the "thanksgiving peace offering" that was freely given due to God's blessings in one's life, this offering was due to a vow made to God. We are not required not encouraged to make vows to God, but the Bible is clear, if you make one and God fulfills it, you are required to keep the vow. Here are some clear verses on the subject:

Psalm 56:12 – "Vows *made* to You *are binding* upon me, O God; I will render praises to You"

Psalm 116 says:

Verse 12 - What shall I render to the LORD *For* all His benefits toward me?

Verse 14 - I will pay my vows to the LORD Now in the presence of all His people.

Verses 17 – 19: "I will offer to You the sacrifice of thanksgiving, And will call upon the name of the LORD. I will pay my vows to the LORD Now in the presence of all His people, In the courts of the LORD's house, In the midst of you, O Jerusalem. Praise the LORD!"

Proverbs 20:25 “*It is a snare for a man to devote rashly something as holy, And afterward to reconsider his vows.*”

Ecclesiastes 5:4-5: “When you make a vow to God, do not delay to pay it; For *He has* no pleasure in fools. Pay what you have vowed—Better not to vow than to vow and not pay.”

The last kind of Peace Offering was that which was a voluntary offering. It was offered voluntarily, not because of any particular blessing God bestowed, or for the fulfillment of a vow made, but rather out of an overflowing grateful heart to God for all His goodness, mercy, love, kindness, faithfulness, etc...

Psalm 54:6 I will freely sacrifice to You; I will praise Your name, O LORD, for *it is* good.

Verse 19 – Take special note, you still had to be ceremonially clean to eat and partake in the peace offering. We are never to treat something that belongs or pertains to God as common or unclean. God is Holy and everything pertaining to God requires a careful, thoughtful, and correct response/approach.

Verses 23 – 27: Again, we see clearly outlined that the fat and blood may not be eaten ever.

Verse 34 – This tells us that a heave or wave offering is dedicated/given to God. God is the one who then gives what belongs to Him to Aaron & his sons.

Day 128 - MONDAY: March 20th

Leviticus 8

Daily Deep Dive:

Many of the details of this chapter, we looked at in Exodus 29, where we found the instructions given to Moses of the ceremony that was to be performed on this day.

We'll begin today reading the UCG reading plan for this chapter: "The incredible mercy of God is demonstrated in the appointment of Aaron as Israel's ecclesiastical leader. Aaron, after all, had presided over Israel's idolatry with the golden calf. Yet, now forgiven, God gives him another chance—this time to serve as God's own high priest, with Aaron's sons serving as priests under him. Indeed, the priesthood was to be perpetuated through his family from then on.

This also serves as a reminder that when God forgives, He forgives us *completely*. In Psalms 103:12, King David proclaims that God removes our transgressions "as far as the east is from the west." Isaiah 43:25 and Jeremiah 31:34 tell us that He remembers our sins no more. In Isaiah 1:18 God says that our sins, formerly as scarlet, "shall be white as snow." God's mercy and forgiveness toward Aaron are proof that God is equally merciful toward *us*, both forgiving and forgetting *our* sins. This is possible because, although God has perfect memory of the past, while we continue in the process of repentance and overcoming He looks on the new person within that He is forming and shaping as distinct from the sinful nature we battle (see Romans 7:17). Our old sinful self will one day be eliminated at our transformation to immortal incorruption (see 1 Corinthians 15) and only the sinless new self will remain. But thankfully, we don't have to wait until then to be considered forgiven and reckoned as sinless. When we repent, God forgives us totally right then and there.

Leviticus 8 records the consecration, or setting apart, of Aaron and His sons for their important responsibility. The entire nation came out to witness the important event. As God's prophet and chief servant on earth, Moses was the only one qualified to ordain Aaron and his sons to their offices. Aaron, as the high priest, was anointed through the pouring out of oil upon his head (Leviticus 8:12)—symbolic of a special dispensation of God's Holy Spirit (compare Acts 10:38). In ancient Israel, the high priests and kings were anointed. Interestingly, both

offices looked forward to the coming of an "Anointed One"—which is the meaning of *Mashiach* (or Messiah) in Hebrew and *Christos* (or Christ) in Greek. And indeed, Jesus Christ now fills both of these positions, king and high priest.

Though Aaron's sons were not anointed in the same manner he was, they were, along *with* him, sprinkled with anointing oil and blood (Leviticus 8:30; compare Leviticus 10:7). Furthermore, Aaron and his sons were all specially consecrated by the blood of a ram being applied to the right ear, right thumb and right big toe of each of them. Some have speculated that this anointing of their extremities, top to bottom, represented a total covering by the sacrificial blood. Or perhaps it meant something else. The ear often represents hearing—so perhaps their willingness to listen to and heed God's instructions was being sanctified. After all, the phrase "this is what the Lord commanded," or similar words, is stated 10 times in this chapter (verses 4, 5, 9, 13, 17, 21, 29, 34, 35, 36). The right thumb is the part of the right hand that allows it to function—and the right hand is often symbolic in the Bible of a person's actions. The priest's actions had to be holy. And as for the big toe, it enables balance in walking and standing—which are often representative in Scripture of walking with God, i.e., leading a godly life, and remaining steadfast in the faith respectively. These are important qualities for God's priests—qualities we must exemplify too, as we are now God's chosen holy priesthood (1 Peter 2:5, 9).

We should also take note of the washing of Aaron and his sons. *The Keil & Delitzsch Commentary* states regarding Leviticus 8:6 that Moses "directed them to wash themselves, no doubt all over, and not merely their hands and feet. This cleansing from bodily uncleanness was a symbol of the putting away of the filth of sin; the washing of the body, therefore, was a symbol of spiritual cleansing, without which no one could draw near to God, and least of all those who were to perform the duties of reconciliation" (Vol. 1, p. 544). Many of the washing rituals of

the Old Testament foreshadowed the baptism of the New Testament, and that would seem to be true in this case. Again, the New Testament Church is a holy priesthood, each individual being cleansed symbolically through washing in water when baptized—although it is actually the grace of God through "the blood of Jesus Christ" that "cleanses us from all sin" (1 John 1:7)." [END]

Verses 10 – 12: In each of these verses we read the word “consecrate” (NKJV) or “sanctify” (KJV). The Hebrew means “to be clean” (Strong’s). God created a process where “unclean” objects and people could be put into a state of being “clean” and therefore acceptable to be used in service before His Holy presence. For this to happen, Moses needed to follow God’s instructions exactly. As Holy, only God can make something Holy.

Verse 14 – After first using oil, a symbol of God’s Holy Spirit, on Aaron and his sons, God then had Moses perform a sin offering to purify (cleanse) the flesh (compare Hebrews 9:13).

Verse 18 – Sin now out of the way, having completed the sin offering, and cleansing the altar, God now has Moses perform a burnt offering, dedicating the whole lives of Aaron and his sons to God’s service which is presented as a “sweet aroma” to God (verse 21).

Verse 22 – Here’s what Jamieson-Faucet-Brown commentary states about the “ram of consecration”: “After the sin offering and burnt offering had been presented on their behalf, this was their peace offering, by which they declared the pleasure which they felt in entering upon the service of God and being brought into close communion with Him as the ministers of His sanctuary, together with their confident reliance on His grace to help them in all their sacred duties.” [END]

Verse 28 – God’s required portions of the peace offering, and the grain offering associated with it, was burned on top of the burnt offering on God’s altar.

Verse 31 – Now that Aaron & his sons were clean (Holy/sanctified/consecrated), they were now able to eat the Holy portions of God’s offerings in a clean/holy place.

Day 129 - TUESDAY: March 21st

Leviticus 9

Daily Deep Dive:

Let’s begin with the UCG reading plan for this chapter: “In chapter 9 Moses instructs Aaron to proceed and offer the first offerings as God's high priest. In verse 15, the offering for the people is a goat. While the animal specified as a sin offering for the congregation in Leviticus 4:14 was a bull, a goat was used for this purpose on some occasions (Leviticus 16:9; Leviticus 5:6; Numbers 28:15; Numbers 29:16; Numbers 15:22-26; 2 Chronicles 29:20-24; Ezra 6:17; Ezra 8:35).

At this inauguration of sacrifices, Aaron pronounces a blessing on Israel (verse 22). The specific wording of the priestly blessing that God commanded to be bestowed upon Israel is given in Numbers 6:23-26. This may be the blessing to which Leviticus 9:22 refers.

In verses 23-24 we see a spectacular event. "The sacrifices were consumed, not by fire ignited by Aaron, but by fire from before the Lord. This is the first of only five times that the Old Testament records fire from God as a sign that a sacrifice was accepted (Judges 6:21; 1 Kings 18:38; 1 Chronicles 21:26; 2 Chronicles 7:1). Since the fire on this altar was never to go out [see Leviticus 6:9, 12-13], all Israel's sacrifices from this time forward would be consumed by fire that originated from God" (*Nelson Study Bible*, note on 9:24). However, while certainly plausible, it is not absolutely clear that this was the case." [END]

Verse 4 – After Aaron performed his first sin offering for himself, he now instructs the children of Israel to offer a sin offering, a burnt offering, a grain offering, and a peace offering (compare verses 16 – 18). Through these 4 successive offerings, the children of Israel would be in a state where God would come down and appear to them.

Verse 22 – Here it says that Aaron “blessed them”. Here are the words contained in Number 6:24-26: "The LORD bless you and keep you; The LORD make His face shine upon you, And be gracious to you; The LORD lift up His countenance upon you, And give you peace." '

Day 130 - WEDNESDAY: March 22nd

Leviticus 10

Daily Deep Dive:

Here is the UCG reading plan for this chapter: “After Aaron's sons are later killed for bringing profane fire before the Lord, Moses explains to Aaron why God has done this and then instructs Aaron's cousins to remove the dead men from the sanctuary. God then commands Aaron and his sons to not drink alcohol before going into the tabernacle of meeting. But the account had only spoken of Nadab and Abihu bringing profane fire and incense before God—so why is this particular instruction regarding intoxicating drink given to Aaron in the midst of what had just happened? Although it is possible that God was simply relating another way that one could show disregard for him during these rituals, the text here may be indicating that the inappropriate use of alcohol had played a role in the two brothers' poor judgment and behavior.

The punishment God inflicted on the two was very severe. We know there are certainly many times where people have "worshipped" God in a way that He does not recognize or appreciate, yet for which He does not strike them down immediately. However, at the time of this account, God was playing a very visible role in the nation of Israel and

was actually teaching the people the magnitude of reverence they needed to have for Him: "By those who come near Me I *must* be regarded as holy; and before all the people I *must* be glorified" (Leviticus 10:3)—it was critical for them to understand.

What Aaron's sons did was not in ignorance, for God had already given clear instructions through Moses on how He was to be regarded. In this situation, Nadab and Abihu's disregard and carelessness could not go uncorrected—it was not only offensive to God, but would have fostered a careless attitude about God's instructions among the people. When God says to regard Him as holy, He means it. The instructive nature of this event was so important that Aaron and his remaining sons were not allowed to show any outward sign of grievance—they were required to maintain their composure and to continue their priestly duties to illustrate the justice and righteousness of God's wrath.

The NIV Study Bible notes regarding the death of Nadab and Abihu: "They are regularly remembered as having died before the Lord and as having had no sons. Their death was tragic and at first seems harsh, but no more so than that of Ananias and Sapphira (Acts 5:1-11). In both cases a new era was being inaugurated.... The new community had to be made aware that it existed for God, not vice versa."

Moses pointing out that the goat of the sin offering (Leviticus 10:16) was not to be burned but eaten by the priests shows that this particular sin offering was not for the whole congregation or priesthood (see Leviticus 4). It is thus a later offering than the one referred to in Leviticus 9:15. Following the death of his nephews, Moses was rather concerned about making sure everything was being done correctly. In verse 18, he isn't rebuking Aaron's sons for failing to bring the blood into the holy place, but rather pointing out that, because the blood was not brought in, the offering was to be eaten, not burned (see Leviticus 6:29-30).

Aaron explains that he himself did not eat of the offering because he was afraid God would not accept it. Eating of the sin offering was an act of worship symbolizing satisfaction with God's justice, and Aaron understood the need to be in a proper and reverential frame of mind. Yet he and his sons were sorely grieved and distracted by what had happened—perhaps even unnerved and unhappy with God's judgment for the moment.

"Aaron did not eat of the sacrificial meat because he was afraid of what more God might do. He was not being rebellious, as his dead sons had been in burning the incense. Aaron was arguing that in circumstances such as the one he faced that day, God would prefer the priest to err on the side of caution rather than presumption.... Rebellion arises from a heart that is not right toward God. Moses recognized that Aaron's failure was not rebellion, that his argument had merit, and that Aaron could be forgiven" (*Nelson Study Bible*, notes on verses 19-20)." [END]

Verse 10 – They were to distinguish between Holy and unholy, Clean and unclean.

The Hebrew for unholy means “commonness, common, unholy” (BDB). This is the first time this word has been used in the Bible and it’s only used 7 times in total. In every case, it’s used in contrast to that which is Holy (opposite of common). These verses clearly teach us that when God makes something Holy (set apart, dedicated to Him), we must never treat it in a usual/casual/common way. This is highly offensive to God and often comes with severe punishment.

God further drives home the point by using the words “clean” and “unclean”. These are the same words used in regard to clean/unclean animals. God uses principles of clean/unclean to help us learn the difference between Holy/unholy. Being in an unclean or unholy state, wasn’t always due to sin. For example, Mishael and Elzaphan, after touching the dead bodies of Nadab and Abihu in verses 4 & 5, were now in a state of being unclean. Had they done something wrong? No!

They simply were following the instructions of Moses. What is wrong, is while in an unclean/unholy state, to approach God, or interact with something God has separated to Himself as Holy.

We will find immediately in the next chapter instructions between clean and unclean animals, which makes sense in the context of wanting to clearly teach Israel about the difference between Holy/unholy, Clean/unclean.

Day 131 - THURSDAY: March 23rd

Leviticus 11

Daily Deep Dive:

We will again begin with the UCG reading plan: “These dietary laws, repeated in Deuteronomy 14, were around long before the institution of the Levitical priesthood—indeed, long before Israel even existed. For even before the Flood of Noah's day, almost 1,000 years earlier, we see the distinction between clean and unclean animals. At that time, God commanded Noah to take two of every unclean animal onto the ark and seven (or seven pairs) of every clean animal (Genesis 7:2-9).

Regrettably, many today argue that the dietary laws were done away in the New Testament. However, there are no scriptures that support this view, even though some have misused certain verses to try to make the point. To counter one popular argument, the dietary laws were not done away by the ending of the Old Covenant initiated at Sinai, because, again, they were in force long before that covenant came into being. Nowhere does the New Testament abrogate God's laws regarding clean and unclean animals. Indeed, frogs are still viewed as "unclean" at the very end of the Bible, along with certain birds (compare Revelation 16:13; Revelation 18:2).

While the Jewish people have preserved the dietary laws—along with some dietary traditions not enjoined by Scripture—the people of the "lost 10 tribes" of Israel, influenced by their gentile neighbors, gradually

stopped observing them. And God remains very displeased about this fact. In Isaiah 65, speaking of the end time, He says: "I have stretched out My hands all day long to a rebellious people, who walk in a way that is not good, according to their own thoughts; a people who provoke Me to anger continually to My face... *who eat swine's flesh, and the broth of abominable things is in their vessels*" (verses 2-4).

In fact, the next chapter of Isaiah prophesies that Christ, at His return, is going to punish such people for eating unclean meat as part of their willful ignorance of and disobedience to God's instruction, even though they may not view it as such. Notice what God says: "For behold, the Lord will come with fire and with His chariots, like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword the Lord will judge all flesh; and the slain of the Lord shall be many. 'Those who sanctify themselves and purify themselves, to go to the gardens after an idol in the midst, *eating swine's flesh and the abomination and the mouse*, shall be consumed together,' says the Lord. For I know their works and their thoughts. It shall be that I will gather all nations and tongues; and they shall come and see My glory" (66:15-18). Ultimately all nations will come to know God's truth—including His laws regarding clean and unclean meats.

We will see more about clean and unclean meats as pertaining to holiness (see Leviticus 11:44-47) in the highlights for Leviticus 20:25-26. To learn more about our responsibility in this matter, and to read what several medical professionals have to say on the subject and its impact on human health, see our free booklet, [*What Does the Bible Teach About Clean and Unclean Meats?*](#) [END]

Verse 3 – Regarding divides the hoof and cloven hooves, this means an animal that is clean must have a “hoof” but that it can not be a single piece (like a horse), but must be divided into two hooves (like a deer or

cow). Additionally, the animal had to “chew the cud”, meaning literally, “bringing up the cud”. While God expects us to obey and doesn’t record for us the reason why He made this distinction, I found the Jamieson-Faucet-Brown commentary interesting: “Ruminating animals by the peculiar structure of their stomachs digest their food more fully than others. It is found that in the act of chewing the cud, a large portion of the poisonous properties of noxious plants eaten by them, passes off by the salivary glands. This power of secreting the poisonous effects of vegetables, is said to be particularly remarkable in cows and goats, whose mouths are often sore, and sometimes bleed, in consequence. Their flesh is therefore in a better state for food, as it contains more of the nutritious juices, is more easily digested in the human stomach, and is consequently more easily assimilated. Animals which do not chew the cud, convert their food less perfectly; their flesh is therefore unwholesome, from the gross animal juices with which they abound, and is apt to produce scorbutic and scrofulous disorders. But the animals that may be eaten are those which “part the hoof as well as chew the cud,” and this is another means of freeing the flesh of the animal from noxious substances. “In the case of animals with parted hoofs, when feeding in unfavorable situations a prodigious amount of fetid matter is discharged, and passes off between the toes; while animals with undivided hoofs, feeding on the same ground, become severely affected in the legs, from the poisonous plants among the pasture” [END]

Verse 9 – Here God tells us that clean fish must have both fins and scales. Again, God does not provide “why”, but expects us to obey. JFB commentary again adds: ““The fins and scales are the means by which the excrescences of fish are carried off, the same as in animals by perspiration. I have never known an instance of disease produced by eating such fish; but those that have no fins and scales cause, in hot climates, the most malignant disorders when eaten; in many cases they prove a mortal poison” [END]

Verse 11 – Here we find the word “abomination” used to describe all sea animals that do not have fins and scales. This word was first used in Leviticus 7:21 also in relation to unclean animals. It will be used another 8 times in this chapter alone (Leviticus 11). The word for abomination in Hebrew comes from a root word meaning “to be filthy”. The root word is also translated as “abomination/abominable” 3 times in this same chapter.

It’s important to understand that God made these animals “good” as part of His wonderful creation. They were “good” in the sense of the purpose He made them, perhaps to be scavengers, bottom feeders, etc...to clean up the earth of decay, but they were not “good” for food, because clearly, that was not their purpose and use.

Verse 13 – JFB commentary states: “All birds of prey are particularly ranked in the class unclean; all those which feed on flesh and carrion. No less than twenty species of birds, all probably then known, are mentioned under this category, and the inference follows that all which are not mentioned were allowed; that is, fowls which subsist on vegetable substances.” [END]

Verses 24 – 31: Touching one of these animals while alive did not make one unclean, only touching the dead body of one of these animals. This is true of clean or unclean animals (compare verse 39).

Verse 44: The command “be Holy, for I am Holy” is repeated by the Apostle Peter in 1 Peter 1:15-16. This is a tall order, and one deserving of all whole lives (heart, soul, mind & strength).

Day 132 - FRIDAY: March 24th

Leviticus 12

Daily Deep Dive:

Verse 5 – I struggled to understand this verse and I read a lot of commentaries for a variety of opinions. Some of the commentaries seemed off track to me. The best answer/hypothesis I saw was in the “Pulpit Commentary” which states: “Verse 5. - **If she bear a maid child, then she shall be unclean two weeks;... and she shall continue in the blood of her purifying threescore and six days.** The reason why the duration of the mother's uncleanness is twice as long at a girl's birth as at a boy's, would appear to be that the uncleanness attached to the child as well as to the mother, but as the boy was placed in a state of ceremonial purity at once by the act of circumcision, which took place on the eighth day, he thereupon ceased to be unclean, and the mother's uncleanness alone remained; whereas in the case of a girl, both mother and child were unclean during the period that the former was "in the blood of her purifying," and therefore that period had to be doubly long. See Luke 2:20, where the right reading is, "When the days of **their** purification, according to the Law of Moses, were accomplished." For eight days the infant Saviour submitted to legal uncleanness in "fulfilling all righteousness" (Matthew 3:15), and therefore the whole forty days were spoken of as "the days of their purification." Leviticus 12:5” [END]

Verse 8 – Throughout Leviticus, we have seen God’s mercy and understanding in His laws toward the poor.

Day 133 - SATURDAY: March 25th

Watch Six Steps to Passover – Part 4

Daily Deep Dive:

We encourage everyone to continue this opportunity to deepen our understanding of God, and gain insight as we approach the Passover season together. This week’s study is titled: **“Six Steps to Passover—Part 4: The Bread and the Wine”** by Gary Petty.

ucg.org/beyond-today/beyond-today-bible-study/six-steps-to-passover-part-4-the-bread-and-the-wine

—Peter Eddington, Operation Manager, Media and Communications Services