

## LEVITICUS

### I. THE MEANS OF APPROACH TO GOD, 1:1-16:34

#### A. THE LAWS OF SACRIFICE, 1:1-6:7

##### a. INTRODUCTION, 1:1, 2

###### TEXT 1:1, 2

- 1 And Jehovah called unto Moses, and spake unto him out of the tent of meeting saying,
- 2 Speak unto the children of Israel, and say unto them, When any man of you offereth an oblation unto Jehovah, ye shall offer your oblation of the cattle, even of the herd and of the flock.

###### THOUGHT QUESTIONS 1:1, 2

1. Was this the audible voice of God?; if so, how did it sound?
2. Why not call Moses up on the mount for this conversation?
3. Please connect this book with the circumstances in Exodus 19:3; 40:34, 35; Cf. Num. 12:4, 5. *Read* these references.
4. Name the three or four animals to be used as sacrifice.

###### PARAPHRASE 1:1, 2

The Lord now spoke to Moses from the Tabernacle, and commanded him to give the following instructions to the people of Israel: When you sacrifice to the Lord, use animals from your herds and flocks.

###### COMMENT 1:1, 2

v. 1 We want it to be understood from the very first verse to the last that we are indeed interested in the detailed explanation

of the text, *i.e.* we want to clarify any obscure word or phrase and help the Bible student to share the circumstances and meaning of all the details of the text as they occurred. However, we are just as interested in what possible meaning this text has to our life now. Therefore our comments will be *critical, devotional, even homiletical* in emphasis or expression.

Since the sacrificial and priestly systems are all to function in and around the tabernacle it seems altogether appropriate that the instructions from God should come from the holy of holies in the tabernacle. What an expression of grace and condescension for the Almighty God to come and dwell in the midst of His people! It is not by accident that He spoke from behind the veil which was a type of the flesh of our Lord. (Heb. 10:20) It was from above the mercy seat the voice of God was heard. (Num. 7:89) It was at this place the blood of atonement was sprinkled. Although "Israel according to the flesh" knew nothing of these typical significances it is good for us to remember we can look on both sides of the veil.

v. 2 It is of more than passing interest to note that God spoke to the congregation of Israel through His chosen mediator Moses; He has in these last days spoken to us through His Son. (Heb. 1:1, 2)

In the case of an animal offering the sacrifice must come from the oxen, sheep or goats, *i.e.* "herd and flock." These animals were readily available and were also valuable. God requires only what man can do, but at the same time He wants man to feel personally responsible in and for the offering.

### FACT QUESTIONS 1:1, 2

1. Why does it seem especially appropriate that God should address the people from out of the tabernacle?
2. What did the veil in the tabernacle represent? *Cf.* Heb. 10:20. What was represented by "the mercy seat"? I John 2:2; *Cf.* Num. 7:89.
3. How do Moses and our Lord compare in this connection? *Cf.*

Heb. 1:1, 2.

4. What is the significance of choosing the sacrifices from among the animals of the herd or flock?

b. THE BURNT OFFERING 1:3-17

TEXT 1:3-17

- 3 If his oblation be a burnt-offering of the herd, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before Jehovah.
- 4 And he shall lay his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him.
- 5 And he shall kill the bullock before Jehovah: and Aaron's sons, the priests, shall present the blood, and sprinkle the blood round about upon the altar that is at the door of the tent of meeting.
- 6 And he shall flay the burnt-offering, and cut it into its pieces.
- 7 And the sons of Aaron the priest shall put fire upon the altar, and lay wood in order upon the fire;
- 8 and Aaron's sons, the priests, shall lay the pieces, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:
- 9 but its inwards and its legs shall he wash with water. And the priest shall burn the whole on the altar, for a burnt-offering, an offering made by fire, of a sweet savor unto Jehovah.
- 10 And if his oblation be of the flock, of the sheep, or of the goats, for a burnt-offering; he shall offer it a male without blemish.
- 11 And he shall kill it on the side of the altar northward before Jehovah: and Aaron's sons, the priests, shall sprinkle its blood upon the altar round about.
- 12 And he shall cut it into its pieces, with its head and its fat; and the priest shall lay them in order on the wood that is on the fire which is upon the altar:
- 13 but the inwards and the legs shall he wash with water. And

- the priest shall offer the whole, and burn it upon the altar: it is a burnt-offering, an offering made by fire, of a sweet savor unto Jehovah.
- 14 And if his oblation to Jehovah be a burnt-offering of birds, then he shall offer his oblation of turtle-doves, or of young pigeons.
- 15 And the priest shall bring it unto the altar, and wring off its head, and burn it on the altar; and the blood thereof shall be drained out on the side of the altar,
- 16 and he shall take away its crop with the filth thereof, and cast it beside the altar on the east part, in the place of the ashes:
- 17 and he shall rend it by the wings thereof, but shall not divide it asunder. And the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt-offering, an offering made by fire, of a sweet savor unto Jehovah.

#### THOUGHT QUESTIONS 1:3-17

5. When and why would a citizen of Israel make a burnt offering, *i. e.* for what purpose?
6. Why no females of the herd or flock for an offering?
7. The voluntary nature of this offering could teach something of its purpose. Explain.
8. Just where was "the door of the tabernacle"? (*i. e.*, east, west, north or south?) *Cf.* Ex. 29:42, 43.
9. In what sense "before the Lord"?
10. What was indicated in placing the hands upon the head of the victim?
11. Who accepted the sacrifice? For what purpose? Is "at-one-ment" a good definition of purpose?
12. Who kills the young bull? Why? How?
13. Just where was the blood to be sprinkled?
14. All of this was done "before the Lord." Why is this thought repeated so often?
15. Is there some significance in skinning and cutting the animal

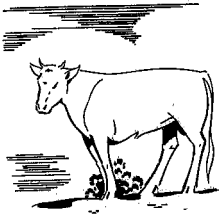
into pieces?

16. Wasn't the fire already upon the altar? (Cf. Lev. 6:13) What is meant in v. 7?
17. Is there any possible symbolic meaning in the fire and the wood? Cf. Heb. 12:29; Ps. 90:8.
18. Who washes the insides and legs of the flayed animal? Why?
19. The whole animal is burned—why? It would seem that the stench from such burning would be anything but “a sweet savor.” Explain.
20. In the case of sheep or goats the particular place for the slaying is prescribed. Why?
21. If there were 100 worshippers per day who wanted to make a burnt offering it would seem the priests would have quite a busy time—but supposing there were 1,000 per day? Discuss.
22. Why prescribe the use of turtledoves or young pigeons?
23. Who kills this sacrifice? Why?
24. To where is the blood applied?
25. What is removed from the birds? Why?
26. In what sense was the fowl cut but not severed?

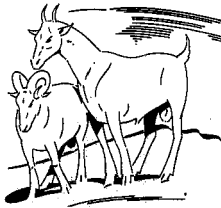
#### PARAPHRASE 1:3-17

If your sacrifice is to be an ox given as a burnt offering, use only a bull with no physical defects. Bring the animal to the entrance of the Tabernacle where the priests will accept your gift for the Lord. The person bringing it is to lay his hand upon its head, and it then becomes his substitute: the death of the animal will be accepted by God instead of the death of the man who brings it, as the penalty for his sins. The man shall then kill the animal there before the Lord, and Aaron's sons, the priests, will present the blood before the Lord, sprinkling it upon all sides of the altar at the entrance of the Tabernacle. Then the priests will skin the animal and quarter it, and build a wood fire upon the altar, and put the sections of the animal and its head and fat upon the wood. The internal organs and the legs are to be washed,

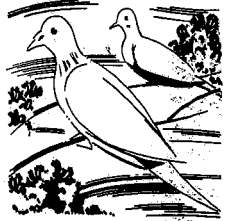
### The Varieties Of Burnt Offering



1. Of the herd 1:3



2. Of the flock 1:10

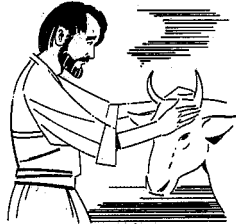


3. Fowl 1:14

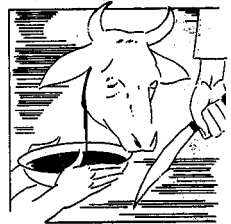
### The Ritual Of The Burnt Offerings



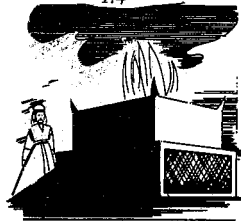
Presentation  
1:3



Identification  
1:4



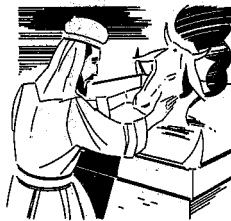
Death  
1:5



### The Work Of The Priest:



Sprinkling blood  
1:5

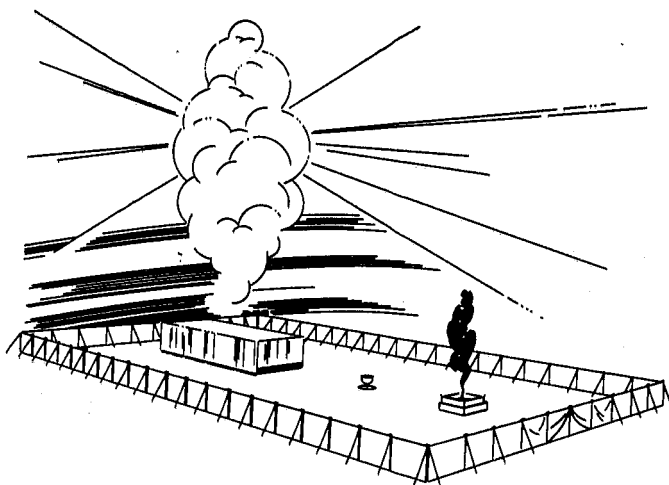


Head & fat upon the altar  
1:7

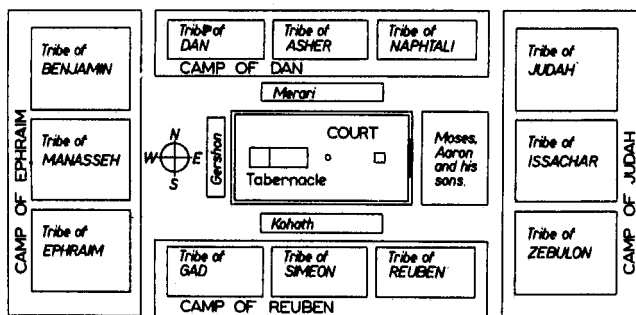


Washing & burning  
1:9

Purpose: Acceptance and Atonement 1:3,4



1. General view of the Tabernacle and court



2. The encampments of Israel around the Tabernacle

then the priests will burn them upon the altar, and they will be an acceptable burnt offering with which the Lord is pleased. If the animal used as a burnt offering is a sheep or a goat, it too must be a male, and without any blemishes. The man who brings it will kill it before the Lord on the north side of the altar, and Aaron's sons, the priests, will sprinkle its blood back and forth upon the altar. Then the man will quarter it, and the priests will lay the pieces, with the head and the fat, on top of the wood on the altar. But the internal organs and the legs shall first be washed with water. Then the priests shall burn it all upon the altar as an offering to the Lord; for burnt offerings give much pleasure to the Lord. If anyone wishes to use a bird as his burnt offering, he may choose either turtle doves or young pigeons. A priest will take the bird to the altar and wring off its head, and the blood shall be drained out at the side of the altar. Then the priest will remove the crop and the feathers and throw them on the east side of the altar with the ashes. Then, grasping it by the wings, he shall tear it apart, but not completely. And the priests shall burn it upon the altar, and the Lord will have pleasure in this sacrifice.

#### COMMENT 1:3-17

v. 3 This sacrifice is offered by the worshipper to God to make atonement for himself. It is of help to remember that our Lord "offered Himself to God" on our behalf. Cf. Heb. 9:14. Could we then say that the burnt offering symbolizes the offering of our Lord for us and the acceptance by God of this offering? We are accepted in Him, *i.e.* God accepts us because He accepted Christ's offering (burnt-offering) of Himself in our place. It is not a matter of who we are but rather *whose* we are. We were in Christ when He died. God accepted the offering of Himself therefore He accepts us. The assurance of acceptance comes from the throne of God, on which the Risen One is seated. In that acceptance the believer is included. "For He made Him to be sin for us, who knew no sin; that we might become the



righteousness of God in Him." (II Cor. 5:21)

To continue this thought: the offering was to be: "a male without blemish." It is a joy to remember that our Lord was "a son of the herd" (for so is the meaning of the word "bullock") a male—but "without blemish." When Jesus came to calvary, *i.e.* to God's altar to offer Himself, He did so of His own free will. No man took His life—He voluntarily laid it down. (*Cf.* John 10:11, 17, 18) It was God who needed to see the blood on the doorpost and lintel of the passover and it is God who needs to view our acceptance "in the beloved" that is in our burnt offering. To summarize the beautiful comparisons: (1) A male without blemish; (2) voluntarily given; (3) in the sight of God.

v. 4 "The act of laying on of hands was expressive of full identification. By that significant act, the offerer and the offering became one; and this oneness, in the case of the burnt offering, secured for the offerer all the acceptableness of his offering." (*C. H. MacKintosh*) This is a most precious thought of assurance for the Christian. I John 4:17 states: "As He was in the world, so are ye." We can think of this reference in several applications, as indeed we have, but the minimal meaning would be that as God honored and accepted His son so in Him He accepts us. "As He was in the world, approved of and accepted by the Father so are ye." We are "in Him that is true." I John 5:20. "In the expression, 'It shall be accepted' the word 'shall' in the original is not in the future tense, but it is in the short or aorist tense, expressive of decision and certainty; for all the promises of God in Christ are yea and amen, to the glory of God by us." (*Newberry*)

v. 5 How well the young bull could typify our Lord! The bullock plowed the field, brought in the harvest, trod out the corn for the household. A life given in service for another and finally in sacrifice for the atonement. At the same time it is very important to recall that the burnt offering's primary purpose was not to meet the sinner's surface need of forgiveness but to answer his needs at a deeper level. The burnt offering is not so much for the conscience of the offerer as for the heart of the Father. ". . . the cross in the burnt offering is not the exhibition

of the exceeding hatefulness of sin, but of Christ's unshaken and unshakable devotedness to the Father; neither is it the scene of God's out-poured wrath on Christ the sin-bearer, but of the Father's unmingled complacency in Christ the voluntary and most fragrant sacrifice." (*C. H. MacKintosh*) The work of Aaron's sons is most instructive: (1) Sprinkle the blood, (2) put the fire upon the altar, (3) lay the wood in order upon the altar, (4) lay the parts of the animal upon the wood that is on the fire. These parts are: the head and the fat. But this was only done after the offerer had slain and flayed the sacrifice. It is the worshipper who slays the sacrifice. It is not done for him, he must do it himself! *We* put Him to death! He died for my sins, but my sins were also the cause of His death. Had we not sinned He would not have died. God, who was the all-seeing One before whom this death took place saw both our sins and the sacrifice. "So the enormity of the transgression was met by the value of the sacrifice; the very spear that pierced His side drew forth the blood to save." (*Newberry*) Was it by chance or design that the blood was sprinkled by the priests on every side of the altar—north, south, east and west? Is it not better to think that His blood offers to us a complete or perfect protection no matter how we are approached by Satan. "There is therefore now no condemnation to them who are in Christ Jesus." Rom. 8:1,2

v. 6 We have unavoidably overlapped our discussion of verses 5 and 6. The original and primary purpose in flaying the animal was to show that there was indeed no defect within even as there was none without. The cutting of the victim into various parts was to further demonstrate its internal perfection. The more closely we examine our Lord the more we appreciate His utter perfection. Perhaps we could refer to the word of God as the dissecting knife in our hand used for this blessed purpose. Just where the animal was divided or how many parts were produced we are not told (except by tradition).

v. 7 Please pay attention to the alternate actions of the priests and worshipper. The fire on the altar of burnt-offering was never allowed to go out. *Cf.* Lev. 6:13. Hence the placing of the fire upon the altar was but an arrangement of the coals of fire

in such a place as to be prepared to receive the offering. The fire on the altar was traditionally started by God Himself; indeed, "our God is a consuming fire." (Heb. 12:29) Such fire could well be likened to the holiness and righteousness of God; if so, then the wood could emblematically be the sin of man which provokes the righteous indignation of God. When our sins and iniquities are set before God even as the sacrifice, they must be consumed by His indignation. This He did for us in our burnt offering.

v. 8 It should be important to note here, there are two actions in burning this sacrifice: (1) the head and the fat, (2) the dissected body of the animal. The skin and the entrails were burned without the camp. Whereas it would seem the head and the fat are not as vital a part of the offering as the body of the animal they are yet also offered. We find no obvious symbolic comparisons in this action. If no direct, obvious analogies suggest themselves we see no reason in forcing a comparison.

v. 9 A large quantity of water must have been used for the washing of the multitude of burnt offerings. After the head and skin and fat were removed the inside and legs of the animal were washed by the offerer, *i.e.* just prior to its being burned by the priests upon the altar. Purity is the keynote here; perfection and wholeness must be found without and within. Since our Lord is our burnt offering we would expect Him to pass man's examination of purity without and within, and indeed He does! "As a ray of sunlight remains pure, whatever objects it might shine upon, so the pathway of our Lord Jesus was unsullied by any of the scenes through which He passed." (Newberry)

"It is important to notice that in Hebrew there are three or four words which signify to BURN.

"First, SAHRAPH, to 'consume by burning' as in the sin offering, outside the camp (Lev. 4:12)

"Second, MOKDAH, 'to consume by slow process,' as the ascending offering was burning all night until the morning upon the altar (Lev. 6:9) \*

"Third, HIKTEER, 'to convert by fire into incense,' from Kahtar, to burn incense, which is the word here employed. This,

again, is a priestly act, and by this is symbolized that Christ, in His entire service, person, experience, and walk, tested by the infinite holiness and righteousness of God, was found perfect and acceptable, a sweet savour unto God; and not only so, but also a savour of rest, for so the Hebrew word implies, being that on which God could rest with full satisfaction and delight, every attribute and perfection having been manifested, harmonized, and glorified thereby. To all this God has set His seal by raising Him from the dead, and setting Him on His own right hand. Thus the so-called burnt sacrifice is, properly speaking, the ascending offering, as it sets forth Christ, not only in life and death, but in resurrection and ascension. And in Hebrews 3 and 4 the Spirit of God invites the believer to have fellowship with God in His sabbatic rest." (*Newberry*)

vs. 10-13 The instructions for the offerings from the flock parallel those of the herd. The exception is the mention made in the eleventh verse that the animal is to be slain on the north side of the altar.

We have found the word of T. Newberry in a little book entitled *TYPES OF LEVITICAL OFFERINGS* of real value; we quote him again here:

"In the offerings from the FLOCK, Christ as the Son of God is presented especially in the excellency and perfection of His CHARACTER. First, as the LAMB of God without blemish and without spot, holy, harmless, undefiled, and separate from sinners, the meek and the lowly One; or secondly, under the figure of a GOAT, according to Romans 8:3, in the likeness of sinful flesh, though Himself sinless—that is, made in all points like unto His brethren, yet without sin.

"The offerer or worshipper, in drawing nigh to God, conscious of his own imperfection in character and conduct, approaches Him in the name of One in whom every human virtue and excellence was seen in full perfection, the chiefest among ten thousand, and the altogether lovely. To be accepted in the sweet savour of what Christ was in the estimate of God His Father, in the perfection of His life as well as in the value of His atoning death, this is signified by the offering of a SHEEP.

Under the figure of a GOAT for a burnt offering Christ is presented in another aspect, and as meeting a deeper need. The offerer in the apprehension of the sinfulness of his nature, his tendency to sin, and that in him—that is, in his flesh—dwells no good thing, approaches God on the ground of the sacrifice of One in whom, though Himself sinless, God “condemned sin in the flesh” (Rom. 8:3). For not only was sin laid upon Him as the spotless Lamb, but, under the emblem of a goat, sin was imputed to Him so that on the cross, whilst He bare and put away the iniquity of our outward transgressions, He also met our deeper need in atoning, not simply for what we have done, but for what we are; or, as Scripture expresses it, “He made HIM sin for us, who knew no sin; that we might become the righteousness of God in Him” (II Cor. 5:21).

*vs. 14-17* All can make a burnt offering, even the most humble could purchase a turtledove or a pigeon for an offering. Indeed one of these would have been the choice of Mary and Joseph as they came to the Temple to worship. Please notice the details of this offering as carefully as the others: (1) the offering is made to Jehovah and was for the eyes of the Lord. As we have said before it is not so much “am I satisfied with God, but is God satisfied with me.” The most interested observer at Calvary was God Himself. Here is set forth the grounds upon which we can draw nigh to a righteous God. (2) The priest is to bring this offering to the altar and kills it by wringing its head off. The head is immediately burned on the altar. The blood is wrung out on the north side of the altar. The priest also removes the crop and the feathers. These are placed on the east side of the altar at the place where the ashes are gathered. (3) The fowls are cut or cleaved open but the body is not separated. The wings are left on the body. (4) It is burned in the same manner and for the same purpose as the others. Even though these birds are much less expensive than the animals, they are treated with the same care and are received with the same approval: “it is a burnt sacrifice, an offering made by fire, of a sweet savor unto Jehovah.”

Is it by chance that we have so many beautiful points of

comparisons in these offerings? We think not. Consider some of the most obvious: (1) John the Baptist was to identify our Lord as the Messiah in observing the Spirit descending upon Him. But since the Spirit is invisible a dove became the identifying sign. Thus do we identify our burnt offering. When we see the dove we think of Him. (2) The dove from the days of Noah forward has been the symbol of peace. The water of God's wrath had receded and the new world made its appearance—such was heralded by the dove with an olive branch in its beak. Is it too much to say that our Lord is our peace, in Him we have peace? (3) The dove-like attitude, (*i.e.* meek and quiet) that pervaded the whole life of Jesus points again to Him as our dove of acceptance. (4) Purity is also thought of as represented in the dove. Could we say undivided purity and peace in Him?

We are delighted to have had this little time in a careful study of this first chapter of a book we seldom read. How poor we have been for our neglect. Let's review the contents in a series of questions:

### FACT QUESTIONS 1:3-17

5. Is there some reason to say this burnt offering represents our Lord's sacrifice for us? *Cf.* Heb. 9:14
6. What is the primary emphasis of the burnt offering? *i.e.* for whose primary benefit was the offering made?
7. List three beautiful comparisons found in this offering.
8. What was the purpose of laying hands upon the offering?
9. How do we relate I John 4:17 to this offering? *Cf.* 5:20
10. Show how a bullock well represents our Lord.
11. The burnt offering not only answers man's need for forgiveness, but meets him at a deeper level. Explain.
12. List the four actions of Aaron's sons as related to the sacrifice.
13. Mention three actions on the part of the worshipper.
14. In what sense did we put Jesus to death?
15. The blood was sprinkled on all four sides of the altar. What does this mean?

16. Why was the animal flayed? Why dissected?
17. Read Lev. 6:13 and explain what is meant by the priests putting the fire on the altar.
18. What is the possible significance of the fire and the wood? Cf. Heb. 12:29
19. The animal was divided twice. Explain.
20. Why was the animal washed? How compared with our Lord?
21. Show the meaning of the particular Hebrew word "to burn" as here used.
22. Why include turtledoves and pigeons in the possible objects for a burnt offering?
23. Who kills the animals? Who kills the birds?
24. Who sprinkles the blood for each?
25. In what manner or way are these fowls severed?
26. Show three points of comparison in our Lord and the turtledove.
27. What do you consider is the best lesson in this chapter?

## c. THE MEAL OFFERING 2:1-16

## TEXT 2:1-16

- 1 And when any one offereth an oblation of a meal-offering unto Jehovah, his oblation shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:
- 2 and he shall bring it to Aaron's sons the priests; and he shall take thereout his handful of the fine flour thereof, and of the oil thereof, with all the frankincense thereof. And the priest shall burn it as the memorial thereof upon the altar, an offering made by fire, of a sweet savor unto Jehovah:
- 3 and that which is left of the meal-offering shall be Aaron's and his sons': it is a thing most holy of the offerings of Jehovah made by fire.
- 4 And when thou offerest an oblation of a meal-offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

- 5 And if thy oblation be a meal-offering of the baking-pan, it shall be of fine flour unleavened, mingled with oil.
- 6 Thou shalt part it in pieces, and pour oil thereon: it is a meal-offering.
- 7 And if thy oblation be a meal-offering of the frying-pan, it shall be made of fine flour with oil.
- 8 And thou shalt bring the meal-offering that is made of these things unto Jehovah: and it shall be presented unto the priest, and he shall bring it unto the altar.
- 9 And the priest shall take up from the meal-offering the memorial thereof, and shall burn it upon the altar, an offering made by fire, of a sweet savor unto Jehovah.
- 10 And that which is left of the meal-offering shall be Aaron's and his sons': it is a thing most holy of the offerings of Jehovah made by fire.
- 11 No meal-offering, which ye shall offer unto Jehovah, shall be made with leaven; for ye shall burn no leaven, nor any honey, as an offering made by fire unto Jehovah.
- 12 As an oblation of first-fruits ye shall offer them unto Jehovah: but they shall not come up for a sweet savor on the altar.
- 13 And every oblation of thy meal-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal-offering: with all thine oblations thou shalt offer salt.
- 14 And if thou offer a meal-offering of first-fruits unto Jehovah, thou shalt offer for the meal-offering of thy first-fruits grain in the ear parched with fire, bruised grain of the fresh ear.
- 15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meal-offering.
- 16 And the priest shall burn the memorial of it, part of the bruised grain thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto Jehovah.



## THOUGHT QUESTIONS 2:1-16

27. Is this a "meat offering" or a "meal offering"? Discuss.
28. What is the primary purpose of this offering?
29. Why the flour, oil and incense? *i. e.* what possible symbolism is here?
30. There is representation in this offering, *i. e.* a part for the whole. Discuss.
31. Name the three varieties and describe them.
32. In Genesis chapter 4 we have a non-blood sacrifice which was rejected. Discuss why.
33. When the offering was cooked there were three ways to cook it. Discuss.
34. The frankincense was not added or mixed with the flour and oil. Explain its use.
35. Salt was used—in what way and for what purpose?
36. Why no leaven in some offerings but permitted in others?
37. Discuss the actions of the priests and the offerer in the presentation of this sacrifice.
38. The portion of this sacrifice that was not burned was called "most holy." Why?

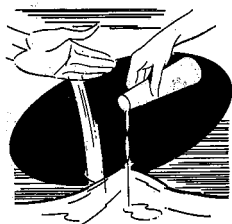
## PARAPHRASE 2:1-16

Anyone who wishes to sacrifice a grain offering to the Lord is to bring fine flour and is to pour olive oil and incense upon it. Then he is to take a handful, representing the entire amount, to one of the priests to burn, and the Lord will be fully pleased. The remainder of the flour is to be given to Aaron and his sons as their food; but all of it is counted as a holy burnt offering to the Lord. If bread baked in the oven is brought as an offering to the Lord, it must be made from finely-ground flour, baked with olive oil but without yeast. Wafers made without yeast and spread with olive oil may also be used as an offering. If the offering is something from the griddle, it shall be made of finely ground flour without yeast, and mingled with olive oil. Break it

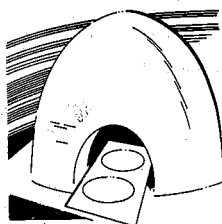
# THE MEAL OFFERING

2:1-16

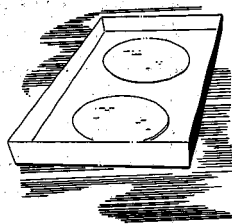
## The Varieties Of The Meal Offering



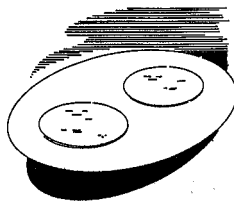
Unbaked flour  
2:1



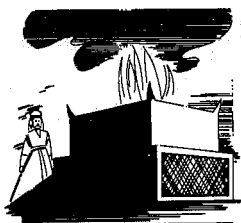
Baked in an oven  
2:4



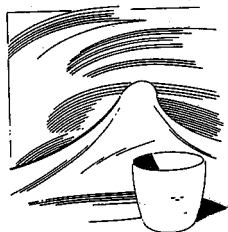
Baked in a pan  
2:5



Fried on a griddle  
2:7



Green ears, beaten & burned  
2:12-16

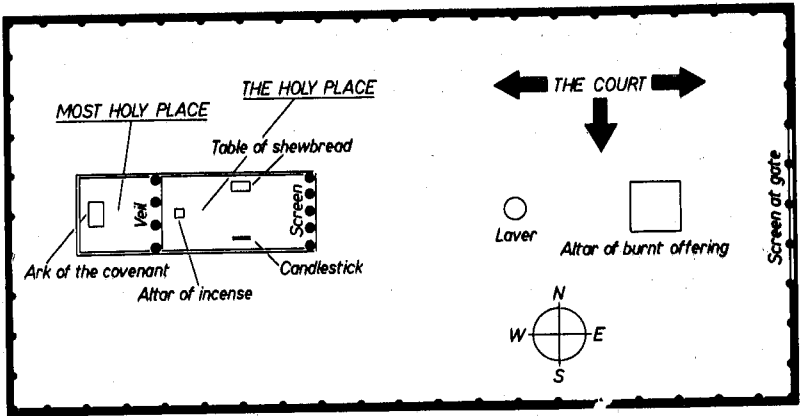


Priest's portion

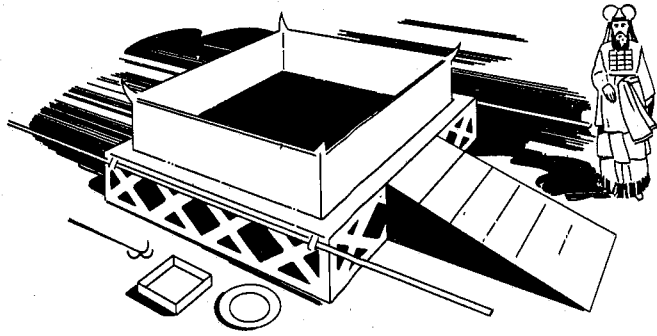
The whole portion left for the priests can be prepared in any of the above five ways.  
SALT must be sprinkled on all offerings.

### Purpose:

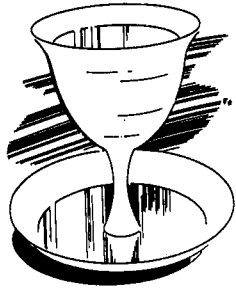
A gift of thanksgiving always made with the burnt offering.



3. Floor plan of the Tabernacle and court



4. Altar of burnt-offering or brazen altar



5. The laver and its base

into pieces and pour oil upon it—it is a form of grain offering. If your offering is cooked in a pan, it too shall be made of fine flour mixed with olive oil. However it is prepared—whether baked, fried, or grilled—you are to bring this grain offering to the priest and he shall take it to the altar to present it to the Lord. The priests are to burn only a representative portion of the offering, but all of it will be fully appreciated by the Lord. The remainder belongs to the priests for their own use, but it is all counted as a holy burnt offering to the Lord. Use no yeast with your offerings of flour; for no yeast or honey is permitted in burnt offerings to the Lord. You may offer yeast bread and honey as thanksgiving offerings at harvest time, but not as burnt offerings. Every offering must be seasoned with salt, because the salt is a reminder of God's covenant. If you are offering from the first of your harvest, remove the kernels from a fresh ear, crush and roast them, then offer them to the Lord. Put olive oil and incense on the offering, for it is a grain offering. Then the priests shall burn part of the bruised grain mixed with oil and all of the incense as a representative portion before the Lord.

#### COMMENT 2:1-16

v. 1 “The so-called meat offering is, properly speaking, a ‘gift offering,’ the Hebrew word ‘MINKAH’ being derived from the root signifying to give.” (*Ibid.*) The word “meat” is misleading for it seems to suggest flesh when this is the only sacrifice in which the body of an animal is not involved. Whereas we are very concerned that every reader know what every word in the sacred text means in its proper context we are also aware that unless we can see relevance or application to our lives in this text we will speedily lose interest. If Leviticus is but a record of long-ago sacrifices made however carefully and yet has no meaning for me I usually find something else that does relate to me and read it.

As we look closely at this mixture of flour, oil and incense (although the incense was not mixed with or in it) we remember another time when God prescribed a recipe for cakes or wafers.

We refer to the "manna come down from heaven" and to the greater bread from heaven "that a man may eat thereof and not die." As the "meal offering" was a "gift offering" so was our Lord—God's gift to us. Jesus gave Himself as a gift for His bride and He gave the Holy Spirit as a gift to His bride (John 6:32; Eph. 5:25; Gal. 2:20; 2 Cor. 9:15).

How beautifully the pure fine flour portrays the pure, perfect, sinless humanity of our Lord, "the woman's seed, the virgin's son." He was also anointed with the Holy Spirit (Luke 4:18; Acts 10:38). Indeed the name "Christ" means "anointed one."

How charmingly fragrant was all of His life—a sweet savor offered to God. "Frankincense" means "white," suggesting once again the purity of God's "gift offering" for us. Of this One who offered Himself, God said, ". . . in whom I am well pleased."

v. 2 As the offering is brought to Aaron's sons the worshipper removes a handful of the flour, which has been mixed with the oil, or the oil has been mixed into the flour—this would amount to a handful of dough. The quantity of incense was taken with it. This handful was to be a memorial representative offering. The Israelite is saying by this offering, "remember me," *i.e.* because of this offering remember me. We need to be reminded again that this meal or grain offering was never offered by itself but only as a part of one of the other offerings. As the fire on the altar so easily consumed the little handful of meal and the smoke of its fragrance went up before God, can we see in this our finite grasp of the nature, love and sacrifice of our Lord? We have but a poor small handful of understanding of all He is as God's gift offering in our place. As limited as it is it is sufficient—it represents the limitless One.

v. 3 The remaining portion of the meal offering provided several meals for Aaron's sons. The priests were to "live of the altar" and in this very practical sense they had their physical sustenance from the work they did (1 Cor. 9:13). The remaining portion is referred to as "a thing most holy (holy of holies) of the offerings of Jehovah made by fire." We might learn that our Lord meets our daily needs as well as our need for atonement. We can also see that the care of the needs of the body is "most

holy unto the Lord," *i.e.* there is no such thing as a sacred-secular dichotomy in the life of His kings and priests.

v. 4 *Keil* and *Delitzsch* have some good comments on this verse. "The second kind (*i.e.* of meal offering) consisted of pastry of fine flour and oil prepared in different forms. The first was oven-baking: we are not to understand a baker's oven (Hos. 7:4, 6), but a large pot in the room, such as are used for baking cakes in the East even to the present day. The oven-baking might consist either of "*cakes of unleavened meal mixed (made) with oil,*" (pierced cakes) or pancakes of unleavened meal anointed (smeared) with *oil.*" (p. 293)

Does a "pierced cake" in an oven suggest anything or anyone to the reader? We must add that this was a wholly unleavened "pierced cake" in the oven. Some see the oven as the inward experience of our Lord during His suffering and Psalms 22:1-5 is quoted to confirm this "secret experience of His soul, shut in with God in those three solemn hours of awful darkness." Perhaps so but we like to remember Joseph's sepulchre as also suggestive of the oven of God's wrath upon sin.

v. 5 There is mention made of wafers in the last part of verse 4. It would seem that when wafers were used they must be broken in pieces. Such wafers are better described as pancakes because they were cooked on an open pan or griddle. The oil was to be smeared on these pancakes or poured on the broken pieces. Some feel the Hebrew word suggests that the oil was kneaded into the flour before the cakes were cooked (fried) or broken.

"The root of the Hebrew word for 'wafer' signifies 'empty.' This could so well picture Jesus, who, though He was in the form of God, and thought not robbery to be equal with God, yet *emptied* Himself when He took upon Him the form of a servant (Phil. 2:6, 7) so that He could truly say, 'I can of Mine own self do nothing.' 'My teaching is not Mine, but His that sent Me.' 'The words that I speak unto you I speak not of Myself; the Father that dwelleth in Me, He doeth the works.'

"But while dependent upon the Father's will and upon the Spirit's power, He could say, and did say, 'The Spirit of God is upon Me, because He anointed Me.' (Luke 4:18, 19) Thus He

was truly the Messiah, the Christ, the Anointed One, as His name both in Hebrew and Greek signifies. In His title 'Jesus Christ,' the name 'Jesus'—that is, Jehovah the Saviour—connects Him with the Triune God Jehovah, and especially with the Father. The title 'Christ' identifies Him with the Holy Spirit." (Newberry)

Could we see more on the open griddle than an unleavened cake? Was not our Saviour exposed to "the gaze, taunts, and reviling of the multitude"? All united in their scoffs and jeers—the priests, the scribes, the people; even the Roman soldiers. He indeed became a gazing-stock to all people. In the hot sun (which God mercifully hid) baked on the flat plate. The Psalmist said, "They gaped upon Me with their mouths . . . I am poured out like water . . . My heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws . . . I may count all my bones—they look and stare upon Me." Psalms 22:6-18 It was the sinless One they crucified as a gift offering—He who knew no sin was openly made to be sin—the Just for the unjust that He might bring us to God.

v. 6 The panbaked or fried offering was broken in pieces. We remember One who took some unleavened bread and broke it and called it His body. (We are fully aware of the analogous use here made of this text in Leviticus. We want the reader to know first of all the full meaning of the action taken by the priests in the days of Moses—but we want him to learn also the marvelous fullness of our Saviour's death in our place. We could never say enough about the details of how He died for our sins.) It was "by the eternal Spirit that He offered Himself to God" (Heb. 9:14). Oil and Spirit are constantly associated—the anointing or Holy Spirit was present when His body was broken. How refreshing to see the Gospel in Leviticus!

v. 7 The third type of cooking for the unleavened cake was to be boiled. Keil and Delitzsch say, "We have therefore to think of cakes boiled in oil." This would seem to be a combining of the aspects of the other two—baked to some extent—to some extent open in being cooked. At the same time the oil penetrates the

meal in a most thorough manner. If we wished to find some analogous comparisons in the death of our Lord for us we could say that the combined actions of God and men were indeed present when He died. The Psalmist has our Saviour cry from the cross—"But be not thou far from me, O Jehovah: O my strength, haste Thee to help me. Deliver my soul from the sword. My darling (only one) from the power (paw) of the dog. Save me from the lion's mouth." Psalms 22:19-21

vs. 8-10 The actions of the priest are reiterated in these verses: However the gift offering is to be prepared: (1) if it is fine flour mingled with oil; (2) if it is a loaf baked in the oven; (3) if it is a cake fried in the pan; (4) if it is flour boiled in oil; it is to be brought to the priest and he shall take it to the altar and present it to the Lord. Only a handful was to be burned. However the entire amount was considered as the offering. The portion eaten by the priests was as holy and as much a part of the offering as that burned upon the altar. We see no comparisons in these verses that we have not already made.

v. 11 Regulations as to what was not to be in the offering is given here. Two statements are made concerning leaven—one generic, *i.e.*, any substance which contains the possibility of decay or putrefaction—the other specific: no honey shall be mixed with the offering.

At times leaven is used as a symbol of malice and wickedness. Cf. 1 Cor. 5:6-8. It would seem to be so considered here. We are so glad that the offering our Lord made was "holy, harmless and undefiled," even Himself. Both God and man tested our Saviour and found no leaven in Him. It is interesting to contemplate the reason no honey was permitted. Of course we recognize it as a form of leaven—but why separate it from all other forms of leaven? Newberry says, "Honey appears to represent that sweetness and amiability of disposition which might be simply natural affection; but this sweetness—precious and excellent as it is in its place—will not bear the test of divine holiness in any individual born after the flesh. That human excellency which was manifested in Christ, and constituted Him the chiefest among ten thousand and altogether lovely, was



not merely human, it was also divine. In Him divine affections were manifested in human form. As every atom of the fine flour in the gift offering was permeated with oil—emblem of the eternal Spirit—so all that was natural in Christ was also spiritual.”

v. 12 The proper use of leaven and honey are here inserted. In the loaves (meal offering) of first-fruits at the feast of weeks (Pentecost) leaven could be used. They were assigned to the priests and not burned upon the altar. Cf. Lev. 23:17, 20. We need to be reminded that the “meal” or “gift” offering was *always* used with another offering, *i. e.*: (1) with the burnt offering; (2) with the peace offering; (3) with the sin offering; (4) or with the trespass offering. These four types of offerings were made on several different occasions, such as: (1) Passover, (2) Pentecost or feast of weeks, (3) Tabernacles, and others. At the time the meal offering was made with one of the other offerings on Pentecost leaven could be and was used.

Are we to see in the use of leaven in the meal offering at Pentecost a typical significance as related to the day of Pentecost in Acts 2? Leviticus 23:17 says, “Ye shall bring out of your habitations two wave loaves (meal offering) of two tenth deals: they shall be of fine flour; *they shall be baken with leaven; they are the first-fruits unto Jehovah.*” It is interesting to contemplate the possibilities: the first-fruit of the Gospel on Pentecost were alloyed with leaven or sin though redeemed by the sacrifice of God’s Lamb, (Cf. Lev. 23:18, 19) and indwelt or anointed by God’s Holy Spirit (Acts 2:38). The three thousand on Pentecost were like our Lord “a kind of first-fruits of God’s creatures” (James 1:18).

v. 13 Salt is to be used with all the forms of the meal offering; indeed salt is to be used with all sacrifices of whatever kind or for whatever purpose. “Salt is an emblem of incorruption and perpetuity. In our estimate of the humanity of Christ, both these truths are to be borne in mind. (Since it was His humanity that was offered for us to God.) Death and corruption are the results of sin, and although Christ was made a sin offering and suffered death for us, yet, being in nature sinless, God did not suffer His

Holy One to see corruption (Ps. 16:10); and as the omer of manna in the golden pot was laid up in the holiest for a memorial, so also 'the Lamb as it had been slain, in the midst of the throne' (Rev. 5:6) will ever occupy its center position, as the lasting memorial of that sinless humanity in which Jesus lived, died, and rose again, and ever lives, while the ceaseless song from His ransomed ones goes up, 'Salvation unto our God which sitteth upon the throne, and to the Lamb.' " (*Newberry*)

v. 14 We are now introduced to the third type of or variation in the use of meal for the meal offering. When the corn, wheat or barley first begins to ripen this was to be offered in the form of "ears parched or roasted by the fire"; in other words, to be made from ears which had been roasted at the fire. To this is added the further definition: "rubbed out of field-fruit." When we think of "corn" we are using the term generically and can refer to the grains of wheat or barley or grains from the ears of corn. When ears of corn were used the ears were first roasted and then the grains were rubbed out; it consisted then of roasted or toasted grains of corn. Oil and incense were added to them. A handful was burned and the rest kept for the use of the priests.

We shall try not to become tedious in our application of this text to our Lord but we do see some rather obvious comparisons: (1) It was taken from the first-fruit of the harvest. He is the first-fruits of all of us who shall sleep in death (*i. e.* the body). Because He was offered as the first-fruit sacrifice and rose again we all shall be raised to eternal life. (2) These were to be green ears of corn: He was taken while yet a young man, in the freshness of His early manhood was he offered. (3) The corn was to be beaten out of the ears. It was by suffering our Saviour learned obedience and became our sacrifice. (4) The whole ear was to be roasted by or in the fire. In the fire of man's rejection and God's wrath against sin, "His visage was more marred than any man, and His form than the sons of men," yet He Himself was sinless, as He says of Himself, "If they do these things in the green tree, what shall be done in the dry?"

v. 15 "There was frankincense to be put on it. The frankincense, or *olibanum*, was a resinous gum, obtained from a tree of

the turpentine bearing kind, which, when put upon the fire, or a hot place, sent forth very fragrant vapor. It was wholly burnt on the altar. If the meal offering represents our Lord as a sacrifice for our sins then the frankincense could represent the mediation and intercession of our Saviour—the grateful fragrance which comes up before God from the altar of burnt sacrifice. Our consecration to God, even with the gracious operations of the Spirit, could not be acceptable, except through Christ, and the sweet intercessorial perfume which arises from His offering in our behalf.” (J.A. Seiss)

v. 16 Once again we are reminded that the priest will burn the representative or memorial portion of the offering upon the altar. We need to also notice that *all* the incense is burned, *i.e.* the total amount prepared by the worshipper for the offering is given and burned.

We have been greatly helped by the writing of C. H. MacKintosh. We quote from him for the conclusion of this chapter:

“So also, if only nature be kept in the place of death, there may be in us the exhibition of that which is not corruptible, even a conversation seasoned with the ‘salt’ of abiding communion with God. But in all these things we fail and come short; we grieve the Holy Spirit of God in our ways. We are prone to self-seeking or men-pleasing in our very best services, and we fail to ‘season’ our conversation. Hence our constant deficiency in the ‘oil,’ the ‘frankincense,’ and the ‘salt’; while, at the same time, there is the tendency to suffer the ‘leaven’ or the ‘honey’ of nature to make its appearance. There has been but one perfect ‘meat-offering’; and, blessed be God, we are accepted in Him. We are the ‘sons’ of the true Aaron; our place is in the sanctuary, where we can feed upon the holy portion. Happy place! Happy portion! May we enjoy them more than ever we have done! May our retirement of heart from all but Christ be more profound! May our gaze at Him be so intense that we shall have no heart for the attractions of the scene around us, nor yet for the ten thousand petty circumstances in our path which would fret the heart and perplex the mind! May we rejoice in Christ in the sunshine and in the darkness; when the gentle breezes of summer

play around us, and when the storms of winter rage fiercely abroad; when passing over the surface of a placid lake, or tossed on the bosom of a stormy ocean. Thank God, 'we have found Him' who is to be our satisfying portion forever! We shall spend eternity dwelling upon the divine perfections of the Lord Jesus."

## FACT QUESTIONS 2:1-16

28. In what sense is the term "meat offering" misleading when here applied? Explain.
29. To what can the "meal" or "gift" offering be compared? Show two comparisons.
30. Explain just how the worshipper prepared the flour, oil and incense.
31. What can we see in the "little handful of meal and the smoke of its fragrance"?
32. Show how 1 Cor. 9:13 has application here.
33. What lesson is there in the fact that the remaining portion of the meal offering was considered "a thing most holy"?
34. How are we to understand the expression "oven baked"—*i. e.* what type of oven?
35. "The pierced cake" of unleavened bread was baked in the oven. What analogy is possible here?
36. What thought is there in the meaning of the word "wafer"?
37. The fact that these unleavened pancakes were cooked upon an open griddle can teach something about our Lord—what?
38. The breaking of the unleavened cakes and the oil upon them teach us a wonderful lesson—what is it?
39. Name and explain the third type of offering, *i. e.* preparation. To what does it compare?
40. Verses 8 through 10 review the four ways the gift offering could be prepared—name them.
41. Two forms or kinds of leaven are excluded—name them.
42. What beautiful comparison is here made?
43. What lesson is there in excluding honey from the sacrifice?
44. There was a time when leaven could be used in the meal or

gift offering—when?

45. What can we see in the use of leaven in the meal offering?
46. What place did salt have in these offerings? Salt is an emblem of what? How related to our Lord?
47. What was the third variation in the use of the meal or corn?
48. Name and discuss three possible comparisons in this third type to Jesus.
49. What comparison can we find in the use of frankincense?
50. Restate in your own words the conclusions you draw as you contemplate Jesus as your “meat offering.”

#### d. THE PEACE OFFERING 3:1-17

##### (1) ITS VARIETIES AND RITUAL 3:1-17

##### TEXT 3:1-17

- 1 And if his oblation be a sacrifice of peace-offerings; if he offer of the herd, whether male or female, he shall offer it without blemish before Jehovah.
- 2 And he shall lay his hand upon the head of his oblation, and kill it at the door of the tent of meeting: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.
- 3 And he shall offer of the sacrifice of peace-offerings an offering made by fire unto Jehovah; the fat that covereth the inwards, and all the fat that is upon the inwards,
- 4 and the two kidneys, and the fat that is on them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away.
- 5 And Aaron's sons shall burn it on the altar upon the burnt-offering, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savor unto Jehovah.
- 6 And if his oblation for a sacrifice of peace-offerings unto Jehovah be of the flock; male or female, he shall offer it without blemish.
- 7 If he offer a lamb for his oblation, then shall he offer it

- before Jehovah;
- 8 and he shall lay his hand upon the head of his oblation, and kill it before the tent of meeting: and Aaron's sons shall sprinkle the blood thereof upon the altar round about.
- 9 And he shall offer of the sacrifice of peace-offerings an offering made by fire unto Jehovah; the fat thereof, the fat tail entire, he shall take away hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards,
- 10 and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away.
- 11 And the priest shall burn it upon the altar: it is the food of the offering made by fire unto Jehovah.
- 12 And if his oblation be a goat, then he shall offer it before Jehovah:
- 13 And he shall lay his hand upon the head of it, and kill it before the tent of meeting; and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.
- 14 And he shall offer thereof his oblation, even an offering made by fire unto Jehovah; the fat that covereth the inwards, and all the fat that is upon the inwards,
- 15 and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away.
- 16 And the priest shall burn them upon the altar: it is the food of the offering made by fire, for a sweet savor; all the fat is Jehovah's.
- 17 It shall be a perpetual statute throughout your generations in all your dwellings, that ye shall eat neither fat nor blood.

#### THOUGHT QUESTIONS 3:1-17

39. Who decides for the worshipper what type of offering he shall bring? How is such a decision reached?
40. Please notice at least two differences in the offerings here and

those of the burnt offering. What was meant by laying hands upon the head of the animal?

41. Who was responsible for the death of the animal? Why?
42. What was the purpose of sprinkling the blood?
43. Specify just what parts were to be burned. Why give these parts to God?
44. The senses of taste, touch, smell are all of interest to God. Why?
45. What specifically is meant by the expression "without blemish"?
46. How are we to understand the expression, "before Jehovah" in v. 7?
47. More fat is removed to be offered to Jehovah. Cf. Num. 18:29-32 and notice how important or valuable such is to God. Why?
48. Why not eat fat or blood? Does it apply today? Cf. Acts 15:29.

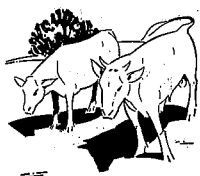
### PARAPHRASE 3:1-17

When anyone wants to give an offering of thanksgiving to the Lord, he may use either a bull or a cow, but the animal must be entirely without defect if it is to be offered to the Lord! The man who brings the animal shall lay his hand upon its head and kill it at the door of the Tabernacle. Then Aaron's sons shall throw the blood against the sides of the altar, and shall burn before the Lord the fat that covers the inward parts, the two kidneys and the loin-fat on them, and the gall bladder. And it will give the Lord much pleasure. If a goat or sheep is used as a thank-offering to the Lord, it must have no defect and may be either a male or a female—ram or ewe, billy goat or nanny goat. If it is a lamb, the man who brings it shall lay his hand upon its head and kill it at the entrance of the Tabernacle; the priests shall throw the blood against the sides of the altar, and shall offer upon the altar the fat, the tail removed close to the backbone, the fat covering the internal organs, the two kidneys with the loin-fat on them,

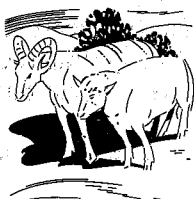
# THE PEACE OFFERING

3:1-17

## The Varieties Of Peace Offerings



Of the herd  
3:1

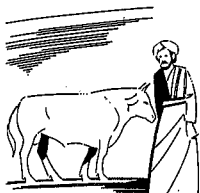


Of the flock  
3:6



Goats  
3:12

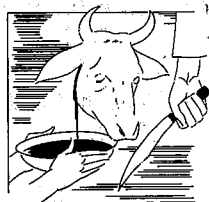
## The Ritual Of The Peace Offering



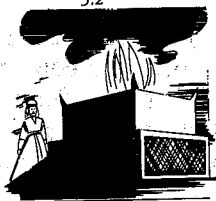
Presentation  
3:1



Identification  
3:2



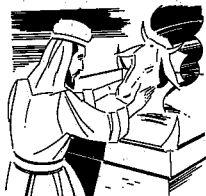
Death  
3:2



## The Work Of The Priest



Sprinkling blood  
3:2



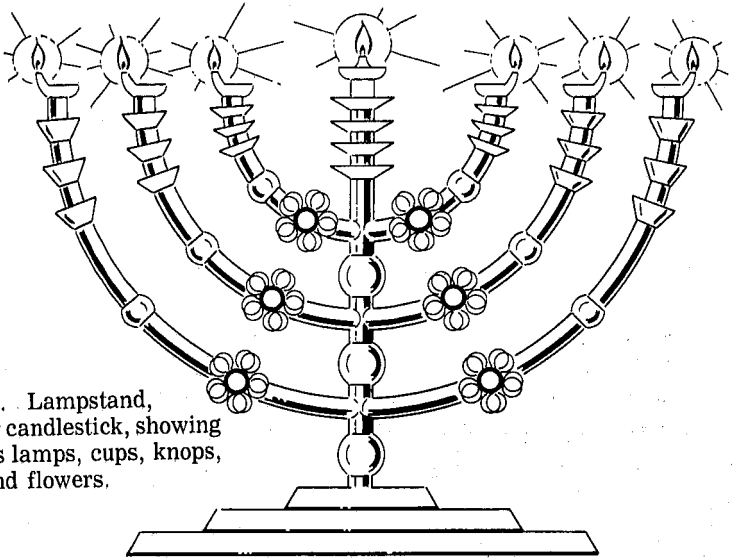
Head & fat upon the altar  
3:3-5



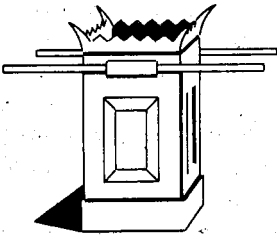
A meal together.  
Breast & thigh for priests—  
—the rest eaten by worshippers.

**Purpose:** Assurance of acceptance with God. Atonement and acceptance.

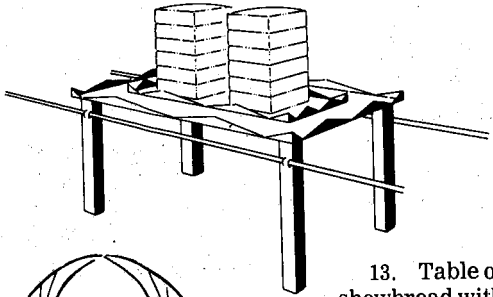




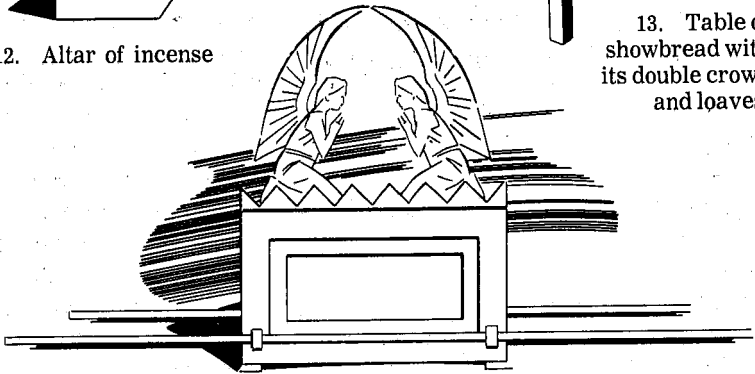
11. Lampstand,  
or candlestick, showing  
its lamps, cups, knobs,  
and flowers.



12. Altar of incense



13. Table of  
showbread with  
its double crown  
and loaves.



14. The Ark of the Covenant and the mercy-seat with cherubim

brings a goat as his offering to the Lord, he shall lay his hand upon its head and kill it at the entrance of the Tabernacle. The priest shall throw its blood against the sides of the altar, and shall offer upon the altar, as a burnt offering to the Lord, the fat which covers the insides, the two kidneys and the loin-fat on them, and the gall bladder. This burnt offering is very pleasing to the Lord. All the fat is Jehovah's. This is a permanent law throughout your land, that you shall eat neither fat nor blood.

## COMMENT 3:1-17

"The more closely we contemplate the offerings, the more fully do we see how that no one offering furnishes a complete view of Christ. It is only by putting all together that anything like a just idea can be formed. Each offering, as might be expected, has features peculiar to itself. The peace offering differs from the burnt offering in many points, and a clear understanding of the points in which one type differs from the others will be found to help much in the apprehension of its special import." (*C. H. MacIntosh*) We shall be concerned about these distinctions. Let us first understand the content of each verse:

v. 1 The word "oblation" needs clarification. It means "approach offering." All offerings were an approach to God. This then is a generic term applied to all offerings. If the approach to God had the intentions or purpose of being a peace offering a certain ritual was to be followed. If the "oblation" was to be a burnt offering or a sin offering another ritual was to be followed.

In the "peace" or "thank" offering both male or female from either the herd or flock and from either sheep or goats could be used. The offerer must be careful that it is without blemish.

In chapter one the question was one of "acceptance"; here it is "peace." There can be no peace with God until we are first accepted by Him. It is of interest to notice that the word "peace" is plural in the Hebrew text. Since our Saviour is also our "peace" with God perhaps we could find various applications

of His peace: (1) peace of mind; (2) peace with our neighbor; (3) peace of conscience. He has come to proclaim peace, peace, peace—perfect peace.

What shall we say of the fact that these animals could be either male or female? The purpose of the sacrifice decides the type of offering. This offering was going to be a food for the priests and the worshipper. This sacrifice was not primarily for acceptance (only a male, without blemish could provide our acceptance before God) but for the enjoyment of such acceptance. For these same reasons fowls were not used. Such would hardly be adequate for food (at least in these circumstances).

Can we see our Lord in His active obedience (male) and passive obedience (female) as our peace offering before Jehovah? Jesus walked the path of active fulfillment of the Divine will and at the same time He was submissive even when it cost Him the blood-sweat of Gethsemane.

The seventh chapter of Leviticus discusses this sacrifice again, as well as the twenty-second chapter. Lev. 22:21 emphasizes the need of physical perfectness. "He who was without sin was made sin for us, that we might be made the righteousness of God in Him." Cf. Num. 18:29-32.

v. 2 The chastisement of my peace was laid on Him (Isa. 53:5). In the placing of hands upon the head of the victim we see once again the transference of sin and the making of peace; not only between Jew and Gentile, but between God and man. Hands upon the head is full of meaning—but hands are not enough—for "He made peace *through the blood* of His cross" Col. 1:20. We do indeed have peace with God through our Lord Jesus Christ. We have found Him and personally identified with Him and *died* with Him. We have found peace with God through Him.

At the door of the tabernacle the victim is slain by the offerer. He declares in this act that he is responsible. This is a confession of his own sinfulness that caused the death of this innocent sufferer. We can indeed identify ourselves, our sin and our Saviour in this action.

The blood *must* be applied to be efficacious. It is in the washing of our bodies that we have the promise of the sprinkling

of blood (Heb. 10:22).

vs. 3 & 4 The instructions concerning the removal of the fat to be offered to God by fire are very specific: (1) "the fat which covered the entrails" or the fat in the area from the stomach down to the bowels; (2) "all the fat on the entrails," *i.e.* all the fat attached to the entrails; (3) "the two kidneys, and the fat upon them, and the fat in the region of the kidneys or any and all fat in the loins; (4) "the fat upon the liver." All fat in the animal is contained in a net or film-like substance. All nets of fat were to be removed, along with the kidneys. These were offered to Jehovah. How strange all this sounds to Christians several thousand years removed from the action. Upon a closer examination of these verses some of the strangeness will turn to beauty. The fat is designated by Moses as "the best" portion of the animal. The fat with the kidneys are offered to God. The word kidneys is "perfection." The word for flanks or loins is "confidences." The fat upon the liver is also translated "the super-abundance of the glory." It is with these internal or hidden portions of man that God has a special interest and on which He places a special value. It has always been so, *i.e.* "God looketh not on the outward appearance" or as man looketh. God wants our thoughts, feelings, purposes, desires. We could surely say that "all the fat" was offered by our Saviour to God on the cross, *i.e.* all his inward being was given to God to make peace for us. At the same time we cannot ignore our response to His mercies. Our reasonable service is the presenting of our total inward being to Him. It does seem significant that the only organs presented to God are the kidneys. Perhaps it could be true that if He truly has them He will have claimed all the rest.

v. 5 The instructions for burning the fat of the peace offering is a little confusing because it is associated with the burnt offering. There is no need for confusion. The explanation is that the daily burnt offering was made before any peace offering, and by the nature of the burnt offering it must remain on the altar all day. The fire was continually burning upon the altar—the carcass of the burnt offering would be slow in being consumed. While the remaining portion of the victim was still burning, the

priests were to burn upon the altar the fat of the peace offering. The highly inflammable nature of fat would hasten the burning.

While we yet are contemplating the acceptance offering of the lamb of God, we remember He is also "our peace" offering. The overlapping qualities and values of our Lord's sacrifice on our behalf is a wonder to behold!

vs. 6 & 7 There was room for a large gradation in the animals used in the sacrifice. It could be of the flock male or female, of the herd male or female, and even a lamb could be offered. The one static quality was that each offering be without blemish or perfect. Who will decide as to its perfectness? Was there certain standards of perfection for such animals? Sharp-eyed and well experienced priests no doubt were able to examine each victim as he was brought through the gate of the outer court. (See exceptions to this in 5:12, 13).

Our peace offering was examined by both men and God and He was found to be without fault. "I find no fault in Him" has been the verdict of 2,000 years of examination.

"Conscious as we must be of our imperfections in character, active and passive, in our spirit, temper, and disposition, it is well for us that we can present and plead for our acceptance the name of Him who was altogether perfect—the Lamb of God without blemish and without spot." (*Newberry*)

vs. 8-11 The additional information in these verses has reference to a certain specie of sheep used in the East at the time of Moses. Indeed such species are still in use today. Information given by Keil and Delitzsch is of real interest here:

"The fat tails which the sheep have in Northern Africa and Egypt, also in Arabia, especially Southern Arabia, and Syria, often weigh 15 lbs. or more, and small carriages on wheels are sometimes placed under them to bear their weight (*Sonnini*, R. ii. p. 358; *Bochart, Hieroz.* i. pp. 556 sqq.). It consists of something between marrow and fat. Ordinary sheep are also found in Arabia and Syria; but in modern Palestine all the sheep are 'of the broad-tailed species.' The broad part of the tail is an excrescence of fat, from which the true tail hangs down (*Robinson*, Pal. II. 166). 'Near the rump-bone shall he (the offerer)

*take it (the fat tail) away, 'i.e. separate it from the body.'* We find nothing in these verses upon which we have not already commented.

vs. 12-16 These verses discuss the goat as a victim for the peace offering. The instructions are identical for: (1) the presentation; (2) the laying on of the hands; (3) the killing of the victim; (4) the sprinkling of the blood; (5) the burning of the fat; and (6) the meal (although the last is not mentioned in this chapter) to the previous instructions for other victims of the peace offerings. Perhaps it is here that we should call attention to Lev. 7:11-34; 19:5-8; 22:21-25, where further instructions are given concerning the peace offering. Since we are studying the text verse by verse we shall consider these verses when we have progressed to such in order of our study. Suffice it to say here that the culmination of the peace offering was the festive-sacred meal the worshippers and the priests held together before and with the Lord. We appreciate so very much the words of S. H. Kellogg on the beautiful symbolism of the peace offering:

"We can now perceive the teaching of the peace-offering for Israel. In Israel, as among all the nations, was the inborn craving after fellowship and friendship with God. The ritual of the peace-offering taught him how it was to be obtained, and how communion might be realized. The first thing was for him to bring and present a divinely-appointed victim; and then the laying of the hand upon his head with confession of sin; then, the slaying of the victim, the sprinkling of its blood, and the offering of its choicest parts to God in the altar fire. Till all this was done, till in symbol expiation had been thus made for the Israelite's sin, there could be no feast which would speak of the friendship and fellowship with God. But this being first done, God now, in token of His free forgiveness and restoration to favour, invites the Israelite to a joyful feast in His own house.

"What a beautiful symbol! Who can fail to appreciate its meaning when once pointed out? Let us imagine that through some fault of ours a dear friend has become estranged; we used to eat and drink at his house, but there has been none of that now for a long time. We are troubled, and perhaps seek out the

one who is our friend's friend and also our friend, to whose kindly interest we entrust our case, to reconcile to us the one we have offended. He has gone to mediate; we anxiously await his return; but before ever he has come back again, comes an invitation from him who was estranged, just in the old loving way, asking that we will eat with him at his house. Any one of us would understand this; we should be sure at once that the mediator had healed the breach, and that we were forgiven, and were welcome as of old to all that our friend's friendship had to give.

"But God is the good Friend whom we have estranged; and the Lord Jesus, His beloved Son, and our own Friend as well, is the Mediator; and He has healed the breach; having made expiation for our sin in offering His own body as a sacrifice; He has ascended into heaven, there to appear in the presence of God for us; He has not yet returned. But meantime the message comes down from Him to all who are hungering after peace with God: 'The feast is made; and ye all are invited; comel all things are now ready!' And this is the message of the Gospel. It is the peace-offering translated into words. Can we hesitate to accept the invitation? Or, if we have sent in our acceptance, do we need to be told, as in Deuteronomy, that we are to eat 'with rejoicing.' "

v. 17 Mention is here made of prohibitions concerning fat and blood. Because of the oft discussion of this subject as related to the New Testament text of Acts 15:28, 29 we offer S. H. Kellogg's discussion of this subject:

"The chapter concerning the peace-offering ends (vs. 16, 17) with these words: 'All the fat is the Lord's. It shall be a perpetual statute for you throughout your generations, that ye shall eat neither fat nor blood.'

"To this prohibition so much importance was attached that in the supplemental 'law of the peace-offering' (7:22-27) it is repeated with added explanation and solemn warning, thus: 'And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts may be used for any other

service: but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people. And ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whosoever it be that eateth any blood, that soul shall be cut off from his people.'

"From which it appears that this prohibition of the eating of fat referred only to the fat of such beasts as were used for sacrifice. With these, however, the law was absolute, whether the animal was presented for sacrifice, or only slain for food. It held good with regard to these animals, even when, because of the manner of their death, they could not be used for sacrifice. In such cases, though the fat might be used for other purposes, still it must not be used for food.

"The prohibition of the blood as food appears from 17:10 to have been absolutely universal; it is said, 'Whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood, I will set My face against that soul that eateth blood, and will cut him off from among his people.'

"The reason for the prohibition of the eating of blood, whether in the case of the sacrificial feasts of the peace-offerings or on other occasions, is given (17:11, 12), in these words: 'For the life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.'

"And the prohibition is then extended to include not only the blood of animals which were used upon the altar, but also such as were taken in hunting, thus (v. 13): 'And whatsoever man there be of the children of Israel, or of the strangers that sojourn among them, which taketh in hunting any beast or fowl that may be eaten, he shall pour out the blood thereof, and cover it with dust,' as something of peculiar sanctity; and then the reason previously given is repeated with emphasis (v. 14): 'For as to the life of all flesh, the blood thereof is all one with the life



thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof; whosoever eateth it shall be cut off.'

"And since, when an animal died from natural causes, or through being torn of a beast, the blood would be drawn from the flesh either not at all or but imperfectly; as further guarding against the possibility of eating blood, it is ordered (vs. 15, 16) that he who does this shall be held unclean: 'Every soul that eateth that which dieth of itself, or that which is torn of beasts, whether he be home-born or a stranger, he shall wash his clothes, and bathe himself in water, and be unclean until the even. But if he wash them not nor bathe his flesh, then he shall bear his iniquity.'

"These passages explicitly state the reason for the prohibition by God of the use of blood for food to be the fact that, as the vehicle of the life, it has been appointed by Him as the means of expiation for sin upon the altar. And the reason for the prohibition of the fat is similar; namely, its appropriation for God upon the altar, as in the peace-offerings, the sin-offerings, and the guilt-offerings; 'all the fat is the Lord's.'

"Thus the Israelite, by these two prohibitions, was to be continually reminded, so often as he partook of his daily food, of two things: by the one, of atonement by the blood as the only ground of acceptance; and by the other, of God's claim on the man redeemed by the blood, for the consecration of his best. Not only so, but by the frequent repetition, and still more by the heavy penalty attached to the violation of these laws, he was reminded of the exceeding importance that these two things had in the mind of God. If he eat the blood of any animal claimed by God for the altar, he should be cut off from his people; that is, outlawed, and cut off from all covenant privilege as a citizen of the kingdom of God in Israel. And even though the blood were that of the beast taken in the chase, still ceremonial purification was required as the condition of resuming his covenant position.

"Nothing, doubtless, seems to most Christians of our day more remote from practical religion than these regulations touching the fat and the blood which are brought before us with

such fullness in the law of the peace-offering and elsewhere. And yet nothing is of more present-day importance in this law than the principles which underlie these regulations. For as with type, so with antitype. No less essential to the admission of the sinful man into that blessed fellowship with a reconciled God, which the peace-offering typified, is the recognition of the supreme sanctity of the precious sacrificial blood of the Lamb of God; no less essential to the life of happy communion with God, is the ready consecration of the best fruit of our life to Him.

“Surely, both of these, and especially the first, are truths for our time. For no observing man can fail to recognize the very ominous fact that a constantly increasing number, even of professed preachers of the Gospel, in so many words refuse to recognize the place which propitiatory blood has in the Gospel of Christ, and to admit its pre-eminent sanctity as consisting in this, that it was given on the altar to make atonement for our souls. Nor has the present generation outgrown the need of the other reminder touching the consecration of the best to the Lord. How many there are, comfortable, easy-going Christians, whose principle—if one might speak in the idiom of the Mosaic law—would rather seem to be, ever to give the lean to God, and keep the fat, the best fruit of their life and activity, for themselves! Such need to be most urgently and solemnly reminded that in spirit the warning against the eating of the blood and the fat is in full force. It was written of such as should break this law, ‘that soul shall be cut off from his people.’ And so in the Epistle to the Hebrews (10:26-29) we find one of its solemn warnings directed to those who ‘count this blood of the covenant,’ the blood of Christ, ‘an unholy (*i. e.* common) thing,’ as exposed by this, their undervaluation of the sanctity of the blood, to a ‘sorer punishment’ than overtook him that ‘set at naught Moses’ law,’ even the retribution of Him who said, ‘Vengeance is Mine; I will repay, saith the Lord.’

“And so in this law of the peace-offerings, which ordains the conditions of the holy feast of fellowship with a reconciled God, we find these two things made fundamental in the symbolism: full recognition of the sanctity of the blood as that which

atonement for the soul; and the full consecration of the redeemed and pardoned soul to the Lord. So was it in the symbol; and so shall it be when the sacrificial feast shall at last receive its most complete fulfillment in the communion of the redeemed with Christ in glory. There will be no difference of opinion then and there, either as to the transcendent value of that precious blood which made atonement, or as to the full consecration which such a redemption requires from the redeemed."

## FACT QUESTIONS 3:1-17

51. The more fully or closely we contemplate the offerings, the more fully do we see what?
52. What does the word "oblation" mean?
53. What is another designation for the "peace" offering?
54. Name three animals that could be used in the peace offering.
55. The major emphasis or meaning of the burnt offering was one of \_\_\_\_\_; in this offering the emphasis is one of \_\_\_\_\_.
56. What meaning can we give to the fact that the Hebrew word for "peace" is in the plural form?
57. What significance is there in the offering of either a male or female?
58. Name the six steps in the total ritual of the peace offering.
59. Discuss the beautiful symbolism in the laying on of hands and the shedding of blood.
60. Show how Hebrews 10:22 relates to this chapter in Leviticus.
61. Name the four areas where fat was to be found and removed.
62. What words or designations indicate the value of the fat and the kidneys? Explain.
63. What is meant in v. 5 in the reference to the burnt offering?
64. The one static quality to be found in all the varieties of sacrifices was what?
65. The particular breed of sheep had a meaning in this sacrifice. What was it?
66. Can we learn anything typical from the offering of a goat as a peace offering?

67. Describe the symbolism of the meal eaten in connection with the peace offering.  
 68. Is it all right to eat blood or fat today?

e. THE SIN OFFERING 4:1—5:13

(1) ITS APPLICATION 4:1

(2) ITS GRADES

(a) FOR THE HIGH PRIEST 4:2-12

TEXT 4:1-12

- 1 And Jehovah spake unto Moses, saying,  
 2 Speak unto the children of Israel, saying, If any one shall sin unwittingly, in any of the things which Jehovah hath commanded not to be done, and shall do any one of them:  
 3 if the anointed priest shall sin so as to bring guilt on the people, then let him offer for his sin, which he hath sinned, a young bullock without blemish unto Jehovah for a sin-offering.  
 4 And he shall bring the bullock unto the door of the tent of meeting before Jehovah; and he shall lay his hand upon the head of the bullock, and kill the bullock before Jehovah.  
 5 And the anointed priest shall take of the blood of the bullock, and bring it to the tent of meeting:  
 6 and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before Jehovah, before the veil of the sanctuary.  
 7 And the priest shall put of the blood upon the horns of the altar of sweet incense before Jehovah, which is in the tent of meeting; and all the blood of the bullock shall he pour out at the base of the altar of burnt-offering, which is at the door of the tent of meeting.  
 8 And all the fat of the bullock of the sin-offering he shall take off from it; the fat that covereth the inwards, and all the fat that is upon the inwards,

- 9 and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away,
- 10 as it is taken off from the ox of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of burnt-offering.
- 11 And the skin of the bullock, and all its flesh, with its head, and with its legs, and its inwards, and its dung,
- 12 even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn it on wood with fire: where the ashes are poured out shall it be burnt.

## THOUGHT QUESTIONS 4:1-12

49. Just what is involved in an "unwitting" sin or a sin "through error"?
50. Are these sins "omissions" or overt acts? Cf. Joshua 20:3 and Deut. 19:4 and show how these texts relate here.
51. Why wouldn't we be aware of sin if it was a decision and action for which we are responsible? Cf. Heb. 5:2.
52. Who is "the anointed priest"? Cf. Heb. 7:27, 28.
53. What significance is there in limiting the sacrifice for the priest to a bullock?
54. The offering of the priest was to not only help him but the worshippers—how?
55. Why bring the blood to the veil?
56. What possible meaning is there in placing his finger in the blood?
57. Why sprinkle the blood seven times? Cf. Heb. 10:10; I Pet. 3:18.
58. What is represented by the "horns of the altar"?
59. The priests must leave the holy place to pour out the rest of the blood. Where does he go?
60. What of the bullock is burned upon the altar? This part of the sacrifice is very much like the peace offering—why?

# THE SIN OFFERING 4:1-5:13

## Grades Of Sin Offerings For Different Persons

A Young bull

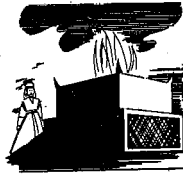


For the high-priest  
4:3

A Young bull



Congregation  
4:13



Goat



Ruler  
4:22

Goat



Private citizen  
4:27

### The Ritual Of The Sin Offering



Presentation  
4:4



Identification  
4:4



Death  
4:4



Sprinkling blood  
4:6,17

### The Work Of The Priest



Smearing blood  
4:7,18



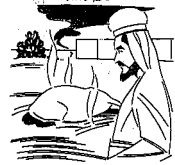
Smearing blood  
4:23,30



Pouring blood  
4:7, 18, 25, 30



Head & fat upon the altar  
4:8-10



Burning  
4:11-12,21

Purpose: Unintentional Specific Sins—Atonement

THE GARMENTS OF  
THE SONS OF AARON  
*8:13*



Aaron's Sons or the Priests

1. Bonnets
2. Coat
3. Band
4. Robe
5. Drawers (under-garment)  
(All white fine linen)

61. What is to happen to: (1) the skin, (2) all the flesh, (3) the head, (4) its legs, (5) intestines, (6) dung?
62. How would it be decided that "a clean place" had been found?

## PARAPHRASE 4:1-12

Then the Lord gave these further instructions to Moses: Tell the people of Israel that these are the laws concerning anyone who unintentionally breaks any of My commandments. If a priest sins unintentionally, and so brings guilt upon the people, he must offer a young bull without defect as a sin offering to the Lord. He shall bring it to the door of the Tabernacle, and shall lay his hand upon its head and kill it there before Jehovah. Then the priest shall take the animal's blood into the Tabernacle, and shall dip his finger in the blood and sprinkle it seven times before the Lord in front of the veil that bars the way to the Holy of Holies. Then the priest shall put some of the blood upon the horns of the incense altar before the Lord in the Tabernacle; the remainder of the blood shall be poured out at the base of the altar for burnt offerings, at the entrance to the Tabernacle. Then he shall take all the fat on the entrails, the two kidneys and the loin-fat on them, and the gall bladder, and shall burn them on the altar of burnt offering, just as in the case of a bull or cow sacrificed as a thank-offering. But the remainder of the young bull—the skin, meat, head, legs, internal organs, and intestines—shall be carried to a ceremonially clean place outside the camp—a place where the ashes are brought from the altar—and burned there on a wood fire.

## COMMENT 4:1-12

*vs. 1, 2* This is the sin offering for "sin through ignorance" or "sin through error." "These are not sins of omission, but acts committed by a person when, at the time, he did not suppose



that what he did was sin. Although he did the thing deliberately, yet he did not perceive the sin of it. So deceitful is sin, we may be committing that abominable thing which casts angels into an immediate and an eternal hell, and yet at the moment be totally unaware! Want of knowledge of the truth, and too little tenderness of conscience, hide it from us." (*Bonar*)

The provisions for this offering teach us at least two wonderful lessons: (1) the heinousness of sin. Sin is marked by God whether man marks it or not. Even when a man sins unwittingly God sees it and it must be accounted for. This is wholly in keeping with the character of God. No laws of God are broken in the physical world without the consequent results. How many trees in the primeval forest have broken and crashed to the earth without the ear or eye of any man? God does not and cannot treat sin lightly. "Were a scorpion on our brow, prepared to thrust in its deadly sting, when we were unconscious of any danger, surely the friend would deserve thanks who saw the black creature upon us and cried aloud to us to sweep it away. Such is the sin of ignorance; and God, who is 'a God of knowledge,' is the gracious friend." (*Bonar*) This leads us to the second lesson: (2) The infinite love and care of our heavenly Father. The same compassionate heart of our great High Priest who tenderly looks upon "the ignorant" (Heb. 5:2) is found in the provision under the economy of Moses for poor ignorant sinners.

vs. 3, 4 We need to mention here that the "sweet savor" offerings are now past and we now approach those wholly identified with sin. They are two in number: (1) the sin offerings, and (2) the trespass offerings. The sin offering has four grades or applications: (1) For the individual (5:6-9); (2) for the ruler (4:22-26); (3) for the congregation (4:13-21); (4) for the priest (4:3-12). Verses one through twelve discuss the sin offering for the priest (including the high priest). All three grades involve three areas: (1) God's dwelling among the people in the tabernacle; (2) the worship or approach of the people to God; (3) the conscience of each individual before God. *Blood* is the answer to the need in each area: (1) the blood was sprinkled seven times by the priest before the Lord upon or in front of the

veil of the sanctuary. This obtained or secured the presence of God in the midst of His people, *i.e.* God could and did because of the blood dwell among them; (2) the blood upon the horns of the golden altar. The foundation of all worship is blood—the flame and the incense could because of the blood ascend before God; (3) the remaining portion is poured out at the base of the brazen altar. Here the claims of the individual conscience were met at the altar of burnt offering. The burnt offering is the death of our Lord in our place. Each individual is represented and satisfied in the One who died for all. In the pursuit of his priestly functions the high priest has been deficient in wisdom and has made a mistake in the order of service, or he has in some manner defiled some of the holy vessels. In this he has “left the sanctuary door open to Satan.” Since he represents all the congregation he also involves them in his unwitting sin. He needs for these reasons to offer a sin offering for himself. At the same time people soon learn to sympathize with him and pray for him since he is one with them in his need of forgiveness. The young bull to be brought for a sacrifice is the same as the sin offering to be made for the whole congregation (except that the priest offers a male without blemish and the congregation has a female without blemish.) The most expensive of all offerings are here made. It costs much to obtain our standing before God.

vs. 5, 6 Why sprinkle the blood seven times? Seven throughout the scripture is a sign or symbol of completeness or perfection. It was only on the great day of atonement that the blood was taken within the veil to be sprinkled upon and before the ark of the covenant. As sin is first of all against God it is appropriate that the first use of the blood is concerned with His satisfaction. It might intimate that atonement was yet to rend the veil, and that the beautiful veil represented the Saviour’s holy humanity (Heb. 10:20). How expressive was the continual repetition of this blood-sprinkling. As often as the priest offered a sin-offering the veil was wet again with blood which dropped on the floor of the holy place. It was through the veil, that is to say His flesh, the way was opened for us—but it was a body already drenched in

The sweat of bloodshed in Gethsemane before it was broken or opened on Calvary.

v. 7 Let's attempt to enter with the priest into the holy place and stand in the flickering light of the golden candlestick and gaze solemnly seven times intermittently at the blood and at the scarlet and blue woven design of the cherubim on the veil—the blood has been placed either before or on the veil. When the anointed priest was thus engaged, was he not a type of Jesus in the act of expiating His people's guilt? A true high priest probably knelt and then prostrating himself on the ground, as he sprinkled the blood before the veil; and it would be with many tears, and strong crying from the depth of his soul, that he touched the altar's horns. What a picture of our Saviour in the garden, when He fell on His face, and being in agony, prayed more earnestly, and "offered up supplications, with strong crying and tears, to Him that was able to save Him from death (Heb. 5:7). Although, in this case, the priest's sense of guilt was personal, and therefore was deep and piercing, yet when Jesus took our sins, He too felt them deeply, and felt them as if they had been His own . . .

At length the priest comes from the Holy Place—leaving it, however, filled with the cry of blood—a cry for pardon!—and proceeds to the altar of burnt-offering, directly opposite the door. There he pours out the rest of the blood, at the foot of the altar, his eye looking straight at the Holy Place. Within and without the Holy Place, the voice of atonement was now heard ascending from blood. What a sermon was thus preached to the people! Atonement is the essence of it—atonement needed for even unwitting sins of ignorance. There is no trifling with God. What a ransom for the soul is given! *Life—life*—the life of the Seed of the woman. What care to present it—what earnestness! The Holy Place is filled with its cry, and the courts without also; and the priest's soul is intently engaged in this one awful matter.

vs. 8-10 The regulations in these verses concerning the fat and its offering upon the altar to Jehovah are identical to those for the fat of the peace offering. It would seem to say that once

the blood has been shed and applied there is peace.

The leading object in the sin offering is to shadow forth what Christ became for us, and not what He was in Himself. This quality however is not entirely omitted, as we have observed earlier. "In the fat burnt upon the altar is the apt expression of the divine appreciation of the preciousness of Christ's Person, no matter what place He might, in perfect grace, take, on our behalf, or in our stead. He was made sin for us, and the sin offering is a divinely-appointed shadow of Him in this respect. But, inasmuch as it was the Lord Jesus Christ, God's elect, His Holy One, His pure, His spotless, His eternal Son that was made sin, therefore the fat of the sin offering was burnt upon the altar, as a proper material for that fire which was an impressive exhibition of divine holiness. (C. H. MacKintosh)

vs. 11, 12 We come now to, in one way, the most impressive portion of the ritual for the sin offering. We are using a rather large bibliography in our research for this study. We have what we consider some original observations—but we make no apology for composite expressions or direct quotations. For these verses the words of Andrew Bonar are beautiful:

"But that the priest, and all present, might go home with an awful conviction of the heinousness even of forgiven sin, other things remained to be done. We are not to forget sin, because it has been atoned for; and we are not to think lightly of sin, because it is washed away. Our God wishes His people to retain a deep and lively sense of their guilt, even when forgiven. Hence the concluding ceremonies in the case of the priest's sin.

"The very *skin* of the bullock is to be burnt (here the word is 'burn up')—thus expressing more complete destruction than even in the case of the whole burnt-offering. Here is the holy law exacting the last mite; for the *skin* is taken, and the *whole flesh*, the *head* and *legs* (1:8), the *intestines*, and the *very dung*—'even the whole bullock!' Unsparing justice, that is, unspotted justice! And yet more. As if the altar were too near God's presence to express fully that part of the sinner's desert which consists in suffering torment far off from God, all this is to be done '*without the camp*'—a distance, it is calculated, of four miles from the

Holy Place. In all sacrifices, indeed, this separation from God is represented in some degree by the *ashes* being carried away out of the camp; but, to call attention still more to this special truth, we are here shewn the bullock burnt on the wood, '*without the camp, where the ashes were wont to be poured out.*' It was over the very ashes that lay poured out there; for, in the last clause of the verse, the preposition *on* is used. '*The clean place*' is defined to be this place of ashes. It was clean, because, when reduced to ashes by consuming fire, all guilt was away from the victim, as intimated in Ps. 20:3, '*Let Him turn thy burnt-sacrifice to ashes*' (*on*), the word used here also.

"At this part of the ceremonies, there was meant to be exhibited a type of hell. This burning afar off, away from the Holy Place, yet seen by the whole congregation, was a terrible glance at that truth—"They shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever" (Rev. 14:10).

"It is plain, also, that God took the opportunity which this offering afforded, or rather shaped this part of the rites belonging to the offering, in order to show somewhat more of Christ's death. In every sacrifice which was of a *public* nature, or for a *public person*, the animal was carried without the camp, as we may see in chapter 16:27, on the day of atonement. The reason of this was that, in these cases, Christ's *public* sacrifice, as offered to the whole world, and to every creature, and as fulfilling the law's demands to the last mite, was to be especially prefigured. It is carried '*without the camp,*' as Jesus was crucified outside of the gates of Jerusalem (Heb. 13:12), that it might be in sight of all the camp, as Christ's one offering is held up to all the world, to be used by whosoever will. Next, suffering far off from the Holy Place, with His Father's face hidden, and all the fire of wrath in His soul and on His body, Jesus further fulfilled this type in regard to the entire satisfaction demanded by the law. And, inasmuch as He suffered at Jerusalem, where the ashes of the sacrifices were poured out, He may be said to have fulfilled the type of the '*clean place.*' For we see Him

over these remnants of typical sacrifice, offering up the one true and perfect offering. But it was Calvary that was specially a 'place of ashes,' inasmuch as there the demands of justice were wont to be satisfied, and the bones of victims to human law cast out. *Joseph's new tomb*, hewn out of the very rock of Calvary, is the exact counterpart to the 'clean place,' at the very spot where the ashes of so many dead men were to be found all around.

"What view of hell does the suffering Saviour give! The face-covering between Him and His Father—the criminal's veil hung over Him for three hours, the three hours of darkness—away from the Holy Place—driven from the mercyseat, beyond the bounds of the holy city—an outcast, a forsaken soul, a spectacle to all that passed by—wrath to the uttermost within, and His person, even to the eye of man, more marred than any man, while His cry, 'My God! my God! why hast thou forsaken me?' ascended up as the smoke of the sacrifice, to heaven, shewing the heat of the unutterable agony, and testifying the unswerving exactness of the holy law. What a contrast to His coming again without sin, and entering Jerusalem again with the voice of the archangel, in all His glory, bringing with Him those whom He redeemed by that death on Calvary!

"In one respect His people are to imitate the view of Him shewn in this type. As He went forth to witness for God's holy law—went forth without the gate, a spectacle to all the earth; so they, redeemed by Him, are to go forth to witness of that death and redemption which He has accomplished (Heb. 13:12). We are to 'go forth unto Him;' we are to be constantly, as it were, viewing that spectacle of united love and justice, looking to His cross; though in so doing we make ourselves objects of amazement and contempt to the world, who condemn those whom they see going forth to stand by the side of the Crucified One."

#### FACT QUESTIONS 4:1-12

69. Is the sin offering for sins of omission? Explain.
70. The provisions for this offering teaches us two wonderful

lessons. What are they?

71. What are "the sweet savor" offerings? How does this offering compare?
72. List the four grades or applications for the sin offering.
73. All these grades involve three areas. Name them.
74. Show how the blood answers the needs of each area.
75. Describe the similarity between a true high priest and our High Priest as they each intercede before God.
76. What is the cry from both within and without the Holy Place?
77. What indicates that there is no trifling with the law of God?
78. How does the offering of the fat upon the altar link this offering with the peace offering?
79. How is the deep and lively sense of guilt kept alive?
80. What lesson is found in burning the skin and flesh of the bullock?
81. Why take the remains of the animal at such a distance from the altar?
82. Show how Heb. 13:12 applies to vs. 12 and 13 of Leviticus 4.
83. How does Joseph's new tomb fit the type?
84. How precious is the death of our Lord in our place. How wonderful that "he should taste of death (the second death) for every man" (Heb. 2:9). Show how this truth is pictured here.

## 2. THE SIN OFFERING FOR THE CONGREGATION 4:13-21

### TEXT 4:13-21

- 13 And if the whole congregation of Israel err, and the thing be hid from the eyes of the assembly, and they have done any of the things which Jehovah hath commanded not to be done, and are guilty;
- 14 when the sin wherein they have sinned is known, then the assembly shall offer a young bullock for a sin-offering, and bring it before the tent of meeting.
- 15 And the elders of the congregation shall lay their hands upon

- the head of the bullock before Jehovah; and the bullock shall be killed before Jehovah.
- 16 And the anointed priest shall bring of the blood of the bullock to the tent of meeting:
- 17 and the priest shall dip his finger in the blood, and sprinkle it seven times before Jehovah, before the veil.
- 18 And he shall put of the blood upon the horns of the altar which is before Jehovah, that is in the tent of meeting; and all the blood shall he pour out at the base of the altar of burnt-offering, which is at the door of the tent of meeting.
- 19 And all the fat thereof shall he take off from it, and burn it upon the altar.
- 20 Thus shall he do with the bullock; as he did with the bullock of the sin-offering, so shall he do with this; and the priest shall make atonement for them, and they shall be forgiven.
- 21 And he shall carry forth the bullock without the camp, and burn it as he burned the first bullock: it is the sin-offering for the assembly.

## THOUGHT QUESTIONS 4:13-21

63. Please try to approximate the circumstances in which the whole congregation could sin through ignorance.
64. Can you cite a biblical example of such a sin?
65. Why does God consider them guilty even if they do not know they are sinning?
66. Why are both the sacrifice of the priest and of the whole congregation a young bullock?
67. In what way are the elders of the congregation involved in this sacrifice? Why?
68. The ceremony of the application of the blood is the same as with the priest except the promise is made of forgiveness and atonement. Are we not told in the New Testament that such sacrifices could not forgive or make atonement? Explain.
69. Doesn't it appear strange that *after* the declaration of forgiveness is made the sacrifice must yet be removed and burned?



## PARAPHRASE 4:13-21

If the entire nation of Israel sins without realizing it, and does something that Jehovah has said not to do, all the people are guilty. When they realize it, they shall offer a young bull for a sin offering, bringing it to the Tabernacle where the leaders of the nation shall lay their hands upon the animal's head and kill it before the Lord. Then the priest shall bring its blood into the Tabernacle, and shall dip his finger in the blood and sprinkle it seven times before the Lord, in front of the veil. Then he shall put blood upon the horns of the altar there in the Tabernacle before the Lord, and all the remainder of the blood shall be poured out at the base of the burnt offering altar, at the entrance to the Tabernacle. All the fat shall be removed and burned upon the altar. He shall follow the same procedure as for a sin offering; in this way the priest shall make atonement for the nation, and everyone will be forgiven. The priest shall then cart the young bull outside the camp and burn it there, just as though it were a sin offering for an individual, only this time it is a sin offering for the entire nation.

## COMMENT 4:13-21

v. 13 If we pause and give thought we can recall examples of congregational sin in which it would indeed appear that the majority if not all the people were unaware of the enormity of their sin. Remember the golden calf? or the response of the nation to the report of the twelve spies? Read Hosea 4:6-9 for a commentary on the mutual guilt of people and priest (but most especially the people). People do sin because their teachers fail to teach them. On the other hand so many have failed to make use of the knowledge they have received. The congregation knew in the days of Saul and Samuel that they should not eat of an animal before the blood was drained from it; but out of desperate hunger they fell upon animals and ate them in violation of the law (*Cf.* I Sam. 14:33). Somehow the word and law

of God slipped from their hearts. What a lesson we see in this for today. We need to give constant heed to the word lest we allow it to slip from our consciousness and we become involved with others in the sin (indeed, we believe such a sin is now being practiced even as in the days of the writer of Heb. 2:1-3).

Shall we consider a little more deeply the nature of this sin as it relates to so many of us today? How is it that we cherish almost unaware some idol to the lust of the flesh?—the lust of the eye?—or the pride of life? We know it is wrong subconsciously but we are unwilling until rebuked, to bring such a practice into conscious guilt before God. How is it that James and John could be so obviously vindictive when they had been taught otherwise? (Cf. Luke 9:55) How easy it is to substitute our own selfishness for His will in our life. Is busy-ness for God equal to fellowship with God? If we give our body to be burned but do it without love we have sinned out of ignorance. We are unwitting but responsible. "He may contrive to retain the look of greenness when the sap is gone. Even a whole community of believers may be pervaded by some such sin. . . . These secret sins may be keeping God from blessing the whole people, though He blesses individuals. Somewhere amid these sources is to be found the origin of much inefficiency and unprofitableness. Ai cannot be taken because of the accursed thing in the camp. The mariners cannot make out the voyage to Tarshish with Jonah on board." (*Bonar*)

v. 14 The largest and most costly of sacrifices is provided for both the high priest and the congregation. The high priest represents the whole assembly and each one is represented in the bullock offered for him; as they are represented in the one for themselves. How costly and large was the propitiation God provided for our sins and the sins of the whole world (I John 2:2).

v. 15 The elders' activity on behalf of the people transferred the guilt of each one to the head of the victim. We remember in almost disbelief that it was the elders of the people of Israel who laid hands upon our Lord and put Him to death. We hear them cry on behalf of all the nation of Israel "His blood be upon

us"—as indeed it was—in guilt, and in forgiveness! What amazing love and wisdom that in the same act sin and forgiveness could be joined!

vs. 16-20 The ritual here is identical to that we have already considered in vs. 3-12. The only variation is in verse 20 where atonement and forgiveness are promised. Such an expression here is equal to what is said in verse 10 concerning "the sacrifice of peace offerings." Peace and confidence in God's provision is a necessary part of the response of the worshipper. Two important aspects of our Savior's sacrifice for us are missing in the sin offering: (1) the heavenly love seen in the condescension of the One who was made sin for us is missing, thus the deepest motivations for praise and thanksgiving are lost; (2) the need to repeat again and again the same sacrifice indicates the inadequacy of the sacrifice (*not* the forgiveness).

v. 21 Imagine the scene oft repeated in the camp of Israel: the congregation assembles for observance of a ceremony in which they are a very real part: the bullock before the tabernacle—the hands of the elders upon its head. They watch as its blood is shed and caught in a bowl to be taken into the holy place. Presently the priest emerges from the door of the tabernacle to walk to the altar of burnt offerings. The blood is thrown at the base of the altar—the fat is burned upon the fire. Then there is a long walk to "a clean place." Thus even when peace, forgiveness and atonement has been made there is yet the cry, "O wretched man that I am! Who shall deliver me from the body of this death?" Only the forgiven man can catch a true glimpse of the horror of sin. We need to be often led out to that place "without the camp" and see again the One who suffered there for us (Heb. 13:11, 12).

#### FACT QUESTIONS 4:13-21

85. Give two examples of congregation sinning in which the whole assembly was involved in inadvertent sin.
86. How are priest and people both involved in sin?

87. How does I Samuel 14:33 illustrate this sin?
88. How does Heb. 2:1-3 relate this sin to us?
89. Church members today share the guilt of James and John of Luke 9:55. Discuss.
90. Whole community of believers are hindered by such secret sins—how?
91. Why was the most costly of animals offered in the sacrifice for the high priest and for the people?
92. What a beautiful comparison is made in the action of the elders in relation to the sacrifice—what was it?
93. What is the one difference in the ritual of 16-20 with 3-12? Why?
94. Two important aspects of our Saviour's sacrifice for us are missing in the sin offering. What are they?
95. Please read with personal involvement the comment on v. 21. Express in your own words what Heb. 13:11, 12 means to you as related to this text.

### 3. THE SIN OFFERING FOR THE RULER 4:22-26

#### TEXT 4:22-26

- 22 When a ruler sinneth, and doeth unwittingly any one of all the things which Jehovah his God hath commanded not to be done, and is guilty;
- 23 if his sin, wherein he hath sinned, be made known to him he shall bring for his oblation a goat, a male without blemish.
- 24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before Jehovah: it is a sin-offering.
- 25 And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering; and the blood thereof shall he pour out at the base of the altar of burnt-offering.
- 26 And all the fat thereof shall he burn upon the altar, as the fat of the sacrifice of peace-offerings; and the priest shall

make atonement for him as concerning his sin, and he shall be forgiven.

## THOUGHT QUESTIONS 4:22-26

70. How does a "ruler" differ from an "elder"?
71. What is implied in the expression "known to him" in v. 23?
72. Is there any significance in the choice of a goat for the ruler's victim?
73. What was the particular place for the slaying of all the sacrifices? In what sense was it "before the Lord"?
74. Why place the blood on the horns of the altar of burnt offering? Horns were symbolic of what?
75. Peace was effected at what time and by what act?

## PARAPHRASE 4:22-26

If one of the leaders sins without realizing it and is guilty of disobeying one of God's laws, as soon as it is called to his attention he must bring as his sacrifice a billy goat without any physical defect. He shall lay his hand upon its head and kill it at the place where the burnt offerings are killed, and present it to the Lord. This is his sin offering. Then the priest shall take some of the blood of this sin offering and place it with his finger upon the horns of the altar of burnt offerings, and the rest of the blood shall be poured out at the base of the altar. All the fat shall be burned upon the altar, just as if it were the fat of the sacrifice of a thank-offering; thus the priest shall make atonement for the leader concerning his sin, and he shall be forgiven.

## COMMENT 4:22-26

vs. 22,23 There was once a ruler who sinned and did not know it. He took the wife of Isaac. The ruler's name was Abimelech.

This also happened to Pharaoh, ruler of all Egypt (Cf. Gen. 12:10-20; 20:3-17). In each case their guilt was made known to them through suffering. They were only forgiven when appeal was made through God's priest and prophet.

We need to consider these men as civil magistrates, but not separated from worship and the laws of God since Moses and Israel lived in a theocracy. Read Numbers chapter seven for a description of such rulers. Cf. Proverbs 29:12.

The Lord is described here as in a very personal sense in relation to the ruler, *i. e.* "his God." We like this thought, for when a ruler of God's people sustains a personal relationship with God he can influence the people to do the same. The converse is also true. Is not this the major sin of our nation? There are many who acknowledge God but so very few who own a personal relationship with Him.

The choice of a male goat teaches us that God does weigh the effects of sin. The sin of the high priest or the sin of the whole assembly calls for a bullock and blood in the holy place and on the horns of the golden altar. A ruler's sin is among the people—"outside" so to speak, his forgiveness must also be among or before the people. In a very real sense he has become "the goat" for all the people. Thank God he has (and we all have) One who became "the goat" for him.

vs. 24,25 Horns have always been a symbol of strength or power. Upon the four horns of the altar of burnt offering must be smeared the blood for the sin offering of the ruler. "The cry of the blood on the four horns—the strong cry, based on all-prevailing atonement" within the sight and hearing of all was forgiveness provided for the ruler. His sin affected all—all should know of his forgiveness. We do not know why he must use the altar of burnt offering instead of the altar of incense, but we have conjectured a possibility.

v. 26 It would seem from the use of the term "sin" that perhaps the ruler was involved in some particular sin—at least he should be made aware that God does not ignore those we ignore.

## FACT QUESTIONS 4:22-26

96. There were two rulers who sinned and needed forgiveness through God's priest and prophet. Who were they?
97. What is meant in the use of the expression "his God" as applied to the ruler? How does this relate to our nation?
98. What does the choice of a male goat for a sacrifice teach us as to the weight of the effects of sin?
99. Why put the blood on the horns of the altar? What is symbolized? Why use the altar of burnt offering?

## 4. THE SIN OFFERING FOR INDIVIDUALS 4:27-35

## TEXT 4:27-35

- 27 And if any one of the common people sin unwittingly, in doing any of the things which Jehovah hath commanded not to be done, and be guilty;
- 28 if his sin, which he hath sinned, be made known to him, then he shall bring for his oblation a goat, a female without blemish, for his sin which he hath sinned.
- 29 And he shall lay his hand upon the head of the sin-offering, and kill the sin-offering in the place of burnt-offering.
- 30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering; and all the blood thereof shall he pour out at the base of the altar.
- 31 And all the fat thereof shall he take away, as the fat is taken away from the sacrifice of peace-offerings; and the priest shall burn it upon the altar for a sweet savor unto Jehovah; and the priest shall make atonement for him, and he shall be forgiven.
- 32 And if he bring a lamb as his oblation for a sin-offering, he shall bring it a female without blemish.
- 33 And he shall lay his hand upon the head of the sin-offering, and kill it for a sin-offering in the place where they kill the burnt-offering.
- 34 And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-

offering; and all the blood thereof shall he pour out at the base of the altar.

- 35 And all the fat thereof shall he take away, as the fat of the lamb is taken away from the sacrifice of peace-offerings; and the priest shall burn them on the altar, upon the offerings of Jehovah made by fire; and the priest shall make atonement for him as touching his sin that he hath sinned, and he shall be forgiven.

### THOUGHT QUESTIONS 4:27-35

76. Is there a question about the guilt of the individual? What is meant by the word "if" in v. 27?
77. Why a female, since Christ is typified by these offerings?
78. No sin is trifling and no sinner is ignored, but there is hope in this fact. Where?
79. This offering is called "a sweet savor unto the Lord." When and why?
80. What is the meaning of the expression in v. 35 of "according to the offerings made by fire"?

### PARAPHRASE 4:27-35

If any one of the common people sins and doesn't realize it, he is guilty. But as soon as he does realize it, he is to bring as his sacrifice a nanny goat without defect to atone for his sin. He shall bring it to the place where the animals for burnt offerings are killed, and there lay his hand upon the head of the sin offering and kill it. And the priest shall take some of the blood with his finger and smear it upon the horns of the burnt offering altar. Then the priest shall pour out the remainder of the blood at the base of the altar. All the fat shall be taken off, just as in the procedure for the thank-offering sacrifice, and the priest shall burn it upon the altar; and the Lord will appreciate it. Thus the priest shall make atonement for that man, and he shall



be forgiven. However, if he chooses to bring a lamb as his sin offering, it must be a female without physical defect. He shall bring it to the place where the burnt offerings are killed, and lay his hand upon its head and kill it there as a sin offering. The priest shall take some of the blood with his finger and smear it upon the horns of the burnt offering altar, and all the rest of the blood shall be poured out at the base of the altar. The fat shall be used just as in the case of a thank-offering lamb—the priest shall burn the fat on the altar as in any other sacrifice made to Jehovah by fire; and the priest shall make atonement for the man, and his sin shall be forgiven.

## COMMENT 4:27-35

vs. 27,28 No one is excluded from God's love and grace, and no one is exempt from the penalty of sin. There would seem to be two ways a poor man or a common man would know of his sin: (1) he would be reminded by his own conscience—how often do we fall into the habit of negligence until a commandment of our God comes to mind and we are reminded of our lack and sin; (2) Someone could bring his sin to his attention—we take the little expression "come to his knowledge" to be information brought to him by someone else. We like the thought that in the female goat or lamb we have the passive nature of our Lord represented. The male animal characterizing His active, volitional choices—the female His perfect submissiveness to the Father's will. Someone has suggested that the female animals were used to indicate to the women of Zion that they were not forgotten, or that they too were represented in the offerings.

vs. 29-31 The expression "for a sweet savor unto the Lord" is reserved for the sacrifice of the common man. We are sure that the other sin sacrifices were also a "sweet savor" *after* the fat was burned. The sin offering itself was not for this purpose, but the peace-offering portion or the fat became the sweet savor unto God. Atonement or forgiveness was the major point or the distinctive message of the sin offering.

The hands of the worshipper were on the head of the animal for this purpose. The blood was on the horns of the altar of burnt offering with this intention—the largest quantity of blood was poured out at the base of the altar for this reason. Somewhat in contrast: the fat upon the altar was a “sweet and satisfying fragrance to the Lord.” Could we say that once atonement or forgiveness was made it became as represented in the Lord’s portion or the fat “a sweet savor unto God”?

vs. 32-34 How glad we are for all of God’s alternates! There are always circumstances (most of them of our own making) that seem to prevent us from being able to fulfill this requirement or that—but God has another way which will also accomplish His will in our lives. If you do not have a goat you can also bring a lamb (and we shall learn later that even a handful of flour for a sin offering is acceptable if it is given out of the right attitude). The same actions are taken in each offering. They need not become monotonous—our sins are many and often each is in need of forgiveness and each is in every sacrifice.

v. 35 “The expression, ‘according to the offerings made by fire’ should be ‘in addition to’ the daily sacrifices, morning and evening—‘upon the offerings,’ *i.e.* over the very remnants of the daily sacrifices. It is exactly like 3:5. We are there taught that particular sins must be cast upon the one great atonement; and the cases that occur in this chapter of special guilt are just specific applications of the great truth taught in the daily sacrifices.

“Israel was taught that their different offerings were all of one nature in the main with the general burnt offering; one Saviour only was prefigured, and one atonement. These sin-offerings, presented ‘upon the daily sacrifices,’ resemble tributary streams pouring in their waters into one great ocean. ‘Christ *once for all* suffered for sins, the Just for the unjust, to bring us unto God.’ (I Pet. 3:18) O how anxious is our God to purge us from every stain! The priest’s hyssop is introduced into every corner of the building that we may be altogether pure. Well may we join the seraphim in their song, ‘Holy, holy, holy, is the Lord of hosts.’”  
(Bonar)

## FACT QUESTIONS 4:27-35

100. No one is excluded either from grace or forgiveness. Show how this is typified.
101. What are the two ways a poor man would know of his sin?
102. How do we relate to these two thoughts?
103. Why a female goat or lamb? (Two possible answers.)
104. Show the meaning of: "a sweet savor unto the Lord." *When* did it become such?
105. Why were the hands of the worshipper upon the head of the animal?
106. How glad we are for God's alternates—what are they here?
107. The actions taken in offering the sacrifices need not become monotonous—how avoided?
108. What is meant by the expression, "according to the offerings made by fire"?
109. How do daily sacrifices and specific sacrifices relate? How does this apply to us?

## 4. SPECIAL APPLICATIONS OF SIN OFFERINGS

## (a) THREE SPECIFIC SINS

- (1) THE WITNESS WHO REFUSED TO TESTIFY (5:1)
- (2) ACCIDENTAL CEREMONIAL DEFILEMENT (5:2,3)
- (3) IDLE SWEARING (5:4)

## (b) SPECIFIC OFFERINGS PRESCRIBED IN SUCH CASES

- (1) FEMALE SHEEP OR GOAT (5:6)
- (2) TWO TURTLEDOVES OR TWO YOUNG PIGEONS (5:7)
- (3) THE TENTH PART OF AN EPHAH OF FINE FLOUR (5:11-13)

## TEXT 5:1-13

- 1 And if any one sin, in that he heareth the voice of adjuration, he being a witness, whether he hath seen or known, if he do not utter *it*, then he shall bear his iniquity.

- 2 Or if any one touch any unclean thing, whether it be the carcass of an unclean beast, or the carcass of unclean cattle, or the carcass of unclean creeping things, and it be hidden from him, and he be unclean, then he shall be guilty.
- 3 Or if he touch the uncleanness of man, whatsoever his uncleanness be wherewith he is unclean, and it be hid from him; when he knoweth of it, then he shall be guilty.
- 4 Or if any one swear rashly with his lips to do evil, or to do good, whatsoever it be that a man shall utter rashly with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these *things*.
- 5 And it shall be, when he shall be guilty in one of these *things*, that he shall confess that wherein he hath sinned:
- 6 and he shall bring his trespass-offering unto Jehovah for his sin which he hath sinned, a female from the flock, a lamb or a goat, for a sin-offering; and the priest shall make atonement for him as concerning his sin.
- 7 And if his means suffice not for a lamb, then he shall bring his trespass-offering for that wherein he hath sinned, two turtle-doves, or two young pigeons, unto Jehovah; one for a sin-offering, and the other for a burnt-offering.
- 8 And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and wring off its head from its neck, but shall not divide it asunder:
- 9 and he shall sprinkle of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall be drained out at the base of the altar: it is a sin-offering.
- 10 And he shall offer the second for a burnt-offering, according to the ordinance; and the priest shall make atonement for him as concerning his sin which he hath sinned, and he shall be forgiven.
- 11 But if his means suffice not for two turtle-doves, or two young pigeons, then he shall bring his oblation for that wherein he hath sinned, 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.
- 12 And he shall bring it to the priest, and the priest shall take

his handful of it as the memorial thereof, and burn it on the altar, upon the offerings of Jehovah made by fire: it is a sin-offering.

- 13 And the priest shall make atonement for him as touching his sin that he hath sinned in any of these things, and he shall be forgiven: and *the remnant* shall be the priest's, as the meal-offering.

## THOUGHT QUESTIONS 5:1-13

81. There are some very practical instructions in these verses. Not only in a court of law does verse one relate to us, but in areas of personal relationships. Is it a sin not to "inform" on someone else? Discuss.
82. What is it that makes an animal unclean? Are all animals and reptiles "unclean" under certain conditions?
83. How would someone know of his guilt if he was unaware that he had sinned?
84. What is meant by "the uncleanness of man"? How would he find out about his sin?
85. There is a strong word in verse 4. It literally means, "If a person swear, blabbing with his lips—rashly uttering a vow." How does this relate to speech today?
86. To whom and where is the offender to "confess his sin"?
87. Why haven't we heard of confession of sin in previous sin offerings?
88. Is this instruction for a trespass offering or a sin offering?
89. Is it true that for the less glaring sins a female animal is used? Why?
90. How is it that we have here two turtle-doves and two pigeons when in 1:15 only one bird was brought?
91. Read 1:14,15 and notice the difference to 5:8,9. What is the possible significance?
92. Is the atonement and forgiveness just as full and complete in the offering of the dove as with the bullock? Discuss.
93. How like the compassion for the poor is the regulation here

given. Please notice that the handful of flour was for a *sin-offering* but not for a *burnt-offering*. Why?

94. Why no oil or frankincense?

95. Why does the priest take a certain portion of such a small offering? What happens to the portion the priest does not take? Why?

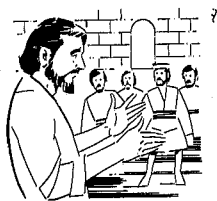
### PARAPHRASE 5:1-13

Anyone refusing to give testimony concerning what he knows about a crime is guilty. Anyone touching anything ceremonially unclean—such as the dead body of an animal forbidden for food, wild or domesticated, or the dead body of some forbidden insect—is guilty, even though he wasn't aware of touching it. Or if he touches human discharge of any kind, he becomes guilty as soon as he realizes that he has touched it. If anyone makes a rash vow, whether the vow is good or bad, when he realizes what a foolish vow he has taken, he is guilty. In any of these cases, he shall confess his sin and bring his guilt offering to the Lord, a female lamb or goat, and the priest shall make atonement for him, and he shall be freed from his sin, and need not fulfill the vow. If he is too poor to bring a lamb to the Lord, then he shall bring two turtle doves or two young pigeons as his guilt offering; one of the birds shall be his sin offering and the other his burnt offering. The priest shall offer as the sin sacrifice whichever bird is handed to him first, wringing its neck, but not severing its head from its body. Then he shall sprinkle some of the blood at the side of the altar and the rest shall be drained out at the base of the altar; this is the sin offering. He shall offer the second bird as a burnt offering, following the customary procedures that have been set forth; so the priest shall make atonement for him concerning his sin and he shall be forgiven. If he is too poor to bring turtle doves or young pigeons as his sin offering, then he shall bring a tenth of a bushel of fine flour. He must not mix it with olive oil or put any incense on it, because it is a sin offering. He shall bring it to the priest and the priest shall take out a

## THE SIN OFFERING

Special Application—Three Specific Sins

5:1-13



Witness  
5:1

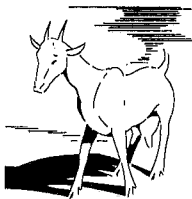


Defilement  
5:2,3

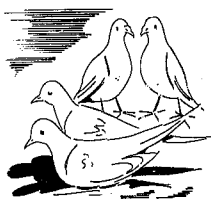


Idle swearing  
5:4

### Specific Sin Offerings For Specific Sins



Sheep or goat  
5:6



Doves or pigeons  
5:7



Handful of flour  
5:11

Purpose: Unintentional Specific Sins—Atonement

# THE GARMENTS OF THE LEVITES



1. Coat
  2. Drawers
  3. Band
- (All white fine linen)



handful as a representative portion, and burn it on the altar just as any other offering to Jehovah made by fire; this shall be his sin offering. In this way the priest shall make atonement for him for any sin of this kind, and he shall be forgiven. The rest of the flour shall belong to the priest, just as was the case with the grain offering.

## COMMENT 5:1-13

v. 1 Someone has called the sins described in these verses as "the sins of inadvertency"—*i.e.* when we sinned and hardly knew we did it—unintentional. We are reminded of Gal. 6:3: "Brethren, if a man be overtaken—*i.e.* he has hurried into it ere he is well aware, or before he could escape—ye which are spiritual, restore such a one in the spirit of meekness." The first circumstance takes us into the court of law: If we hear the judge administer an oath to us and we fail to tell what we know (for whatever cause) we are in our withholding information, sinning! We have several examples of persons who were put under oath and were bound before God to speak or not to speak, to hold or withhold by the power of the oath. We think of Saul in I Sam. 14:24 as he adjured the people under oath not to eat; of I Kings 8:31 and Judges 17:2 where an oath is used and persons are bound to speak. The outstanding example is our Lord in the court of Caiaphas. The high priest was exasperated at the strange silence of Jesus. He said, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God" (Matt. 26:63). "And then it was the the Lamb of God no longer kept Himself dumb; but, bowing to the solemn authority of this adjuration, showed the same meekness in replying as before He had done in keeping silence." (*Bonar*)

We would assume from the circumstances of this verse that the witness in court has omitted information, or has misstated, through negligence of one form or another, and has thus failed to tell the whole truth.

v. 2 When others observe our sins of omission and we are

reminded of it we must bring a sin offering for atonement. In this verse the touching of dead bodies is under consideration. The bodies of the animals used in work are first, next the cattle of the field, then the animals and rodents of the forest, finally the reptiles. Or we could say that such classification was from the greatest to the smallest.

How can such regulations have a relationship to our lives? The principle of abhorrence from anything that would defile is viable for all time. We pray with David, "Cleanse thou me from *hidden faults*" (Psa. 19:12). "It is not merely when we act contrary to the dictates of conscience that we sin; we may often be sinning when conscience never upbraids us." We all remember that the largest part of our lives before conversion were spent in this type of sin. How glad we are for our sin offering that atones for this large area of need!

v. 3 The uncleanness of man may be in many forms—leprosy being one of the most obvious, an issue of blood, or the period after the birth of a child, are all considered unclean and in need of a sin offering for cleansing. Once again we are to consider such knowledge unknown by us but made known to us by someone else, *i.e.* we have touched such a person and did not remember it or know it. A friend told us about it. Perhaps we intentionally did not want to know about it. Heb. 3:13 has a word just here: "Exhort one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin." We do touch mentally and emotionally many things that defile. We think of pornographic literature, atheistic philosophy, humanistic attitudes towards problems of the day. We need to hear our friends who seek and speak to help us. We must claim with them God's sin offering in the death of our Lord for us.

v. 4 How glib we sometimes are with our promises to God! It is no light thing to promise God we will or will not do this or that. This almost amounts to "taking the name of God in vain." We treat lightly the name, and thus the Person of God, in a flip and casual, if not impulsive manner. We immediately think of the judge Jephthah as a sad example of this practice. We must approach the Holy and Righteous God in reverence and awe!

Has it come to our attention that we made a promise to Him that yet remains unfulfilled? Either do it or claim God's forgiveness—but most of all learn to change your attitude.

vs. 5,6 We have now listed several areas where unconscious sin could be committed: (1) swearing, (2) dead bodies, (3) rash vows. In each of these as the sin offering is brought to the priest a confession of sin is made before God. The act of bringing the offering is a form of confession—but it is not enough. The personal identification of the offering with the offerer must be made. "This is *my* sacrifice for *my* sin." How important it is that we see Jesus not only as the Saviour but *my* Saviour from *my* sins.

Verse six refers to this offering as "a trespass offering." Andrew Bonar has a splendid comment on this expression: "Some suppose that there were on this occasion, first the trespass-offering, and then a sin-offering. But not so: it ought to be rendered, 'He shall bring his offering'; the word translated trespass-offering being used not as a specific term, but as a general term for any offering on account of sin, and it is thus that it is used by Isaiah 53:10—'When thou shalt make His soul an offering for sin.'" (*Ibid.*)

Please notice the offering is a young female, either a goat or a lamb. This would seem to say that the kind is not nearly as important as the death of the victim—the blood must be shed that atonement might be made.

v. 7 We begin in this verse the wonderful provisions of God to meet the needs of every man in his particular circumstance. If there is no lamb or goat, two turtle-doves, or two pigeons will suffice. Why two? One was a burnt offering so as to give the poor worshipper assurance that his sin offering would be acceptable.

vs. 8,9 There is something poignant about wringing the neck of the dove or pigeon. When death comes the head of the bird will hang limp upon its plumage. The blood will stain its beautiful feathers. How like another *one* who bowed His head upon His chest and cried, "It is finished!" "His head was bleeding with the crown of thorns, the blood dropped upon His bosom as the sting of death enter His holy body." Would it be pressing the

figure too far to say that as the head of the dove must not be severed from the body, even in death, so the great head of the church went even into the grave for us, *i.e.* we were in Him and He was joined to us?

There is some distinction in the use of the pigeons or doves here and that mentioned in 1:15. It would seem that here the use of blood has a large meaning in the purpose of the sacrifice. The fire in chapter one and the blood in chapter five.

v. 10 "The poor saint has full and ample testimony given to the completeness of his offering. The one great ocean—'Christ *once* suffered—*one* sacrifice' (Heb. 10:12). He makes the bullock appear as insignificant as the turtle-dove. The waves of the sea cover every shallow pool." (*Bonar*)

v. 11 Oh, the depth of His concern for all men! Even for those who have no lamb or no goat—or, not even a dove or pigeon. There is yet as much hope for them as the rich man with his fine young bull. A handful of flour will be accepted. It is important that we see the flour as a substitute given in anticipation of the day of atonement when this poor offering will be completed in the sacrifice by the high priest. It is so interesting to notice the hidden parallels in the text: an omer or the tenth part of an ephah was just the quantity of manna necessary for the day's food. The poor man could appreciate his offering more than any other person: he could bring his daily food to the altar and as he fasted during the day he would have a constant recollection of the meaning and importance of what he had given.

vs. 12,13 There is no frankincense for a sweet savor or oil of consecration upon this fine flour. As small as it is the priest is to take a portion out for himself to eat as food. The rest is to be burned upon the altar of burnt offering. In this act atonement and forgiveness are assured to the worshipper. The act of eating by the priest indicates God's acceptance of the offering.

#### FACT QUESTIONS 5:1-13

110. What are "sins of inadvertency"?

111. Give examples of persons who obeyed the law as related

- to the taking of an oath.
112. Does this text uphold "informers"? Discuss.
  113. When were the bodies of animals considered unclean? Why? All animals?
  114. How can such regulations have any bearing on our lives today?
  115. What is meant by "the uncleanness of man" in v. 3?
  116. We do mentally and emotionally touch the unclean—how does Heb. 3:13 relate here?
  117. There is a form of "taking the name of God in vain" we do not ordinarily consider—what is it? What shall we do about it?
  118. In each case here cited a confession of sin must be made. Why? To whom?
  119. Verse six identifies this as "a trespass offering." What is meant?
  120. We see the marvelous kindness and thoughtfulness of our Father in the kinds of sacrifices—how so?
  121. Why two turtle-doves or pigeons?
  122. There is a poignant lesson in the way the pigeon was killed. What is it?
  123. Note the distinction in the use of fowls in 1:15 and 5:8,9. Why so?
  124. How does the one sacrifice of our Lord relate to all the sacrifices in Leviticus?
  125. Verses 11-13 shows the depth of concern God has for all men—in what way?
  126. What possible hidden meaning is there in the measure of fine flour for the offering?

## SPECIAL STUDY ON THE SPRINKLING OF BLOOD

By S. H. Kellogg

In the case of the burnt-offering and of the peace-offering, in which the idea of expiation, although not absent, yet occupied a secondary place in their ethical intent, it sufficed that the blood of the victim, by whomsoever brought, be applied to the sides of the altar. But in the sin-offering, the blood must not only be sprinkled on the sides of the altar of burnt-offering, but, even in the case of the common people, be applied to the horns of the altar, its most conspicuous and, in a sense, most sacred part. In the case of a sin committed by the whole congregation, even this is not enough; the blood must be brought even into the Holy Place, be applied to the horns of the altar of incense, and be sprinkled seven times before the Lord before the veil which hung immediately before the mercy seat in the Holy of Holies, the place of the Shekinah glory. And in the great sin-offering of the high priest once a year for the sins of all the people, yet more was required. The blood was to be taken even within the veil, and be sprinkled on the mercy seat itself over the tables of the broken law.

These several cases, according to the symbolism of these several parts of the tabernacle, differ in that atoning blood is brought ever more and more nearly into the immediate presence of God. The horns of the altar had a sacredness above the sides; the altar of the Holy Place before the veil, a sanctity beyond that of the altar in the outer court; while the Most Holy Place, where stood the ark, and the mercy-seat, was the very place of the most immediate and visible manifestation of Jehovah, who is often described in Holy Scripture, with reference to the ark, the mercy-seat, and the over-hanging cherubim, as the God who "dwelleth between the cherubim."

From this we may easily understand the significance of the different prescriptions as to the blood in the case of different classes. A sin committed by any private individual or by a ruler, was that of one who had access only to the outer court, where

## THE SPRINKLING OF BLOOD

stood the altar of burnt-offering; for this reason, it is there that the blood must be exhibited, and that on the most sacred and conspicuous spot in that court, the horns of the altar where God meets with the people. But when it was the anointed priest that had sinned, the case was different. In that he had a peculiar position of nearer access to God than others, as appointed of God to minister before Him in the Holy Place, his sin is regarded as having defiled the Holy Place itself; and in that Holy Place must Jehovah therefore see atoning blood ere the priest's position before God can be re-established.

And the same principle required that also in the Holy Place must the blood be presented for the sin of the whole congregation. For Israel in its corporate unity was "a kingdom of priests," a priestly nation; and the priest in the Holy Place represented the nation in that capacity. Thus because of this priestly office of the nation, their collective sin was regarded as defiling the Holy Place in which, through their representatives, the priests, they ideally ministered. Hence, as the law for the priests, so is the law for the nation. For their corporate sin the blood must be applied, as in the case of the priest who represented them, to the horns of the altar in the Holy Place, whence ascended the smoke of the incense which visibly symbolised accepted priestly intercession, and, more than this, before the veil itself; in other words, as near to the very mercy-seat itself as it was permitted to the priest to go; and it must be sprinkled there, not once, nor twice, but seven times, in token of the re-establishment, through the atoning blood, of God's covenant of mercy, of which, throughout the Scripture, the number seven, the number of sabbatic rest and covenant fellowship with God, is the constant symbol.

And it is not far to seek for the spiritual thought which underlies this part of the ritual. For the tabernacle was represented as the earthly dwelling place, in a sense, of God; and just as the defiling of the house of my fellowman may be regarded as an insult to him who dwells in the house, so the sin of the priest and of the priestly people is regarded as, more than that of those outside of this relation, a special affront to the holy majesty of

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Jehovah, criminal just in proportion as the defilement approaches more nearly the innermost shrine of Jehovah's manifestation.

But though Israel is at present suspended from its priestly position and function among the nations of the earth, the Apostle Peter (I Peter 2:5) reminds us that the body of Christian believers now occupies Israel's ancient place, being now on earth the "royal priesthood," the "holy nation." Hence this ritual solemnly reminds us that the sin of a Christian is a far more evil thing than the sin of others; it is as the sin of the priest, and defiles the Holy Place, even though unwittingly committed; and thus, even more imperatively than other sin, demands the exhibition of the atoning blood of the Lamb of God, not now in the Holy Place, but more than that, in the true Holiest of all, where our High Priest is now entered. And thus, in every possible way, with this elaborate ceremonial of sprinkling of blood does the sin-offering emphasize to our own consciences, no less than for ancient Israel, the solemn fact affirmed in the Epistle to the Hebrews (9:22), "Without shedding of blood there is no remission of sin."

Because of this, we do well to meditate much and deeply on this symbolism of the sin-offering, which, more than any other in the law, has to do with the propitiation of our Lord for sin. Especially does this use of the blood, in which the significance of the sin-offering reached its supreme expression, claim our most reverent attention. For the thought is inseparable from the ritual, that blood of the slain victim must be presented, not before the priest, or before the offerer, but before Jehovah. Can anyone mistake the evident significance of this? Does it not luminously hold forth the thought that atonement by sacrifice has to do, not only with man, but with God?

There is cause enough in our day for insisting on this. Many are teaching that the need for the shedding of blood for the remission of sin, lies only in the nature of man; that, so far as concerns God, sin might as well have been pardoned without it; that it is only because man is so hard and rebellious, so stubbornly distrusts the Divine love, that the death of the Holy Victim of Calvary became a necessity. Nothing less than such a



## THE SPRINKLING OF BLOOD

stupendous exhibition of the love of God could suffice to disarm his enmity to God and win him back to loving trust. Hence the need of the atonement. That all this is true, no one will deny; but it is only half the truth, and the less momentous half,—which indeed is hinted in no offering, and in the sin-offering least of all. Such a conception of the matter as completely fails to account for this part of the symbolic ritual of the bloody sacrifices, as it fails to agree with other teachings of the Scriptures. If the only need for atonement in order to pardon is in the nature of the sinner, then why this constant insistence that the blood of the sacrifice should always be solemnly presented, not before the sinner, but before Jehovah? We see in this fact most unmistakably set forth, the very solemn truth that expiation by blood as a condition of forgiveness of sin is necessary, not merely because man is what he is, but most of all because God is what He is. Let us then not forget that the presentation unto God of an expiation for sin, accomplished by the death of an appointed substitutionary victim, was in Israel made an indispensable condition of the pardon of sin. Is this, as many urge, against the love of God? By no means! Least of all will it so appear, when we remember who appointed the great Sacrifice, and, above all, who came to fulfill this type. God does not love us because atonement has been made, but atonement has been made because the Father loved us, and sent His Son to be the propitiation for our sins.

God is none the less just, that He is love; and none the less holy, that He is merciful: and in His nature as the Most Just and Holy One, lies this necessity of the shedding of blood in order to the forgiveness of sin, which is impressively symbolized in the unvarying ordinance of the Levitical law, that as a condition of the remission of sin, the blood of the sacrifice must be presented, not before the sinner, but before Jehovah. To this generation of ours, with its so exalted notions of the greatness and dignity of man, and its correspondingly low conceptions of the ineffable greatness and majesty of the Most Holy God, this altar truth may be most distasteful, so greatly does it magnify the evil of sin; but just in that degree it is necessary to the humiliation of

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man's proud self-complacency, that, whether pleasing or not, this truth be faithfully held forth.

Very instructive and helpful to our faith are the allusions to this sprinkling of Blood in the New Testament. Thus, in the Epistle to the Hebrews (12:24), believers are reminded that they are come "unto the blood of sprinkling, that speaketh better than that of Abel." The meaning is plain. For we are told (Gen. 4:10), that the blood of Abel cried out against Cain from the ground; and that its cry for vengeance was prevailing; for God came down, arraigned the murderer, and visited him with instant judgment. But in these words we are told that the sprinkled blood of the holy Victim of Calvary, sprinkled on the heavenly altar, also has a voice, and a voice which "speaketh better than that of Abel"; better, in that it speaks, not for vengeance, but for pardoning mercy; better, in that it procures the remission even of a penitent murderer's guilt; so that, "being now justified through His blood" we may all "be saved from wrath through Him" (Rom. 5:9). And, if we are truly Christ's, it is our blessed comfort to remember also that we are said (I Peter 1:2) to have been chosen of God unto the sprinkling of this precious blood of Jesus Christ; words which remind us, not only that the blood of a Lamb "without blemish and without spot" has been presented unto God for us, but also that the reason for this distinguishing mercy is found, not in us, but in the free love of God, who chose us in Christ Jesus to this grace.

And as in the burnt-offering, so in the sin-offering, the blood was to be sprinkled by the priest. The teaching is the same in both cases. To present Christ before God, laying the hand of faith upon His head as our sin-offering, this is all we can do or are required to do. With the sprinkling of the blood we have nothing to do. In other words, the effective presentation of the blood before God is not to be secured by some act of our own; it is not something to be procured through some subjective experience, other or in addition to the faith which brings the Victim. As in the type, so in the Antitype, the sprinkling of the atoning blood—that is, its application Godward as a propitiation—is the work of our heavenly Priest. And our part in regard

## THE SPRINKLING OF BLOOD

to it is simply and only this, that we entrust this work to Him. He will not disappoint us; He is appointed of God to this end, and He will see that it is done.

In a sacrifice in which the sprinkling of the blood occupies such a central and essential place in the symbolism, one would anticipate that this ceremony would never be dispensed with. Very strange it thus appears, at first sight, to find that to this law an exception was made. For it was ordained (v. 11) that a man so poor that "his means suffice not" to bring even two doves or young pigeons, might bring, as a substitute, an offering of fine flour. From this, some have hastened to infer that the shedding of the blood, and therewith the idea of substituted life, was not essential to the idea of reconciliation with God; but with little reason. Most illogical and unreasonable it is to determine a principle, not from the general rule, but from an exception; especially when, as in this case, for the exception a reason can be shown, which is not inconsistent with the rule. For had no such exceptional offering been permitted in the case of the extremely poor man, it would have followed that there would have remained a class of persons in Israel whom God had excluded from the provision of the sin-offering, which He had made the inseparable condition of forgiveness. But two truths were to be set forth in the ritual; the one, atonement by means of a life surrendered in expiation of guilt; the other,—as in a similar way in the burnt-offering,—the sufficiency of God's gracious provision for even the neediest of sinners. Evidently, here was a case in which something must be sacrificed in the symbolism. One of these truths may be perfectly set forth; both cannot be, with equal perfectness; a choice must therefore be made, and is made in this exceptional regulation, so as to hold up clearly, even though at the expense of some distinctness in the other thought of expiation, the unlimited sufficiency of God's provision of forgiving grace.

And yet the prescriptions in this form of the offering were such as to prevent any one from confounding it with the meal-offering, which typified consecrated and accepted service. The oil and the frankincense which belonged to the latter are to be

left out (v. 11); incense, which typifies accepted prayer,—thus reminding us of the unanswered prayer of the Holy Victim when He cried upon the cross, “My God! My God! why hast Thou forsaken Me?” and oil, which typifies the Holy Ghost,—reminding us, again, how from the soul of the Son of God was mysteriously withdrawn in that same hour all the conscious presence and comfort of the Holy Spirit, which withdrawal alone could have wrung from His lips that unanswered prayer. And, again, whereas the meal for the meal-offering had no limit fixed as to quantity, in this case the amount is prescribed—“the tenth part of an ephah” (v. 11); an amount which, from the story of the manna, appears to have represented the sustenance of one full day. Thus it was ordained that if, in the nature of the case, this sin-offering could not set forth the sacrifice of life by means of the shedding of blood, it should at least point in the same direction, by requiring that, so to speak, the support of life for one day shall be given up, as forfeited by sin.

All the other parts of the ceremonial are in this ordinance made to take a secondary place, or are omitted altogether. Not all of the offering is burnt upon the altar, but only a part; that part, however, the fat, the choicest; for the same reason as in the peace-offering. There is, indeed, a peculiar variation in the case of the offering of the two young pigeons, in that, of the one, the blood only was used in the sacrifice, while the other was wholly burnt like a burnt-offering. But for this variation the reason is evident enough in the nature of the victims. For in the case of a small creature like a bird, the fat would be so insignificant in quantity, and so difficult to separate with thoroughness from the flesh, that the ordinance must needs be varied, and a second bird be taken for the burning, as a substitute for the separated fat of larger animals. The symbolism is not essentially affected by the variation. What the burning of the fat means in other offerings, that also means the burning of the second bird in this case.

## f. TRESPASS OFFERING 5:14—6:7

- (1) ITS OCCASION
  - (a) UNINTENTIONAL TRESPASS IN THE THINGS OF GOD 5:14-19
  - (b) UNINTENTIONAL TRESPASS AGAINST MAN 6:1-7
- (2) ITS VICTIM — A RAM 5:15, 18
- (3) ITS RITUAL
  - (a) PRESENTATION OF THE RAM TO PRIEST 5:15; 6:6,7
  - (b) MAKE RESTITUTION, PLUS AN ADDED FIFTH, TO THE PARTY WRONGED 5:16; 6:4,5
  - (c) THE PRIEST OFFERS THE SACRIFICE "TO MAKE ATONEMENT" FOR HIM 5:18; 7:6,7

## TRESPASS IN THINGS OF GOD 5:14-19

## TEXT 5:14-19

- 14 And Jehovah spake unto Moses, saying,
- 15 If any one commit a trespass, and sin unwittingly, in the holy things of Jehovah; then he shall bring his trespass-offering unto Jehovah, a ram without blemish out of the flock, according to thy estimation in silver by shekels, after the shekel of the sanctuary, for a trespass-offering:
- 16 and he shall make restitution for that which he hath done amiss in the holy thing, and shall add the fifth part thereto, and give it unto the priest; and the priest shall make atonement for him with the ram of the trespass-offering, and he shall be forgiven.
- 17 And if any one sin, and do any of the things which Jehovah hath commanded not to be done; though he knew it not, yet he is guilty, and shall bear his iniquity.
- 18 And he shall bring a ram without blemish out of the flock, according to thy estimation, for a trespass-offering, unto the priest; and the priest shall make atonement for him concerning the thing wherein he erred unwittingly and knew it not, and he shall be forgiven.
- 19 It is a trespass-offering; he is certainly guilty before Jehovah.

# THE TRESPASS OFFERING

5:14—6:7

The Occasions:

Unintentional trespass  
in things of God 5:14-19



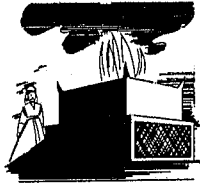
The Victim  
A ram 5:15,18



Unintentional trespass  
against men 6:1-7



Restitution Must Be Made  
For Each Sin 5:16



20% Must Be Added To  
The Restitution 5:23-24

## The Ritual Of The Trespass Offering:

Presentation  
5:15,25



Identification  
5:15,25



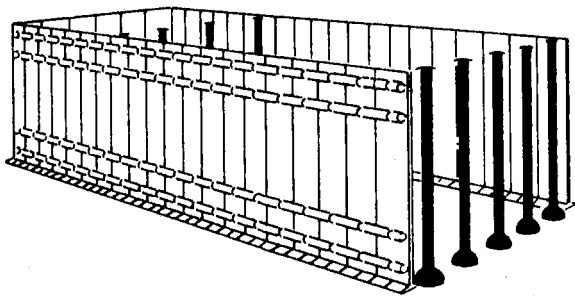
Death  
5:15,25



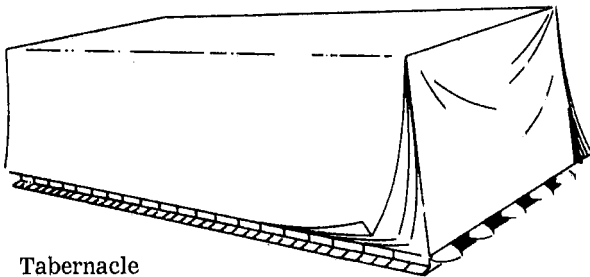
Offered  
For Atonement  
5:18,26



Purpose: Atonement—Acceptance.



6. Tabernacle building - showing boards, bars, sockets, pillars, and the two rooms



7. Tabernacle building showing its four coverings and the "hanging" across the front.

## THOUGHT QUESTIONS 5:14-19

96. How is the word "soul" used in reference to man?
97. Just what is the difference in the "sin" and the "trespass"?
98. What is meant by "the holy things of the Lord"?
99. Why a ram for a sacrifice?
100. How do "shekels of silver" relate to the ram? Who decides on how much the ram is worth?
101. Try to imagine a specific case of a trespass in the holy things of the Lord, then imagine how restitution would be made. Discuss.
102. Even if we cannot remember sinning against our neighbor and he should accuse us of a sin, what should we do?
103. Notice in verse 19 that after a discussion of a violation against the law it is said that such was against the Lord. Discuss the relationship.

## PARAPHRASE 5:14-19

And the Lord said to Moses, "If anyone sins by unintentionally defiling what is holy, then he shall bring a ram without defect, worth whatever fine you charge against him, as his guilt offering to the Lord. And he shall make restitution for the holy thing he has spoiled, or the tithe omitted, by paying for the loss, plus a twenty percent penalty; he shall bring it to the priest, and the priest shall make atonement for him with the ram of the guilt offering, and he shall be forgiven. Anyone who disobeys some law of God without realizing it is guilty anyway, and must bring his sacrifice of a value determined by Moses. This sacrifice shall be a ram without blemish taken to the priest as a guilt offering; with it the priest shall make atonement for him, so that he will be forgiven for whatever it is he has done without realizing it. It must be offered as a guilt offering, for he is certainly guilty before the Lord.

## COMMENT 5:14-19

v. 14 We need to do our very best to define exactly what is involved in *the trespass*; and therefore understand the meaning



of the trespass offering. We like best the thought that the sin offering related to public acts (at least as a general rule); trespass offerings relate to personal or private acts of sin. From the oft used phrase "unwittingly" or "unintentional" in both cases, it would seem that God knows that man is never ready to admit his guilt. Whether we intended it or not we are guilty and *must* have the sacrifice to be forgiven. Including all excuses and rationalizations you are yet undone and guilty before God! The term "soul" refers to the whole man—his aliveness. We sin with the man inside but we involve the man outside and the total man (soul) is responsible!

v. 15 Sin "in the holy things of the Lord" remind us of the question of Malachi, "Will a man rob God?" and then the hurt and surprised reply of Israel—"wherein have we robbed thee." In this very expression we have a good example of the "trespass" here involved. God answers through the prophet, "In tithes and offerings have you robbed me." We could enter into an endless argument as to why they failed to tithe. God will have no such argument. You have sinned in the holy things of God—get a ram for a trespass offering!

Ecclesiastes 5:6 offers another good example of a trespass involving worship. A man enters the assembly of worshippers. He wishes to be well thought of by those present so he makes "a faith promise." In the day of Moses such a vow or "promise" must include a portion for the priest. When the priest asks for his portion the man denies he made such a promise. This is an obvious sin against God and must be repented of and forgiven.

It is not clear in the text just who sets the price on the value of the ram. Evidently the priest establishes the cost according to the shekel value of the sanctuary. It is easy to see that an unscrupulous priest could rob the offenders.

There are some points of comparison and contrast we need to keep before us: (1) the blood of the trespass offering is dashed against the sides of the altar of burnt offering and not placed upon the horns. We infer that the sin-offering was of a more public type and must be held up in view of all, but not the trespass offering. (2) A ram was substituted by God for Isaac

as Abraham obeyed God—so here the ram is a substitute for the trespasses of all Israel and is a fitting type of our great substitute who became sin for us. (3) We need to remember that our Lord is not only typified in the sacrifices but by the priest who waits upon the altar. Because He eternally and continually ministers in the upper Holy Place for us we remain free from all condemnation. What peace such a thought provides for us! (4) According to the estimate of the sanctuary above how much was our Ram worth? Was He adequate? Yea, more than adequate. God is not only pleased to accept Him on our behalf, but “well pleased” to do so.

v. 16 We need once again to cite specific examples to understand the application or meaning of this verse. Read Exodus 34:26 (“The first of the first fruits of your ground you shall bring to the house of the Lord your God.”) Suppose a man ate the first fruits of his farm or garden and failed to bring it to the Lord? He must restore the amount and add one-fifth. Read Deuteronomy 15:19—The wool of the first-born sheep belongs to the Lord. Suppose a greedy Israelite takes the fleece for himself? The rule of the trespass offering becomes immediately applicable and should be followed; retain one fleece or several plus one-fifth more. The one-fifth payment was to be in the form of money. All was to be given to the priest. The amount of a double tithe is a double acknowledgement that the Lord has a portion and we must respect it and give it.

Can we see in this that all honor due God will be paid to Him and more? Once again we are so eternally grateful for the value of the blood of the Lamb without spot or blemish (I Pet. 1:18). He paid it all for us. The first tithe, His active obedience. The second, His passive obedience to *all* the Father’s will.

v. 17 We believe knowledge of what was right and what God required was always within reach of the worshipper; whereas he sinned in ignorance, it was a willful ignorance. He knew it not, but not because he needed to be ignorant. Nadab and Abihu were consumed not because they sinned only in ignorance but in defective high-handed ignorance. A particular type of sin is here considered, but the principle is the same. We

defraud God in our worship—we fail to “discern the body”—or to sing with the Spirit—not because we could not but because we will not. When it happens we hardly know it has but we *are* responsible and need atonement lest we bear our iniquity.

*vs. 18,19* It would seem from what is said in these verses that the conscientious Jewish family would be often discussing their possible violations of the laws of God. To do this they would need to know God’s laws as found in His word. How often would a trespass offering be needed? Was there an annual or bi-annual trespass offering from each family? or was it more often? All such questions will be answered in subsequent study in this book but they are good to ask just here to give relevance to this regulation. We learn among other truths that God cannot and does not consider sin as a light matter.

#### FACT QUESTIONS 5:14-19

127. Define the difference between “a sin” and “a trespass.”
128. God has a way of handling man’s rationalizations concerning his sin—how does He do it?
129. Specify two examples of sins “in the holy things of God.” Do we have a counterpart today?
130. Who decides how much the ram is worth?
131. Give two points of comparison and contrast in these verses for our appreciation of our Lord.
132. Exodus 34:26 and Deuteronomy 15:19 give good examples of where and when a sin against God could be committed. Discuss these examples.
133. What principle or eternal truth is taught in restoring and paying a double tithe?
134. Give up-to-date examples that prove we can sin unwittingly and yet be responsible.
135. Show how a real desire to fulfill these laws would develop devotion and education.

## UNINTENTIONAL TRESPASS AGAINST MAN 6:1-7

## TEXT 6:1-7

- 1 And Jehovah spake unto Moses, saying,
- 2 If any one sin, and commit a trespass against Jehovah, and deal falsely with his neighbor in a matter of deposit, or of bargain, or of robbery, or have oppressed his neighbor,
- 3 or have found that which was lost, and deal falsely therein, and swear to a lie; in any of all these things that a man doeth, sinning therein;
- 4 then it shall be, if he hath sinned, and is guilty, that he shall restore that which he took by robbery, or the thing which he hath gotten by oppression, or the deposit which was committed to him or the lost thing which he found,
- 5 or anything about which he hath sworn falsely; he shall even restore it in full, and shall add the fifth part more thereto: unto him to whom it appertaineth shall he give it, in the day of his being found guilty.
- 6 And he shall bring his trespass-offering unto Jehovah, a ram without blemish out of the flock, according to thy estimation, for a trespass-offering, unto the priest:
- 7 and the priest shall make atonement for him before Jehovah; and he shall be forgiven concerning whatsoever he doeth so as to be guilty thereby.

## THOUGHT QUESTIONS 6:1-7

104. Mark how every sin and trespass is first against God before it is against our neighbor. Define the difference between a deposit and a bargain or a pledge.
105. The basic sin under these lesser sins is what?
106. List six possible sins against man here mentioned.
107. How can we call these "unintentional trespasses"?
108. In each case two or three acts are always the same—what are they?
109. Where is the worshipper to obtain the ram?

## PARAPHRASE 6:1-7

And the Lord said to Moses, If anyone sins against Me by refusing to return a deposit on something borrowed or rented, or by refusing to return something entrusted to him, or by robbery, or by oppressing his neighbor, or by finding a lost article and lying about it, swearing that he doesn't have it, on the day he is found guilty of any such sin, he shall restore what he took, adding a twenty percent fine, and give it to the one he has harmed; and on the same day he shall bring his guilt offering to the Tabernacle. His guilt offering shall be a ram without defect, and must be worth whatever value you demand. He shall bring it to the priest, and the priest shall make atonement for him before the Lord, and he shall be forgiven.

## COMMENT 6:1-7

v. 1 The sins against God would be against the first table of the ten commandments. We are now to consider those against man, or the second table of the law. We need to notice that each time this little phrase ("And the Lord spake unto Moses, saying,") appears we have a change in subjects.

vs. 2,3 How sadly easy it is to defraud our friends. Here are a list of those circumstances where temptations lurk. The first relates to the trust our friends put in us. We accept from them an amount of money—a field to till, a store to manage, or any one of many other articles or responsibilities. He trusts us—shall we betray his trust? It has been done. Even in the small items such as a tool, or a book, or any other "stuff." One is reminded of the golden rule as he reads the regulations for the use of those items which belong to another. What if we loaned something to our neighbor and he refused to admit he had received it? If we gave him money to keep and he used it for himself? If our friend left our machinery out in the weather to rust? Such thoughtlessness, such neglect, such greed will not go unnoticed by God (Cf. II Kings 6:5; Exodus 22:7).

But there is another aspect of this law: the above activity was in private. There are those acts or transactions in public, which not openly unlawful are yet selfish. How many business transactions classify here? What kind of concern do we have for the rights of others as compared to our own? Do we without conscience cheat the government or the local police force? (Cf. Proverbs 20:14)

When we have an advantage with our neighbor we must not use it to satisfy our own selfishness; such was the case with Naboth's vineyard (Cf. I Kings 21:2). The word used in verse 3, "hath *deceived* his neighbor" refers to a situation where oppression is used. How much secret terror has been employed by how many deceitful selfish people? Present day work laws are all a result of the violation of God's law. We are glad for fair work laws, but they would be unnecessary if we obeyed Leviticus. Read Deuteronomy 23:24, 25 for another form of violating this law.

"Finders keepers" simply does not apply. We need but put ourselves in the place of our neighbor to imagine the anxiety and concern he has over that which is lost. To lie about what we have found and keep it is but another form of stealing. It is good for us to get this look into the attitudes that God wanted to prevail in the camp of Israel; it is far from the hard, even cruel attitude we usually associate with "keeping the law."

vs. 4,5 The guilt must be established and admitted—either by a free admission on the part of the offender or by a verdict from a trial (Cf. Exodus 22:7-9). Once this is done then restitution must be made in each case cited above. But there is more—20% of the principal must be added to the principal.

God is exceedingly jealous for the rights of every man, but he is equally interested in an acknowledgement of His own right—a double tithe is given, even though the person defrauded receives the gift it is none-the-less done because God directed it.

Andrew Bonar has such a meaningful expression on this total concept as it relates to our Lord. "When men are happy themselves, they take no thought of others' misery. When at ease, they disregard the pain of others. Some even relieve distress

out of subtle selfishness, seeking thereby to be free to indulge themselves with less compunction. Not so the Lord. The Eternal Son comes forth from the bosom of the Blessed, and, for the sake of the vilest, dives into the depths of misery. 'He restored what He took not away,' and 'delivered him that without cause was His enemy.' And in proportion as we feel much love to Him, we feel love to our brother also. (I John 4:20)"

vs. 6,7 As wrong as these sins appear, they are not classified as presumptuous sins. How very gracious of God; but this is indeed the very best way to lead people out of sin: to establish guilt and offer free forgiveness. "None go to the hiding place who fear no storm. The stream flows by unheeded when the traveler on its banks is not thirsty. The whole will not use the physician. Only sense of sin renders Jesus precious to the soul." (*Ibid.*)

#### FACT QUESTIONS 6:1-7

136. The laws of the first table of the law refer to possible sins against whom? This section refers to sins against whom?
137. It is amazingly easy to defraud our neighbor. Show how and why.
138. How does the "golden rule" relate here?
139. We can sin publicly and yet be involved in the unintentional trespass. Explain how.
140. What is involved in the use of the word "deceived" as used with our neighbor?
141. "Finders keepers" simply is not right. Why?
142. Keeping the law in the camp of Israel was not the rigid law-keeping attitude we usually associate with it. Explain.
143. What is the real underlying purpose in returning the principal plus 20%?
144. How was the principle applied to our Lord?
145. Show how wise and gracious God was in not classifying these as presumptuous sins.

## 2. SPECIAL INSTRUCTIONS, CHIEFLY FOR THE PRIESTS 6:8—7:38

- a. FOR BURNT OFFERINGS 6:8-13
- b. FOR MEAL OFFERINGS 6:14-23
- c. FOR SIN OFFERINGS 6:24-30
- d. FOR TRESPASS OFFERINGS 7:1-10
- e. FOR PEACE OFFERINGS 7:11-34
- f. THE DIVINE ORIGIN OF THE LAWS 7:35-38

### THE BURNT OFFERINGS 6:8-13

#### TEXT 6:8-13

- 8 And Jehovah spake unto Moses, saying,  
 9 Command Aaron and his sons, saying, This is the law of the burnt-offering: the burnt-offering shall be on the hearth upon the altar all night unto the morning; and the fire of the altar shall be kept burning thereon.
- 10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes whereto the fire hath consumed the burnt-offering on the altar, and he shall put them beside the altar.
- 11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.
- 12 And the fire upon the altar shall be kept burning thereon, it shall not go out; and the priest shall burn wood on it every morning: and he shall lay the burnt-offering in order upon it, and shall burn thereon the fat of the peace-offerings.
- 13 Fire shall be kept burning upon the altar continually; it shall not go out.

#### THOUGHT QUESTIONS 6:8-13

110. Why repeat the instructions here?  
 111. Why keep the fire alive all night?



112. Are we to understand from this text that the priest must have two changes of clothes to offer the sacrifice?
113. What two things are done with the ashes?
114. How often was the burnt offering made?

## PARAPHRASE 6:8-13

Then the Lord said to Moses, Give Aaron and his sons these regulations concerning the burnt offering: The burnt offering shall be left upon the hearth of the altar all night, with the altar fire kept burning. (The next morning) the priest shall put on his linen undergarments and his linen outer garments and clean out the ashes of the burnt offering and put them beside the altar. Then he shall change his clothes and carry the ashes outside the camp to a place that is ceremonially clean. Meanwhile, the fire on the altar must be kept burning—it must not go out. The priest shall put on fresh wood each morning, and lay the daily burnt offering on it, and burn the fat of the daily peace offering. The fire must be kept burning upon the altar continually. It must never go out.

## COMMENT 6:8-13

vs. 8, 9 We begin here instructions addressed to "Aaron and his sons." The previous chapters were addressed "to the children of Israel." We have learned about the sacrifices from the viewpoint of the worshipper; we now approach it as a priest. The burnt offering represents God's judgment upon sin. In the continual burning of the sacrifice on the altar we can parallel the everlasting quality of this judgment. We think of Revelation 14:11, "The smoke of their torment goeth up *forever and ever*." The smoke never ceased from ascending and the fire never went out.

It is good to remember that the blood and sacrifice of our burnt offering will never cease to lose its power.

v. 10 "In the morning of every day the priest was to put on his linen dress (see Exodus 28:42) and the white drawers, and lift off, *i.e.* clear away, the ashes to which the fire had consumed the burnt offering upon the altar, and pour them down beside the altar (see 1:16)." (*Keil & Delitzsch*)

If this priest is typical of our great high priest and He is occupied with the work of atonement for us the white garments could well represent His purity (*Cf.* Rev. 19:8).

With the daily removal of the ashes the fire could be kept burning in a clear, bright manner.

v. 11 The priest must change his clothes before he can carry the ashes to a clean place without the camp. This would be for the purpose of allowing time to wash the garments used for the sacrifice. Hebrews 13:10-13 definitely relates our Lord to this act. He is the one who became our burnt offering. Can we see in Joseph's tomb "a clean place" (since it was never used)? The tomb was without the gate—or beyond the walls of Jerusalem—what a wonder it would be to find Jeremiah's "valley of ashes" in the same location as Calvary and Joseph's tomb!

v. 12 The fact is stated in verse 9 that the fire of the altar was not to go out. In this verse we have an explanation of how it is to be kept burning. The quantity of wood along with the sacrifice is replenished each morning by the priest. When the size of the altar is considered along with the slow burning nature of the flesh upon the fire it would be easy to contemplate a "banked" fire sufficient for the day. This was repeated at the end of the day; and as often as sacrifices were brought by the Israelites! The fat burned separate from the animal would add quick fuel to the fire.

v. 13 We are reminded once again that the fire must be kept alive and burning upon the altar. We are almost instinctively drawn to references of eternal fire in the New Testament. It is our Lord who spoke most of this subject. He said of this punishment, "And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having two hands to go into Gehenna, into the *unquenchable* fire." Three times in four verses He makes reference to the fire that never

goes out—nor is it wanting for fuel! Cf. Mark 9:44-50. We are so glad for the “eternal redemption” provided by our sacrifice (Cf. Heb. 9:12).

## FACT QUESTIONS 6:8-13

146. Isn't the material given in this section repetitious of chapter one? Explain.
147. The burnt offering represents what aspect of God's character?
148. What is learned from the fact that the fire on the altar is to never go out?
149. The priest was to change his clothes at least twice. When? For what purpose?
150. Who is typified in the garments of the priest?
151. Show how Heb. 13:10-13 relates to this section. How was the fire kept perpetually burning?
152. Explain Mark 9:44-50 and Heb. 9:12 as they compare with this text.

## THE MEAL OFFERING 6:14-23

## TEXT 6:14-23

- 14 And this is the law of the meal-offering: the sons of Aaron shall offer it before Jehovah, before the altar.
- 15 And he shall take up therefrom his handful, of the fine flour of the meal-offering, and of the oil thereof, and all the frankincense which is upon the meal-offering, and shall burn it upon the altar for a sweet savor, as the memorial thereof, unto Jehovah.
- 16 And that which is left thereof shall Aaron and his sons eat: it shall be eaten without leaven in a holy place; in the court of the tent of meeting they shall eat it.
- 17 It shall not be baked with leaven. I have given it as their

portion of my offerings made by fire; it is most holy, as the sin-offering, and as the trespass-offering.

- 18 Every male among the children of Aaron shall eat of it, as *his* portion for ever throughout your generations, from the offerings of Jehovah made by fire: whosoever toucheth them shall be holy.
- 19 And Jehovah spake unto Moses, saying,
- 20 This is the oblation of Aaron and of his sons, which they shall offer unto Jehovah in the day when he is anointed: the tenth part of an ephah of fine flour for a meal-offering perpetually, half of it in the morning, and half thereof in the evening.
- 21 On a baking-pan it shall be made with oil; when it is soaked, thou shalt bring it in: in baken pieces shalt thou offer the meal-offering for a sweet savor unto Jehovah.
- 22 And the anointed priest that shall be in his stead from among his sons shall offer it: by a statute for ever it shall be wholly burnt unto Jehovah.
- 23 And every meal-offering of the priest shall be wholly burnt: it shall not be eaten.

#### THOUGHT QUESTIONS 6:14-23

115. The regulations here are very similar to those in the second chapter. What verses here compare with those in chapter two?
116. There are some dissimilarities. Indicate them.
117. Why not leaven in the bread made from the meal offering? In what place were they to eat it? Why?
118. Only a certain class of persons were permitted to eat. Who were they?
119. What is meant by the thought that to touch one of the sons of Aaron was to make the person who touched holy?
120. Are we to understand that verses 14-18 discuss what to bring and verses 19-23 discuss when to bring it? Explain.
121. Broken bread baked or fried on the fire is the offering of priests. Is this a fair conclusion? Discuss.

## PARAPHRASE 6:14-23

These are the regulations concerning the grain offering: Aaron's sons shall stand in front of the altar to offer it before the Lord. The priest shall then take out a handful of the finely ground flour with the olive oil and the incense mixed into it, and burn it upon the altar as a representative portion for the Lord; and it will be received with pleasure by the Lord. After taking out this handful, the remainder of the flour will belong to Aaron and his sons for their food; it shall be eaten without yeast in the courtyard of the Tabernacle. (Stress this instruction, that if it is baked it must be without yeast.) I have given to the priests this part of the burnt offerings made to Me. However, all of it is most holy, just as is the entire sin offering and the entire guilt offering. It may be eaten by any male descendant of Aaron, any priest, generation after generation. But only the priests may eat these offerings made by fire to the Lord.

And Jehovah said to Moses, On the day Aaron and his sons are anointed and inducted into the priesthood, they shall bring to the Lord a regular grain offering—a tenth of a bushel of fine flour, half to be offered in the morning and half in the evening. It shall be cooked on a griddle, using olive oil, and should be well cooked, then brought to the Lord as an offering that pleases Him very much. As the sons of the priests replace their fathers, they shall be inducted into office by offering this same sacrifice on the day of their anointing. This is a perpetual law. These offerings shall be entirely burned up before the Lord; none of it shall be eaten.

## COMMENT 6:14-23

v. 14 There is to be nothing secretive about this offering. It is to be made in the sight of all. The meal offering size and content are discussed in 2:1ff. Here we follow the actions and attitude of the priests as they make the offering. Before the people upon the altar—how meaningful are all our actions and attitudes

when we know that first of all that it is done in the sight of God!

v. 15 We learn nothing new in this verse from what we found in 2:2 except we are standing with the priest and not the worshipper. The aroma of frankincense, the flash of the fire as the oil-mixed flour is consumed upon the altar; all of this says to the priest and to the worshipper and to all who see that God is well pleased with the thank offering of grain.

v. 16 We are in this verse introduced to the exact action observed by Aaron's sons as they take of their portion of the altar (Cf. I Cor. 9:13, 14). Careful, repeated instructions relate to this bread being unleaven. "There must not be anything in it that would intimate sin or corruption; for since the memorial has been offered, the remainder is reckoned pure, so pure that it may be put into the hands of the priests as food, and eaten on holy ground. It may present to us the fact, that when Jesus was once offered as a 'sweet savor of rest,' then what remained, *i. e.* His body the church, was pure, and might be freely admitted to holy ground—to heaven, and to all heavenly employments." (*Ibid.*)

v. 17 If the meal offering takes the form of cakes instruction is given that no leaven is to be used. We like the thought that the enjoyment of eating is to come from their knowledge that the gift came from God and not in the flavor of the cake. "There must be no leaven in it, for it is a gift to them from Me. Let it, then, derive its sweetness and relish to their taste from the consideration that it is my gift to them." There are two grand truths taught here: (1) *any place* becomes a holy place when we sense the presence of God. Calvary was a "holy mount" II Pet. 1:18; the ground by a bush was "holy ground" Exodus 3:5; the outer court was called "the most holy place" Numbers 18:10 (depending upon what happened as related to the presence of God); (2) We should rejoice more in the giver than the gift. Hannah rejoiced more in God than in Samuel I Sam. 2:1; so did Mary and Elizabeth. It teaches us of the deep joyful communion which can exist between God and His people. Cf. Col. 2:1, 2.

v. 18 While this food is available to all male members of the tribe of Levi they must not eat without thought and recognition

of the giver because God has counted them holy or sanctified and therefore everyone who touches them or the altar or any of its utensils or garments is also holy. Even inanimate objects touched by the priests were thus set-aside as holy. All such items must be cleansed by washings—persons must also cleanse themselves of this ceremonial defilement. The purpose of such prohibitions was to teach respect, reverence for the “Holy One of Israel.” “God is greatly to be feared in the assembly of His saints, and to be held in reverence of all that are about Him.” Psalms 79:7. Nothing is more happy or holy than the presence of God!

vs. 19, 20 Here is information we have not had before. This is part of the ceremony used in the ordination of a man to the priesthood, whether it be the ordinary priests or the high priest. It is interesting to notice that neither the richest nor the poorest of the kinds of meal offerings is chosen. The priest is to relate himself to all people—the rich and the poor. The amount is the same as that chosen by God for the daily portion of manna. The same amount as placed in the golden pot in the ark of the covenant. Thus the priest is to remember he is a servant of both God and man.

v. 21 The cakes are prepared with oil and baked in a pan just as if they were to be eaten. They are to be consumed, but not by man. This could teach the priest that what he prepares for himself he also first prepares for God. What he prepares for himself is neither more nor less than what he prepares for God. God will accept what he has prepared. Our offerings to God must be as important and as basic as our everyday food.

vs. 22, 23 Actually the priest is offering himself in this offering. His total, whole self is given up to God. As our great high priest gave Himself to God on our behalf, we give ourselves to Him and others in our commitment to Him. We are all priests and all have received “the anointing of the Holy One” (Cf. I John 2:21, 27) and belong to Him. Please remember whose you are!

## FACT QUESTIONS 6:14-23

153. What is meant by saying "there is nothing secretive about this offering"?
154. What makes the actions and attitudes meaningful?
155. What is the one message we get from verse 15?
156. Why was it so important that not only the memorial portion but the whole be unleavened?
157. Why eat it in the "holy place"? What lesson is in this for us?
158. There are two grand truths taught in verse 17. What are they?
159. Was there an advantage or disadvantage to the non-Levite to be "counted holy" by touching one of the priests or some portion of the tabernacle?
160. How was the meal offering used in the ordination service of the priests?
161. What lesson is in the fact that the priest is to prepare cakes as if they were to be eaten and then burn them?
162. The priest is offering himself in the meal offering. Show how and why.

## THE SIN OFFERING 6:24-30

## TEXT 6:24-30

- 24 And Jehovah spake unto Moses, saying,
- 25 Speak unto Aaron and to his sons, saying, This is the law of the sin-offering: in the place where the burnt-offering is killed shall the sin-offering be killed before Jehovah: it is most holy.
- 26 The priest that offereth it for sin shall eat it: in a holy place shall it be eaten, in the court of the tent of meeting.
- 27 Whatsoever shall touch the flesh thereof shall be holy; and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in a holy place.



- 28 But the earthen vessel wherein it is boiled shall be broken; and if it be boiled in a brazen vessel, it shall be scoured, and rinsed in water.
- 29 Every male among the priests shall eat thereof; it is most holy.
- 30 And no sin-offering, whereof any of the blood is brought into the tent of meeting to make atonement in the holy place, shall be eaten: it shall be burnt with fire.

## THOUGHT QUESTIONS 6:24-30

122. Where was the burnt offering slain? Why designate the place?
123. Why was the eating of the offering restricted to the holy place?
124. In what sense were people and garments made holy by contact with the sacrifice?
125. Vessels were made holy by contact. How?
126. Is there any lesson for us in the strong emphasis upon holiness and blood? Discuss.

## PARAPHRASE 6:24-30

Then the Lord said to Moses, Tell Aaron and his sons that these are the instructions concerning the sin offering: This sacrifice is most holy, and shall be killed before the Lord at the place where the burnt offerings are killed. The priest who performs the ceremony shall eat it in the courtyard of the Tabernacle. Only those who are sanctified—the priests—may touch this meat; if any blood sprinkles onto their clothing, it must be washed in a holy place. Then the clay pot in which the clothing is boiled shall be broken; or if a bronze kettle is used, it must be scoured and rinsed out thoroughly. Every male among the priests may eat this offering, but only they, for it is most holy. No sin offering may be eaten by the priests if any of its blood is

taken into the Tabernacle, to make atonement in the Holy Place. That carcass must be entirely burned with fire before the Lord.

## COMMENT 6:24-30

vs. 24, 25 In 1:11 we are given the location for the killing of the victim for the burnt offering—it was on the north side of the altar. All subsequent sacrifices were to be slain in the same place.

“All sacrifices were to be regarded with awful reverence.” We are sure many worshippers came who were not sincere and reverent, but there were doubtless many who stood in wonder and contemplation before the altar and watched with real understanding every movement of the priest and the sacrifice.

We have much more reason to stand with holy wonder like the Marys of old beneath the cross upon which our sin offering was nailed.

When we lift the cup and eat the bread do we discern the body and blood of our sin offering?

v. 26 From the priest's viewpoint he “eats of the altar” but from the worshipper's viewpoint he finds acceptance from God in the act of eating by the priests (*Cf.* 10:17). There is an instructive verse in Hosea 4:8, “They feed on the sin of my people, and set their heart on their iniquity.” This has reference to the sin offering. The priests only did their duty and ate the sacrifice but their hearts were fixed on iniquity. How easy it is to lose the meaning in oft repeated actions.

vs. 27, 28 “How awful is atoning blood! Even things without life, such as garments, are held in dreadful sacredness if this blood touches them. No wonder, then, that this earth, on which fell the blood of the Son of God, has a sacredness in the eye of God. It must be set apart for holy ends, since the blood of Jesus wet its soil. As the earthen vessels, within which the sacrifice was offered, must be broken, and not used for any meaner end again, so must our earth be decomposed and new-moulded, for it must be kept for the use of Him whose sacrifice was offered there. And as the brazen vessel must be rinsed and

scoured, so must this earth be freed from all that dims its beauty, and be set apart for holy ends. It must be purified and reserved for holy purposes; for the blood of Jesus has dropped upon it, and made it more sacred than any spot, except where He Himself dwells." (Bonar)

vs. 29, 30 The sin offering used by the high priest of the goat on the day of atonement must not be eaten but taken without the camp and burned. How perfectly does this compare with our Saviour who suffered as our sin offering, whose blood was taken into the Holy of Holies and made atonement for us. He suffered without the gate (Cf. Heb. 13:11-13).

## FACT QUESTIONS 6:24-30

163. Comment upon the "awful reverence" that was to be the attitude of those who shared in the sin offering. How related to us?
164. There is a two-fold meaning in the eating by the priest. What is it? A deadly danger existed here. What was it?
165. There are two viewpoints given as to the use of the earthen vessels. Which one is yours?
166. Show the application of Heb. 13:11-13 to the goat of the sin offering on the day of atonement.

## THE TRESPASS OFFERING 7:1-10

## TEXT 7:1-10

- 1 And this is the law of the trespass-offering: it is most holy.
- 2 In the place where they kill the burnt-offering shall they kill the trespass-offering; and the blood thereof shall he sprinkle upon the altar round about.
- 3 And he shall offer of it all the fat thereof: the fat tail, the fat that covereth the inwards,
- 4 and the two kidneys, and the fat that is on them, which is by

- the loins, and the caul upon the liver, with the kidneys, shall he take away;
- 5 and the priest shall burn them upon the altar for an offering made by fire unto Jehovah: it is a trespass-offering.
- 6 Every male among the priests shall eat thereof: it shall be eaten in a holy place: it is most holy.
- 7 As is the sin-offering, so is the trespass-offering; there is one law for them: the priest that maketh atonement therewith, he shall have it.
- 8 And the priest that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered.
- 9 And every meal-offering that is baken in the oven, and all that is dressed in the frying-pan, and on the baking-pan, shall be the priest's that offereth it.
- 10 And every meal-offering, mingled with oil, or dry, shall all the sons of Aaron have, one as well as another.

## THOUGHT QUESTIONS 7:1-10

127. At what particular place was the burnt offering slain?
128. What additional words are found here concerning the use of the blood in the trespass offering?
129. The instructions here concerning the fat of the trespass offering were formally given concerning other offerings (see chapters 3 and 4). Why are they here referred to the trespass offerings?
130. Were not the people weary who heard again and again the same instructions? Discuss.
131. What is meant by the expression "one law" in verse 7? To what does it refer?
132. Of what use would the skin of the animal be to the priest?
133. Why the need to repeat the fact that the meal or grain offering belongs to the priests?

## PARAPHRASE 7:1-10

Here are the instructions concerning the most holy offering for guilt: The sacrificial animal shall be killed at the place where the burnt offering sacrifices are slain, and its blood shall be sprinkled back and forth upon the altar. The priest will offer upon the altar all its fat, including the tail, the fat that covers the insides, the two kidneys and the loin-fat, and the gall bladder—all shall be set aside for sacrificing. The priests will burn them upon the altar as a guilt offering to the Lord. Only males among the priests may then eat the carcass, and it must be eaten in a holy place, for this is a most holy sacrifice. The same instructions apply to both the sin offering and the guilt offering—the carcass shall be given to the priest who is in charge of the atonement ceremony, for his food. (When the offering is a burnt sacrifice, the priest who is in charge shall also be given the animal's hide.) The priests who present the people's grain offerings to the Lord shall be given whatever remains of the sacrifice after the ceremony is completed. This rule applies whether the sacrifice is baked, fried, or grilled. All other grain offerings, whether mixed with olive oil or dry, are the common property of all sons of Aaron.

## COMMENT 7:1-10

vs. 1, 2 The north side of the altar of burnt offering is where all the animals were slain. The blood of the trespass offering like that of the sin offering is to be generously sprinkled on the sides of the altar. If our reader has not considered Kellogg's splendid article on the sprinkling of blood we suggest that you do so. Blood is such an important part of the worship of God. The power of forgiven sin is the power of the blood.

vs. 3-6 What we learned in chapters 3 and 4 concerning other offerings is now also made applicable to the trespass offering. The priest is here especially instructed in the removal of the Lord's portion to be burned upon the altar. But he is equally

instructed in the eating of his portion in the holy place of the tabernacle. The words of C. H. MacKintosh are very good here: "Again, my reader should seek to apprehend the meaning of the expression, 'all the *males* among the priests shall eat thereof.' The ceremonial act of eating the sin offering, or the trespass offering, was expressive of full identification. But, to eat the sin offering—to make another's sin one's own, demanded a higher degree of priestly energy, such as was expressed in 'the *males* among the priests.' "

v. 7 There is *one* law uniformly applied to both sin and trespass offerings concerning the use of the carcass after it has been killed, the blood sprinkled, the fat removed and burned—it belongs to the priests. What a wonder to contemplate the truth that our Lord as our priest offers Himself and claims His people for His own.

v. 8 We learn from this verse the source of some clothing for the priests. He was given the skin of the animals slain. The words of Bonar are almost quaint, but they speak eloquently to us. He reminds us that God Himself provided the skins for Adam and Eve in Eden's garden. To get them, animals must be slain. He says, "If Jesus, at the gate of Eden, acting as our Priest, appointed sacrifice to be offered there, then He had a right to the skins, as priest; and the use to which He appropriated them was clothing Adam and Eve. He has clothing for the naked soul—'fine raiment' (Rev. 3:18)—obtained from His own sacrifice. Even at the gate of Eden He began to 'counsel us to buy of Himself fine raiment, that we might be clothed.' And this is His office still (Rev. 3:18)."

vs. 9, 10 The use of the meal offering from the priest's viewpoint does not add anything to what we learned in 2:2, 9. We are sure there were to be no exceptions either in the way the offering was prepared or in the use made of it by the Priest.

## FACT QUESTIONS 7:1-10

167. What is the power of the blood?
168. What is significant about all the males eating of the trespass offering?
169. What is the *one* law uniformly applied to both sin and trespass offerings?
170. What was the reason for giving the skin of the animal to the priest?
171. How does this relate to us?

## FOR THE PEACE OFFERING 7:11-34

## TEXT 7:11-34

- 11 And this is the law of the sacrifice of peace-offerings, which one shall offer unto Jehovah.
- 12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour soaked.
- 13 With cakes of leavened bread he shall offer his oblation with the sacrifice of his peace-offerings for thanksgiving.
- 14 And of it he shall offer one out of each oblation for a heave-offering unto Jehovah; it shall be the priest's that sprinkleth the blood of the peace-offerings.
- 15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten on the day of his oblation; he shall not leave any of it until the morning.
- 16 But if the sacrifice of his oblation be a vow, or a freewill-offering, it shall be eaten on the day that he offereth his sacrifice; and on the morrow that which remaineth of it shall be eaten:
- 17 but that which remaineth of the flesh of the sacrifice on the third day shall be burnt with fire.
- 18 And if any of the flesh of the sacrifice of his peace-offerings

- be eaten on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.
- 19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire. And as for the flesh, every one that is clean shall eat thereof:
- 20 but the soul that eateth of the flesh of the sacrifice of peace-offerings, that pertain unto Jehovah, having his uncleanness upon him, that soul shall be cut off from his people.
- 21 And when any one shall touch any unclean thing, the uncleanness of man, or an unclean beast, or any unclean abomination, and eat of the flesh of the sacrifice of peace-offerings, which pertain unto Jehovah, that soul shall be cut off from his people.
- 22 And Jehovah spake unto Moses, saying,
- 23 Speak unto the children of Israel, saying, Ye shall eat no fat, of ox, or sheep, or goat.
- 24 And the fat of that which dieth of itself, and the fat of that which is torn of beasts, may be used for any other service; but ye shall in no wise eat of it.
- 25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto Jehovah, even the soul that eateth it shall be cut off from his people.
- 26 And ye shall eat no manner of blood, whether it be of bird or of beast, in any of your dwellings.
- 27 Whosoever it be that eateth any blood, that soul shall be cut off from his people.
- 28 And Jehovah spake unto Moses, saying,
- 29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto Jehovah shall bring his oblation unto Jehovah out of the sacrifice of his peace-offerings:
- 30 his own hands shall bring the offerings of Jehovah made by fire; the fat with the breast shall he bring, that the breast may be waved for a wave-offering before Jehovah.
- 31 And the priest shall burn the fat upon the altar; but the



- breast shall be Aaron's and his sons'.
- 32 And the right thigh shall ye give unto the priest for a heave-offering out of the sacrifices of your peace-offerings.
- 33 He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right thigh for a portion.
- 34 For the wave-breast and the heave-thigh have I taken of the children of Israel out of the sacrifices of their peace-offerings, and have given them unto Aaron the priest and unto his sons as *their* portion for ever from the children of Israel.

## THOUGHT QUESTIONS 7:11-34

134. Is there some difference in the peace offering of thanksgiving and an ordinary peace offering?
135. Isn't it strange to here read that leavened bread could be used in the offering of thanksgiving? Why is this exception made?
136. What is meant in verse 14 where reference is made to a "heave offering"?
137. How is the word "oblation" used here? Give a synonym.
138. There are peace offerings for vows—what special regulations are given for such?
139. How long can certain meat be kept before it is eaten? (Which meat and how long?)
140. What happens to meat that is ceremonially unclean?
141. How did it become unclean?
142. God is very serious about what is clean and unclean. Why?
143. What was the penalty of eating fat? For eating blood?
144. Anyone bringing a thanksgiving (peace) offering must do so "with his own hands." Why so?
145. The worshipper was to wave the fat and the breast of the victim before the altar. Why?

## PARAPHRASE 7:11-34

Here are the instructions concerning the sacrifices given to the Lord as special peace offerings: If it is an offering of thanksgiving, unleavened short bread shall be included with the sacrifice, along with unleavened wafers spread with olive oil and loaves from a batter of flour mixed with olive oil. This thanksgiving peace offering shall be accompanied with loaves of leavened bread. Part of this sacrifice shall be presented to the Lord by a gesture of waving it before the altar, then it shall be given to the assisting priest, the one who sprinkles the blood of the animal presented for the sacrifice. After the animal has been sacrificed and presented to the Lord as a peace offering to show special appreciation and thanksgiving to Him, its meat is to be eaten that same day, and none left to be eaten the next day. However, if someone brings a sacrifice that is not for thanksgiving, but is because of a vow or is simply a voluntary offering to the Lord, any portion of the sacrifice that is not eaten the day it is sacrificed may be eaten the next day. But anything left over until the third day shall be burned. For if any of it is eaten on the third day, the Lord will not accept it; it will have no value as a sacrifice, and there will be no credit to the one who brought it to be offered; and the priest who eats it shall be guilty, for it is detestable to the Lord, and the person who eats it must answer for his sin. Any meat that comes into contact with anything that is ceremonially unclean shall not be eaten, but burned; and as for the meat that may be eaten, it may be eaten only by a person who is ceremonially clean. Any priest who is ceremonially unclean but eats the thanksgiving offering anyway, shall be cut off from his people, for he has defiled what is sacred. Anyone who touches anything that is ceremonially unclean, whether it is uncleanness from man or beast, and then eats the peace offering, shall be cut off from his people, for he has defiled what is holy.

Then the Lord said to Moses, Tell the people of Israel never to eat fat, whether from oxen, sheep, or goats. The fat of an animal that dies of disease, or is attacked and killed by wild animals, may be used for other purposes, but never eaten. Any-

one who eats fat from an offering sacrificed by fire to the Lord shall be outlawed from his people. Never eat blood, whether of birds or animals. Anyone who does shall be excommunicated from his people.

And the Lord said to Moses, Tell the people of Israel that anyone bringing a thanksgiving offering to the Lord must bring it personally with his own hands. He shall bring the offering of the fat and breast, which is to be presented to the Lord by waving it before the altar. Then the priest shall burn the fat upon the altar, but the breast shall belong to Aaron and his sons, while the right thigh shall be given to the officiating priest. For I have designated the breast and thigh as donations from the people of Israel to the sons of Aaron. Aaron and his sons must always be given this portion of the sacrifice.

#### COMMENT 7:11-34

v. 11 We are here introduced to a wider application and meaning for the peace offering. The element of gratitude has always been implicit in the peace offering. The peace offering was only used following the burnt offering, *i.e.* when we are accepted by God we then have peace and a peace offering is in order. It is easy to see in this relationship how thankfulness became a part of the purpose of the peace offering. Psalms 107:1-43 discusses how God delivers man from manifold trials—some of them are: traveling in the desert, a voyage at sea, captivity, sickness. When such deliverance has happened a sacrifice of thanksgiving or a peace offering would be appropriate.

In time of stress or danger a vow of love, gratitude or loyalty could be made, *i.e.* "if God would only deliver me." Such sacrifices of thanksgiving and peace should include much more than a ritual, although many of them did not. *Cf.* Psalms 116:1ff. Then there were those spontaneous sacrifices of overflowing thankfulness. Perhaps these "free will" offerings were the best form of the several peace offerings. *Cf.* Psalms 119:108; Heb. 13:15.

v. 12 The meal or grain offering was to accompany the peace offering. We have noticed before that the grain offering is primarily an expression of thanksgiving, so when the peace offering is brought it seems very appropriate to accompany such with the grain offering. We have discussed earlier the various ways of preparing the unleavened cakes of the grain offering. There were three types here stated: (1) unleavened loaves mingled with oil; (2) unleavened wafers smeared with oil; (3) loaves from a batter of dry flour mixed with olive oil.

vs. 13, 14 In the peace-thanksgiving offering we have the following procedure: "This sacrificial gift the offerer was to present upon, or along with, cakes of leavened bread (round, *leavened bread-cakes*), and to offer *'thereof one out of the whole oblation,'* namely, one cake of each of the three kinds mentioned in verse 12, as a heave-offering for Jehovah, which was to fall to the priest who sprinkled the blood of the peace-offering." (*Keil & Delitzsch*) Here is a remarkable reference to "leavened bread" being offered. Only in a peace offering could this be possible. Having made peace through the burnt offering the worshipper is expressing his deep appreciation. At the same time he needs to be reminded that whereas he was perfectly forgiven he had not perfected holiness, *i. e.* he had not escaped all sin simply because he stood before God "just as if he had never sinned." Perhaps this leavened loaf was intended to remind the worshipper that he was yet compassed about with many infirmities and was only accepted because of his sacrifice and not because of his goodness. As to the action of "*heaving and waving*": one cake was held in the hand of the priest and elevated above his head as he stood before the altar of burnt offering. As he did this he moved (or waved) it towards the four corners of the compass. Of course this is done with the leavened cakes before the whole assembly. It is actually a method of asking God to accept our leavened lives because of the sacrifice He has provided. This becomes a dramatic way of expressing thankfulness.

v. 15 Why insist on the eating of the animal on the same day it was offered? There are several possible answers: (1) The meat would decay and be unfit to eat later. This might be true of some

meat of some days, but it hardly seems a viable static reason; (2) Others have thought it would prevent acts of covetousness such as storing or hoarding the meat; (3) Still others have seen the opportunity for brotherly love since several would be needed to eat the supply in one day. We like the suggestion of Andrew Bonar that "Israel might hereby be taught to offer thanksgiving while the benefit was still fresh and recent." The worshipper could see on the same day that he had brought his sacrifice obvious evidence that God had accepted it. The priests would not be eating it if God had not accepted it.

vs. 16, 17 Please notice the distinction here for the three types or purposes of the peace offering: (1) The "praise-offering" *i.e.* the offering brought to praise God for deliverance from some difficulty; (2) The "vow-offering" or brought to keep a vow made in time of danger; (3) "Free-will offering" *i.e.* just a spontaneous expression of thankfulness. In the case of the last two the animal can be kept for two days before it is eaten. Not until the third day, whatever remains until the third day is to be burned. Are we reading too much into this ancient action to be reminded that our sacrifice did not see corruption but on the third day He was changed?

v. 18 How exceedingly careful God is in all His regulations. How perfectly does law and love combine: anyone who has a need or a desire can and should make an offering. But when it is made it *must* be made according to divine instructions. Eating meat on the third day was not only a mistake, it was a *sin!* Even in this we can see the fairness of the law. The priest is held more severely responsible than the worshipper. As priests unto God are we to be held less responsible today for our knowledge and fulfillment of His law? Cf. James 3:1ff.

v. 19 The definition of uncleanness has been given earlier. The major cause of uncleanness was contact with the body of an animal, bird or reptile which had not been slain according to the law of sacrifice. There were other causes for ceremonial uncleanness. It has been well said that God wanted a clean sacrifice and a clean participant in the sacrifice. To see the specific application of this verse, read John 18:28.

vs. 20,21 To be "cut off" from his people is the same as excommunication, *i.e.* removal from the camp of Israel. This means a separation from any participation in the worship services. Of course this would be very serious when applied to priests. We think of the bounds God placed around Sinai and the severe penalty for anyone who would "break through." The unclean cannot eat of God's sacrifice. The source of the uncleanness is not nearly as important as the *fact* of it. Can we compare willful persistent sin to this uncleanness? We cannot and we will not enjoy the benefits of peace while we continue in sin. We cut ourselves off from the true worship of our Lord by such an attitude.

Psalms 22:27 says, "The meek shall eat, and be satisfied." "The meek are they who bow to God's will, and follow His rules. They may freely eat when complying with His rules." (*Ibid.*)

vs. 22,23 The prohibitions against the use of fat has reference only to the fat used in the sacrifice. We have earlier described in elaborate detail the particular fat portions that belong to the Lord. The other fat parts of the flesh of these animals is not meant. What belongs to the Lord must not be used for our own gain. This was the sin of Ananias and Sapphira. Acts 5:1-11.

vs. 24,25 Even if a beast is found dead in the field, or a torn beast is discovered, the fat can be used for a fire or lard can be rendered from it, but that portion which belongs to God must not be eaten. We like the thought that the fat compares to our inmost desires which must forever and always belong to God. "Man must never feast upon them. They are no portion for man. The strength of our desires and feelings is already given away; we cannot spend it on any but God Himself."

vs. 26,27 We have considered the prohibition against the eating of blood in 3:17. We refer the reader to these pages for further discussion upon this point.

vs. 28-31 Verses 28 and 29 are a little obscure. A better rendition of them could read: "He that comes to present a peace offering as his sacrifice shall do so by bringing the requisite parts." (*Ibid.*) There is much to learn from these verses. The

sacrifices must not be brought or made by proxy. Each man must feel his own need and bring his own offering. In this particular instance the fat portions which belong to the Lord are presented to the priest before the altar. We appreciate the comparison of this part of the offering to the deepest desires of the human heart. These belong to God and are gladly offered to Him. The priests are to receive the breast of the animal for food. It is not burned as is the fat, but it is none-the-less offered to God. The receiving and eating of this portion by the priests gave the worshipper full assurance that his sacrifice was acceptable. We have no doubt about our sacrifice. He has already been accepted. "We *have* peace with God through our Lord Jesus Christ." (Rom. 5:1,2) The breast and shoulder of the animal were given to God for the priest. We remember that the high priest wore the names of the twelve tribes on his heart as they were inscribed upon the stones of the breastplate, and also upon his shoulders on the stones that held the breastplate. The priest carried the responsibility and compassion of God for his people. We have a high priest who shares the same portions in the same offering!

vs. 32,33 There is some question as to whether the Hebrew word is shoulder or thigh. In either case the priest received it on behalf of God for the worshipper. The symbol of strength carries through for either the shoulder or thigh. We wonder if the priest and the worshipper talked together? We can't imagine that they didn't. If the priest knew the meaning of each of his actions he could share it with the worshipper. As an example: the very best portions of the animal were given to the priest, but the real lesson in it was God received through the priest the best part of the animal.

v. 34 We believe the explanation given by S. H. Kellogg as related to the waving and heaving of the offerings is worth thoughtful reading:

The breast was to be "heaved"; that is, elevated heavenward. The symbolic meaning of this act can scarcely be missed. By it, the priest acknowledged his dependence upon God for the supply of this sacrificial food, and, again, by this act consecrated it

anew to Him as the One that sitteth in the heavens.

But God is not only the One that "sitteth in the heavens"; He is the God who has condescended also to dwell among men, and especially in the tent of meeting in the midst of Israel. And thus, as by the elevation of the breast heavenward, God, the Giver, was recognized as the One enthroned in heaven, so by the "waving" of the thigh, which, as the rabbis tell us, was a movement backward and forward, to and from the altar, He was recognized also as Jehovah, who had condescended from heaven to dwell in the midst of His people. Like the "heaving," so the "waving," then, was an act of acknowledgment and consecration to God; the former, to God, as in heaven, the God of creation; the other, to God, as the God of the altar, the God of redemption. And that this is the true significance of these acts is illustrated by the fact that in the Pentateuch, in the account of the gold and silver brought by the people for the preparation of the tabernacle (Exodus 35:22), the same word is used to describe the presentation of these offerings which is here used of the wave-offering.

And so in the peace-offering the principle is amply illustrated upon which the priests received their dues. The worshippers bring their offerings, and present them, not to the priest, but through him to God; who, then, having used such parts as He will in the service of the sanctuary, gives again such parts of them as He pleases to the priests.

#### FACT QUESTIONS 7:11-34

172. In what area is the application of the peace offering enlarged?
173. Psalms 107:1-43 itemizes incidents out of which a peace offering could be given. Name three of them.
174. How does a vow relate to the peace offering?
175. What is meant by a "free will" peace offering?
176. Show how the grain offering was naturally related to the peace offering.



177. What was the meaning of the leavened loaf in the peace offering?
178. Explain the action and purpose in heaving and waving the leavened and unleavened cakes.
179. Why eat the animal the same day it was slain?
180. There is a circumstance in which the animal can be kept for two days before it is eaten. What was it?
181. Eating meat on the third day after it was killed was more than a mistake. Discuss.
182. How could a person know if an animal was clean or unclean?
183. What is meant by the expression "cut off" as here used?
184. How can we become "unclean" today? Discuss.
185. Was all fat eliminated from the diet of the Jews?
186. To what shall we compare the fat portion that belongs to God? *i.e.*, how does it relate to us?
187. Why not send someone else in our place with our sacrifice? *i.e.* can we sacrifice by proxy?
188. How did the worshipper know his sacrifice was accepted?
189. What portions were given to the priest? What comparison is possible here?
190. Explain the significance of "heaving and waving" the sacrifice.

#### f. THE DIVINE ORIGIN OF THE LAWS 7:35-38

##### TEXT 7:35-38

- 35 This is the anointing-portion of Aaron, and the anointing-portion of his sons, out of the offerings of Jehovah made by fire, in the day when he presented them to minister unto Jehovah in the priest's office;
- 36 which Jehovah commanded to be given them of the children of Israel, in the day that he anointed them. It is their portion for ever throughout their generations.

- 37 This is the law of the burnt-offering, of the meal-offering, and of the sin-offering, and of the trespass-offering, and of the consecration, and of the sacrifice of peace-offerings;  
38 which Jehovah commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto Jehovah, in the wilderness of Sinai.

## THOUGHT QUESTIONS 7:35-38

146. When did Aaron and his sons learn of their portions of the sacrifices?  
147. Why was it necessary to often remind the priests and the people that the priests had a portion from the altar?  
148. How would you describe the purpose of verses 37 and 38?

## PARAPHRASE 7:35-38

This is their pay! It is to be set apart from the burnt offerings, and given to all who have been appointed to minister to the Lord as priests—to Aaron and to his sons. For on the day the Lord anointed them, He commanded that the people of Israel give these portions to them; it is their right forever throughout all their generations. These were the instructions concerning the burnt offering, grain offering, sin offering, and guilt offering, and concerning the consecration offering and the peace offering; these instructions were given to Moses by the Lord on Mount Sinai, to be passed on to the people of Israel so that they would know how to offer their sacrifices to God in the Sinai desert.

## COMMENT 7:35-38

vs. 35,36 The instructions we have just considered in these seven chapters were all given to Aaron and his sons at the time of

their ordination. Moses wrote down the instructions and each priest must have been carefully instructed out of the book of the law. Priests were not anointed until they were instructed.

Throughout all succeeding generations these laws will be kept. The priests will live from their portion of the altar. It would seem necessary to be very emphatic and clear concerning the priest's portion. It is indeed necessary when discussing money or food to write it in large letters.

vs. 37,38 In two verses the entire sacrificial system is summed up. We notice the inclusion of "the consecration offerings." These were the offerings made at the time the priests were set into their office—the sin and trespass offerings were used at their ordination. We are here anticipating the detailed description of such a consecration to follow in the next chapter. The last phrase refers us back to the beginning of Leviticus. All these instructions were given and learned before Israel left Sinai.

### FACT QUESTIONS 7:35-38

191. When did the priests learn of their duties?
192. Why so emphatic in these instructions?
193. Why mention "the consecration" in the midst of the sacrifices?

### B. HISTORICAL SECTION 8:1—10:20

#### 1. THE CONSECRATION OF THE PRIESTS 8:1-36

##### a. INTRODUCTION 8:1-5

#### TEXT 8:1-5

- 1 And Jehovah spake unto Moses, saying,
- 2 Take Aaron and his sons with him, and the garments, and