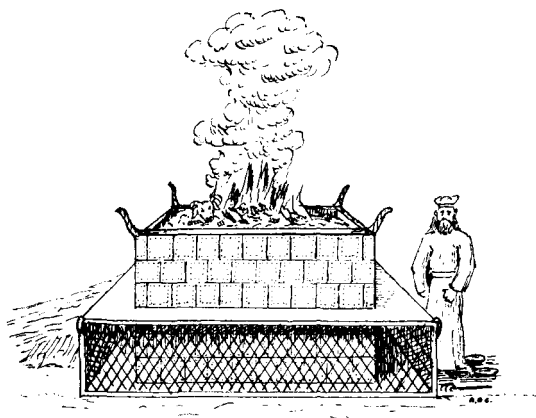


CONCISE NOTES ON THE LEVITICAL OFFERINGS

by

ARTHUR G. CLARKE

Author of "Analytical Studies in the Psalms", "New
Testament Church Principles", "The Song of Songs"
and other works



PUBLISHED BY THE AUTHOR

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PREFACE

Teaching as to the typical significance of the Tabernacle of Jehovah with its elaborate ritual and Levitical offerings is far less heard among Christians today than it was a generation or so ago. In this God's people suffer a considerable loss. It is not too much to say that without some understanding of these precious types the believer is unable to appreciate as fully as he should the excellence of Christ's person and the wonderful completeness of the work of the cross.

The contents of this little book appeared a few years ago in a series of articles published under the "Young Believer's Section" of the *Precious Seed* bi-monthly magazine. It is by the courtesy of its editors that the articles are now printed in book form. The author recognizes that the "Notes" are far from exhaustive. They are suggestive only and it is fervently hoped that many will be stimulated to further study of this much neglected yet immensely profitable portion of the Word of God. Other writers have been drawn upon freely and with grateful appreciation for some of the notes, but it is believed that the tabulated set-up intended to facilitate reference to the Scriptures is something new.

For these studies the use of the English Revised Version or the American Standard Version is strongly recommended.

A. G. C.

Bermuda, August 1966.

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by ARTHUR G. CLARKE

INTRODUCTION

I. Importance of the Offerings

This is indicated by the many chapters devoted to the subject, and by the many references thereto in other parts of Scripture. Leviticus is not a mere record of bygone institutions belonging only to Israel, as some ignorantly maintain, but is a storehouse of spiritual wealth for Christians today, Rom. 15. 4; 2 Tim. 3. 16.

II. Communication of the Offerings

Divine instructions to Israel concerning the offerings are recorded mainly in the opening chapters of the book of Leviticus. They are contained in a series of communications given through Moses, Israel's divinely-chosen leader and mediator. Each communication is introduced by a characteristic formula, the repetition of which plainly gives the source of the oracle, 'And Jehovah spake unto Moses, saying . . .', 1. 1; 4. 1; 5. 14; 6. 1, 8, 19, 24; 7. 22, 28; 8. 1. The extended form at 1. 1 beginning with "And" indicates a narrative following on from the last chapter in Exodus. This is more clearly seen in the Hebrew.

The tabernacle, called the "tent of meeting", was the dwelling-place of Jehovah in the midst of His redeemed people, Exod. 25. 8; 29. 45, 46. It had been constructed with the voluntary gifts and by the willing-hearted labour of the people under leaders appointed and equipped by God. On the day chosen by Him it was duly set up after the prescribed order, Exod. 40, and anointed with the holy oil. Thereupon the glory of Jehovah filled the tabernacle, v. 35, from which Moses received the communications referred to above. The law was communicated from Sinai, the fiery mount, Exod. 19. 3 with 20. 1; the directions concerning the offerings were given from the sanctuary, from the mercy-seat, Lev. 1. 1;

Exod. 25. 21, 22; Num. 7. 89. General instructions to the people are found in Lev. 1 to 6. 7 and 7. 22-38, and special instructions for the priests (the laws of the offerings) in 6. 8 to 7. 21.

III. Purpose of the Offerings

It is important to remember that these offerings were enjoined upon a people already redeemed, Exod. 12, and in covenant relationship with Jehovah, Exod. 24. Israel is instructed as to the way of approach to God in worship and communion, a way befitting His holy character. In Christian worship approach to God requires not only a title to do so, Heb. 10. 19-22, but a *nature* capable of enjoying fellowship with Him, John 1. 12, 13; 4. 23, 24; Phil. 3. 3; Rom. 8. 15, 16; Gal. 4. 6; 1 John 1. 3, 6, 7. Israel's service was according to Jehovah's own proclaimed purpose for them, Exod. 4. 23.

As with the tabernacle itself, so with the offerings, everything down to the last detail was to be according to the divine pattern and instructions. Nothing whatever was left to human devising or arrangement, Exod. 25. 9, 40; 26. 30; 27. 8; Num. 8. 4; Acts 7. 44; Heb. 8. 5 (see also Lev. 8. 36; 9. 6, 7, etc.). Here is a divine principle that stands for all time, including the manner of Christian worship and of church order.

IV. Teaching of the Offerings

As another has said, "Christ is the key to all the types, Luke 24. 44; the sum of all the offerings, Heb. 10. 5-10". These latter prefigure the once-for-all offering of "the body of Jesus". In the past dispensation God was teaching His people their letters; now He is teaching believers to put the letters together. However we may arrange them they always spell "Christ". It has been said that they who best know the Substance will soonest recognize the shadow, Col. 2. 17; Heb. 8. 5; 10. 1.

By means of the offerings God brings within the range of our finite capacity some understanding of the high standards of His holiness and of the heinousness of man's sin, but we see that inflexible holiness united with infinite grace in meeting man's need. There is also provided for us a detailed

survey of the comprehensive work of the cross of Christ. In the Gospels we are given the historical account; in the epistles, the doctrine of the cross. In many prophetic Scriptures, particularly in the Psalms, we are permitted to learn something of the Saviour's inward exercise of soul when on the cross, and in the offerings, by what one may call a "dissecting process", God opens up to our view precious aspects of the once-for-all sacrifice of Christ. Some of God's thoughts concerning the person and work of His beloved Son on earth are here revealed to attuned hearts. It may be added that an intelligent study of these offerings will safeguard the Christian from much of the false teaching so prevalent today concerning our Lord's holy person and the true significance of His death.

V. Division of the Offerings

There are four "blood" offerings, namely, the burnt offering, the peace offering, the sin offering and the trespass offering, and two bloodless ones, the meal offering and the drink offering.

- i. Sweet savour offerings were the burnt offering and the peace offering with their accompanying meal and drink offerings. These were primarily for the acceptance of the offerer's person. They were voluntary according to his choice and ability. "Sweet savour" is literally "savour of rest" (compare Gen. 8. 21).
- ii. Non-savour offerings were the sin and trespass offerings, which were primarily for the removal of the offerer's sin. They were necessary in every case of wrong-doing, compulsory according to the holy requirements of Jehovah and the conscious need of the offerer.

VI. Order of the Offerings

In communicating His mind God begins with the offering highest in His estimation (the burnt offering) and ends with that which meets the worshipper's deepest need, namely, the trespass offering. In Christian experience the truth is apprehended in the reverse order, first trespasses forgiven then sin judged, followed by peace enjoyed and acceptance known.

I. THE BURNT OFFERING

Other Names. Ascending offering; approach offering; (Hebrew "*olah*"), Lev. 1 and 6. 8-13.

Relevant Scriptures. Psalm 40; Gospel of John.

I. Primary Purpose

Acceptance of the approaching Israelite as an approved worshipper. Acceptableness of the offering became the measure of the offer's acceptance with God. The worshipper, recognizing Jehovah's righteous claims to an entire self-surrender of his life, Deut. 6. 5 (cited Matt. 22. 73), acknowledged his failure and offered an unblemished substitute. God found delight in the burnt offering not because of any intrinsic value it possessed but because it spoke to Him of the person and work of His beloved Son. To Him this offering was "a savour of rest", Gen. 8. 21, literal translation (compare Eph. 5. 2).

II. Typical Significance

Christ's perfect consecration to God in His death; the cross seen as an expression of His whole-hearted devotion to the accomplishment of the divine will, delighting thus the Father's heart, John 10. 17, 18; Heb. 9. 14; 10. 5ff; Phil. 2. 8. For our Lord's first recorded words on earth see Luke 2. 49; for His last, John 19. 30 with Luke 23. 46. In the work of the cross there was that which meant more to God than even the salvation of sinners. He found at last a Man who fully glorified Him in all things, John 17. 4, even in respect of sin, which has so grievously dishonoured Him, and in a world where He had been so misrepresented by Adam's race. God's holy character was vindicated by the second Man "from heaven", 1 Cor. 15. 47, R.V., who alone could do this. The primary aspect therefore of Christ's work was Godward, John 4. 34.

III. Atoning Blood

This met the *deficiency* in the offerer's character as coming short of the glory of God, Rom. 3. 23b. All personal unfitness was covered in the death of the substitute victim. The believer's acceptance with God does not rest solely upon the perfect obedience of the Saviour as such but upon the value in the sight of God of the Saviour's atoning blood.

IV. Appointed Sacrifices

- i. Of herds and flocks, a male without blemish, see Lev. 22. 19, 20;
- ii. Of birds, turtledoves or young pigeons, and in both cases accompanied always by the prescribed food and drink offerings. The different grades were intended to meet the offerer's ability so that the poorest Israelite would not be debarred from approach to God. With certain modifications in the ritual they represent differing degrees of spiritual apprehension by faith of the preciousness of Christ's sacrifice. Nevertheless, it must be remembered that the Christian's acceptance rests not upon man's estimate but upon God's. Compare the five classes in the victims offered by Abram by divine command, Gen. 15. 9.
 - a. *Ox* (a young bull) literally "son of the herd", v. 5, typically suggests Christ's *prompt service*, Ps. 144. 14; Prov. 14. 4. The ox was available either for service or for sacrifice (see 2 Sam. 24. 22). The Saviour's toil and trial are emphasized throughout Mark's Gospel, where He is presented as the Servant of Jehovah (note 3. 20; 6. 31; 10. 45). In this, the highest grade offering, Christ is set forth as the Strong One.
 - b. *Sheep*, v. 10, typically suggests Christ's *patient submission*, Isa. 53. 7 (cited Acts 8. 32). Christ is set forth as the Subject One. The ordinary burnt offering in the time of our Lord was a male lamb of the first year.
 - c. *Goat*, v. 10, typically suggests Christ's *planned substitution*, Lev. 16. 5ff. Christ is set forth as the Sin-bearing One. Many fail to differentiate clearly between the sin offering and the burnt offering aspects of Christ's work on the cross.
 - d. *Turtledove* or young pigeon, v. 14 (see John 2. 13-16; Matt. 21. 12). These birds typically suggest Christ's *patent sincerity*, i.e. His guileless character, 1 Pet. 2. 22 (compare Matt. 10. 16). He is set forth as the Sorrowing One, Isa. 38. 14; 59. 11; 53. 3, 4; Matt. 26. 37, 38. We may summarize thus,
 - a. the Persevering Servant, Isa. 42. 1;
 - b. the Patient Sufferer;
 - c. the Promised Sin-bearer, Isa. 53. 5, 11;
 - d. the Perfect Sympathizer, John 11. 35.

V. Added Ingredient

Salt, Lev. 2. 13; Ezek. 43. 24 (see corresponding note under meal offering).

VI. Prescribed Ritual

i. *The Offerer's Work*

a. *Presentation* of the sacrificial victim "at the entrance of the tent of meeting" where was situated the brazen altar, vv. 3, 10, 14;

b. *Identification* with his offering by the laying on (literally "leaning") of a hand upon its head, v. 4, in token of complete reliance upon the substitute for the worshipper's own acceptance with God. With the birds a similar thought would be conveyed by being brought in the hand.

c. *Immolation*, i.e. slaying, "before the Lord", v. 5, by cutting the victim's throat on the north side of the altar. Significantly our Lord was crucified outside Jerusalem on the north side.

d. *Dissection*, v. 6, i.e. flaying, jointing (not hacking in pieces), washing the inwards and legs with water, v. 9, this last, to suit it the better as representing the antitype, and indicating that the secrets of the Saviour's inner life disclosed nothing inconsistent with God's will, no imperfection whatever in His character or conduct.

ii. *The Priest's Work*

a. *Presenting the blood*, v. 5;

b. *Scattering the blood* round about upon the altar, proclaiming thus on every hand the fact of atonement, v. 5. In the case of the birds, he "pinched off" the head, v. 15, R.V., pressed out the small quantity of blood on the side of the altar, deposited feathers and filth as indicated, v. 16, and rent open the little body without separating the parts.

c. *Attending the altar*, vv. 7-9, i.e. arranging fuel, fire and sacrifice.

d. *Removing the ashes*, 6. 10, 11. Note that priestly activity began only upon the death of the victim, except when the priest was acting for himself or his family or for the whole congregation, in which event he first undertook the duties of representative offerer before continuing in a priestly capacity.

VII. Allotted Portions

- i. *Jehovah's share.* To Him belonged the whole of the flayed and jointed sacrifice consumed on the altar.
- ii. *The Priest's share.* To him was granted the animal's skin, Lev. 7. 8 (compare Gen. 3. 21).
- iii. *The Offerer's share* was absolutely nothing. Both he and the priest might apprehend the meaning of the burnt offering, entering to some degree into God's thoughts concerning it, but they could not appropriate any part for food as with other offerings.

Special burnt offerings for the nation were offered on the Day of Atonement, Lev. 16. 3, 24, at the beginning of each month and on the occasion of three great festivals, Num. 28. 11, 29-40.

2. THE CONTINUAL BURNT OFFERING

Lev. 6. 8-13

This is called also the "whole burnt offering" (Hebrew '*alil*'), Deut. 33. 10; Ps. 51. 19, and is referred to as "the daily sacrifice", Dan. 8. 11; 11. 31; 12. 11, in Authorized Version but see Revised Version. It was instituted immediately upon the induction of Aaron and his sons to the priesthood Exod. 29. The divine command concerning it was first given to Moses (Exod. 29. 38 "thou"), then through him to the priests, Lev. 6. 9, and finally communicated by him to the people, Num. 28. 2, where the Lord speaks of it as "My oblation", R.V.

I. Primary Purpose

The continual burnt offering was a daily reminder to Israel of their abiding acceptance with God based upon the excellencies of the repeated sacrifices in which Jehovah foresaw the character of the offering of Christ. It was on this ground that God met, spoke to, and dwelt with His redeemed people, Exod. 29. 42-46.

II. Typical Significance

Clearly foreshadowed is the ever-abiding efficacy of the Saviour's once-for-all sacrifice of Himself on the cross, which affords believers a perpetual standing in acceptance with God, Heb. 10. 14.

III. Appointed Sacrifice

This consisted of two first-year lambs daily, males without blemish, one offered in the morning (the third hour, i.e. about 9 o'clock), the other in the evening (literally "between the evenings") in later practice about 3 p.m. ("the ninth hour"). At these same times incense was offered at the golden altar within the holy place of the sanctuary before the beautiful veil. These were the hours of prayer in the days of the temple, Luke 1. 9, 10; Acts 3. 1; 10. 30. With the burnt offering there was also offered the requisite meal offering of one-tenth ephah (i.e. an omer, about half a gallon, of fine flour mingled with a quarter hin (about one and a half pints) of "beaten" (the purest) olive oil, and a drink offering of a quarter hin of wine, Exod. 29. 40, 41. On the sabbath days these offerings were all doubled, Num. 28. 9, 10.

IV. Prescribed Ritual

This was the same as the usual burnt offering of the individual except that the priests acted both as offerers representing the congregation and as ministrants at the altar. It was one of their principal duties, Deut. 33. 10. Certain instructions were added regarding

- i. *The Wood* for the altar fire. This was supplied by the people and stored in the sacred precincts (compare Neh. 10. 34; 13. 31). Attention is drawn to the words "in order". Both wood and sacrifice were to be carefully arranged upon the altar fire, Lev. 1. 7, 8, 12; 6. 12 (compare Gen. 22. 9; Lev. 24. 8; 1 Kings 18. 33). In all His works and ways God reveals Himself to be a lover of order and He enjoins orderliness in the daily lives of His children, in their families and particularly in all gatherings of His saints (compare Gen. 18. 19; Col. 2. 5; 1 Tim. 3. 2, R.V.; 4. 12; 1 Cor. 14. 33, 40).

- ii. *The Fire* was of divine origin, Lev. 9. 24, and God strictly enjoined that it must never be allowed to go out, Lev. 6. 9, 12, 13. It was maintained by adding a fresh supply of wood each morning and it required priestly attention all through the night as well as the day time. Jewish tradition has it that the altar fire was in fact never extinguished until the captivity of Israel and the temple destroyed by Nebuchadnezzar. The daily repeated sacrifices and the continual altar fire feeding thereon witnessed to all that no victim had yet appeared on earth of sufficient worth fully to meet the holy requirements and righteous claims of God. The sacrifice of Christ alone did this, and since the death of the cross no further blood offering has been needed.
- iii. *The Ashes* from the altar. For their removal the priest on duty donned his official garments and taking up the ashes of the sacrifice deposited them on the east side of the altar in the brazen ash-pans belonging to it, Exod. 27. 3; Lev. 6. 10; 1. 16. Then, changing into "other garments" (his ordinary clothes?) he conveyed the ashes through the camp to "a clean place" outside, 6. 11, thus witnessing to the people of a completed work, an accepted sacrifice. The typical meaning as referring to the death of Christ is readily apprehended. God saw to it that the precious body of His beloved Son should be taken down from the cross by loving hands and reverently borne to a rich disciple's new tomb, a "clean" resting-place, John 19. 38ff.

There may be a reference by David to the altar ritual in Ps. 26. 6, for in the ministrations connected with the continual burnt offering the altar was literally encompassed by the officiating priest. After washing his hands at the laver, Exod. 30. 20, he presented the sacrificial victim on the east side, just inside the entrance to the court of the tabernacle, Lev. 1. 3. The slaying took place on the north side v. 11, the washing of the inwards and the legs on the west side (the laver side and facing the sanctuary – the Godward side) and the jointed carcass was then carried up an earthen slope on the south side (Jewish tradition). Finally, the ashes were deposited later on

the east side as stated above. Thus the "compassing" of the altar was completed.

3. THE MEAL OFFERING

I. Full Name

"Oblation of a meal (i.e. food) offering" (Heb. "*Qorban minchah*"), Lev. 2; 6. 14-18.

II. Relevant Scriptures

Psalms 1 and 16. All four Gospels.

III. Primary Purpose

Accessory to burnt and peace offerings, Exod. 29. 40-41; Num. 15. 1-10; chs. 28-29; Ezra 7. 17, and always accompanied by a drink offering. These bloodless offerings were never presented alone, for the imputation and removal of sin were not in view.

IV. Typical Significance

Christ's complete consecration in His life. The person of the Saviour is seen in the moral perfection of His manhood wholly untainted by sin. He surrendered Himself to God for the service and "food" of man. Taken together the burnt offering and the meal offering present the standard of full obedience. In the former Christ is viewed as perfectly fulfilling the laws of the first table of the Decalogue, Matt. 22. 37, to the complete satisfaction of God; in the latter as perfectly fulfilling the laws of the second table, rendering as man His due portion as an offering to the Lord. Christ's perfect life had no atoning efficacy but it demonstrated His fitness to undertake the work of the cross.

V. Appointed Offerings

As with the burnt offering the varieties typically represent differing measures in the apprehension of believers as to the character of Christ's manhood.

1. PURE FLOUR, with olive oil and frankincense. Only the very finest wheaten flour was permitted, Exod. 29. 2.

This was twice the value of barley flour, 2 Kings 7. 16. It was obtained by "bruising" (i.e. pounding) the corn and then sifting it, Isa. 28. 28; cp. Heb. 2. 10; Isa. 53. 3 with Mark 3. 5; 9. 19, etc. This was the highest grade of the meal offering; cp. the princes' offerings, Num. 7. 13, 19, 25. The fine flour typically indicates that in Christ every moral quality was found in perfect harmony, there was no inequality, no unevenness in His character such as is manifested in sinful man. Oil, which in the East commonly takes the place of butter in household use, because of its nourishing and healing properties, fitly typifies the Holy Spirit throughout Scripture (see note under next paragraph). Frankincense was a white gum resin obtained from the bark of an Indian tree by incision. It needed no preparation. Fire brought out its pleasant and enduring fragrance. This frankincense in the meal offering was all burnt on the altar, for God alone could fully appreciate the excellence of the Saviour's life, Luke 3. 22.

2. BREAD CAKES. (Heb. "*challah*" – pierced cakes). These could be prepared in three different ways.

a. *Oven-baked* – unleavened cakes of fine flour mingled with oil, or wafers anointed (i.e. smeared or poured on) with oil typically set forth the intensity of trials endured in secret by the Lord. His inmost feelings were constantly wounded in contact with human sin and suffering as well as by Satan's temptations, Heb. 2. 18; John 11. 33-38, etc. In connection with our Lord's manhood the Holy Spirit sustained a double relationship suggested here by the "mingling" and the "anointing" with oil. As to His humanity Jesus was begotten of the virgin by the Holy Spirit, Matt. 1. 18, 20; Luke 1. 35; and He was anointed for service by the Spirit, Luke 3. 21, 22; 4. 1, 14, 18; Acts 10. 38; Isa. 11. 1, 2.

The oven was a large, portable earthenware jar about three feet high widening towards the bottom with a hole for the removal of the ashes. It was heated with dry twigs and grass.

b. *Griddle-baked* – unleavened bread cakes of fine flour, mingled with oil, parted in pieces and oil poured thereon, suggest the sufferings of Christ of a more open character

and more easily understood by us, Heb. 12. 3; Rom. 15. 3; 1 Pet. 2. 23.

- c. *Cauldron-cooked*, 2. 7. (Authorised Version and Revised Version "frying pan"). This would seem to be a sort of dumpling of fine flour containing oil and boiled. Note lack of further detail suggesting symbolically our Lord's sufferings understood only in a general way with little discrimination, Heb. 5. 8.

3. **PARCHED CORN**, 2. 14-16. This is a food much favoured in Near East countries. It consisted of fresh ears of corn "bruised" (i.e. crushed) and roasted, Deut. 26. 2; Joshua 5. 11; Ruth 2. 14. In this meal offering oil and frankincense were added. Injunctions regarding it are separated from (1) and (2) and would seem to look on to the time of Israel's occupation of Canaan. Christ is here set forth as the First-fruits, pledge of the coming "harvest" in resurrection, 1 Cor. 15. 20, 23, and "firstborn among many brethren", Rom. 8. 29.

The reference in Lev. 2. 12 is to the new meal offering at the Feast of Pentecost (see Lev. 23. 15-21), which was not burnt on the altar because it contained leaven and had a different typical significance, the two leavened loaves representing not Christ but His Church as composed of believing Jews and Gentiles, Jas. 1. 18.

VI. Added Ingredient

Salt was added, 2. 13; Ezek. 43. 24. Leaven and honey were strictly prohibited, v. 11. Salt is preservative and has an action opposing that of leaven and honey and of corrupting substances in general. It became a symbol for hospitality, durability and fidelity. Its pungency reminds us of the power of Christ's word ever manifest in His life, Luke 4. 16-29; 14. 25-35 (cf. Col. 4. 6), and in regard to believers the preserving power of active righteousness in their relationship with the world, Matt. 5. 13; Mark 9. 49, 50. Oil suggests spirituality, salt, sincerity.

Salt is called "salt of the covenant" because it was a pledge on God's part of His abiding faithfulness to the covenant promises, and on Israel's part a pledge of loyalty in separation from corrupt ways. Leaven and honey both possess fermenting

properties. They symbolize nature's evil and nature's sweetness (amiability of temperament, etc.) respectively. Matthew Henry remarks that the New Testament compares pride and hypocrisy to leaven because they *swell* like leaven, Luke 12. 1, and malice and wickedness to leaven because they *sour* like leaven, 1 Cor. 5. 8. Not only was the Saviour wholly free from the taint of sin but He was never actuated by mere natural sentiment ("honey"). In His life there was ever a perfect adjustment between the claims of natural relationship and the claims of God (see Luke 2. 49-51; John 2. 4 with 19. 26; Mark 3. 31-35 with 2 Cor. 5. 14-17). It was the Holy Spirit who controlled His every thought, word and deed in devotion to His Father's will. Regarding leaven see also Matt. 16. 6, 11-12; Mark 8. 15. No measure of oil could counteract the working of leaven. Even so the presence of the Holy Spirit indwelling the believer does not destroy the evil Adam nature though victory over it is given, Rom. 8. 9, 13, 14; Gal. 5. 16, 17.

VII. Prescribed Ritual

1. THE OFFERER'S WORK.

- a. *Preparation* at home; obviously necessary before bringing the offering "unto the Lord". How many Christians make preparation before attending a gathering for worship?
- b. *Presentation* to the priest, vv. 2, 8. So also the believer's spiritual sacrifices are acceptable to God through Jesus Christ our anointed Priest, 1 Pet. 2, 5; Heb. 13. 15.

2. THE PRIEST'S WORK

- a. *Presenting* at the altar, 6. 14.
- b. *Burning the memorial* handful, 6. 15.

VIII. Allotted Portions

1. **JEHOVAH'S SHARE.** The "memorial" portion with all the frankincense, 2. 16; 6. 15 (cf. Ps. 20. 3. R.V.). Submitted like the burnt offering to the searching test of divine holiness (fire of the altar) only fragrance, an "odour of rest" was brought forth for God. So the Father's thoughts ever rested with delight upon His Son's pathway on earth.

2. **THE PRIESTS' SHARE** was all the remainder, 2. 3, 10; 6. 16; 7. 9, 10. Note the difference between the varieties of

meal offerings which appertained to the officiating priest and those which were shared by all the sons of Aaron, 10. 12, 13. The dry flour was made up, of course, into unleavened cakes with oil to make them more palatable. The priests fed upon that which had first delighted God and which He gave back to them for their due sustenance. All this typically suggests Christians "feeding" upon Christ as food to the soul, affording spiritual strength for the exercise of their priestly functions in offering up the "bread of God", Lev. 21. 6, 8, 17, 21, 22; 22. 25.

3. **THE OFFERER'S SHARE.** Nothing. Our Lord's life was fully devoted to the service of God and of man. He pleased not Himself, John 8. 29 (Godward); Rom. 15. 1-3 (manward). Believers also, between what is due to God and what is due to their neighbours, have nothing for themselves in a truly surrendered life.

NOTES. It should be remembered that the priests had no portion or inheritance in the land, Num. 18. 20.

The last clause of Lev. 6. 18 is explained by 22. 1-7. For the special meal offering of the priests see Lev. 6. 19-23.

4. THE DRINK OFFERING

Like the meal offering this was an appendage to the burnt offering, Exod. 29. 40, 41; Lev. 23. 37; Ezra 7. 17 (compare Gen. 35. 14 for first mention), (Heb. "*nosek*"). It consisted of a libation of wine, Num. 28. 7; Lev. 23. 13. For the proportionate quantities of both meal offering and drink offering see Num. 15. 1-12; 28. 1-31. The drink offering typically signifies our Lord's utter outpouring of Himself in *joyful* surrender to the accomplishment of the will of God. This attitude should characterize believers also (cf. Phil. 2. 17; 2 Tim. 4. 6 where "offered" in both passages is literally "poured out as a drink offering").

5. THE PEACE OFFERING

I. Other Name

"Prosperity offering" (Heb. "*shelem*"), Lev. 3; 7. 11-21, 28-34.

II. Relevant Scriptures

Psalms 85; Gospel of Luke.

III. Primary Purpose

Afforded opportunity for the worshipping Israelite to enjoy communion with God and with His redeemed people. It celebrated peace with God established upon the efficacy of the atoning blood. Like the burnt offering, this offering was "for acceptance" of the offerer, Lev. 19. 5; 22. 18-20, 29 R.V.

IV. Typical Significance

The cross of Christ viewed as having effected reconciliation between God and man, making it possible for believers to enjoy fellowship with God and with fellow-saints, Rom. 5. 1, 10, 11; Col. 1. 19-22; Eph. 2. 11-13 (cf. Ps. 85. 10). God delights to display His love to His own in an abundant provision at His "table", Ps. 23. 5. God takes pleasure in the communion of saints as well as in the conversion of sinners. This offering, too, represents the "body of Jesus", Heb. 10. 5-10. In delivering up His only-begotten Son to the death of the cross God clearly shows that enmity was never on His side but wholly on man's, Rom. 8. 7; Col. 1. 21; Eph. 4. 18; Rom. 1. 28. Certain details seen here in the peace offering ritual are strongly suggestive of the Church's celebration of the Lord's Supper.

V. Atoning Blood

Met the disruption of fellowship caused by sin.

VI. Appointed Sacrifices

Of the herd or flock, male or female without blemish, Lev. 22. 21 (see Mal. 1. 12-14 in days of Israel's apostasy). There was the addition of a modified form of the meal offering which included leavened cakes, Lev. 7. 12-15, 29. These, however, were not burnt upon the altar in accordance with the rule, Lev. 2. 11; but were with all the others shared by priest and offerer to be eaten as indicated later. As in the other offerings, the various grades indicate typically different measures of spiritual intelligence in apprehending Christ's sacrifice of Himself. He is here set before the heart not only in the value of His death (the slaughtered victim) but in the perfection of His life (unleavened cakes). The male victim may signify the active dedication to God of the Saviour's

will; the female victim His passive submission to that will. For the typical meaning of other items see under burnt offering and meal offering.

VII. Added Ingredient

Salt; see corresponding note under the meal offering.

VIII. Three Categories

These were according to the offerer's *motive*.

- (i) *Thank-offering*, Lev. 7. 12-15. Such would seem to be in acknowledgement of special blessings received from the Lord, Ps. 107. 21, 22; 116. 17; 50. 14. The Septuagint Version, however, renders "for praise", (cf. Psa. 100. 4, R.V.; Heb. 13. 15, R.V.). The flesh of the sacrifice was to be eaten on the day of the offering, v. 15, for God would have His people ever remember the close association of His altar with His table (cf. 1 Cor. 10. 18, 21). Eaten otherwise it was declared to be an abomination to Him and it involved excommunication for the offender. The slightest taint of putrefaction so rapidly taking place in hot climates would render it unfit both for food and as a type of Christ, Acts 2. 25-32. The peace offering meal, moreover, was not to degenerate into just common feeding, compare as to the Lord's supper 1 Cor. 11. 17ff. Note that *leavened* cakes were included in this offering signifying that the offerer's thanksgiving could not but carry some taint of his inherent sinfulness, though this might no longer be seen in its former activity. The leaven in "fired" cakes, of course, would have ceased "working". The application of this to the Christian is readily understood. With all its imperfection his thanksgiving may be presented for God's gracious acceptance because associated "*with* (Lev. 7. 13) the sacrifice" of Christ.
- (ii) *Votive Offering*, 7. 16. This was in fulfilment of a promise or pledge (vow) made to God for the granting of some special request in prayer; for example, preservation on a hazardous journey by land or sea (cf. Acts 18. 18).

- (iii) *Freewill Offering*, 7. 16, 17. This would appear to be in the nature of a spontaneous expression of praise to God in appreciation of what He has revealed Himself to be, rather than simply for something He has done. Both (ii) and (iii) seem to imply deeper spiritual exercise so the flesh was permitted to be eaten on the second day, but in no circumstances was any to be eaten on the third day. All remainder was to be burnt with fire. Typically, the resurrection of Christ is in view. The believer's occupation with Christ is until the "morning", viewing resurrection as connected with His coming, 1 Thess. 1. 13ff. The "third day" contemplates resurrection simply as the time of deliverance from the power of the grave, 1 Cor. 15.

IX. Prescribed Ritual

- (i) *The Offerer's Work*
- a. *Presentation* "unto the Lord", 7. 29, 30.
 - b. *Identification* with his substitute victim by the laying on (leaning) of his hand.
 - c. *Immolation* of the sacrifice, for its death alone could effect reconciliation.
 - d. *Dissection* of the body, not as in the burnt offering but simply to separate the allotted portion, 7. 30ff.
- (ii) *The Priests' Work*
- a. *Aspersing the blood* round about upon the altar, 3. 2.
 - b. *Attending the altar* to burn God's portion (the special fat, etc. - see below) upon the daily burnt offering, 3. 5.
 - c. *Appropriating their share* (see next paragraph).

X. Allotted Portions

- (i) *Jehovah's Share*. This was called "food of the fire offerings" because it fed the altar fire and with other sweet savour offerings was the "bread of God", Lev. 21. 6; John 6. 33; Num. 28. 2, "My food". It consisted of the suet, kidneys and caul, and the fat tail of the sheep, which last in the Syrian breed often weighed 15lb. and upwards and was considered by Arabs a great delicacy. This choice fat represented the intrinsic

excellence and reserve energy of the animal and thus typified our Saviour's holy feelings and sustained energies in relation to the accomplishment of God's will. These were displayed particularly in His death on the cross, for as the type indicates, in death only could the victim's inward parts be exposed. Jehovah's portion placed for burning on the burnt offering was a pledge of that acceptance with Him so essential to communion, 3. 5.

- (ii) *The Officiating Priest's Share*, 7. 32, 33, which he later ate with his family, 10. 14, 15; Num. 18. 8-11, 19, consisted of the animal's right shoulder (R.V.) and of the bread cakes one of each kind. All made up a "heave offering", so called because when presented before God at the altar it was heaved up to the extent of the offerer's reach before he handed it to the priest. This "heave offering" became the priest's as a gift from God. The right shoulder prefigured Christ's supporting strength for priestly service. As to the leavened cakes see remarks under paragraph 8 (i). God can in grace accept the believer's praise, but it cannot become the "bread of God" which Christ alone is.
- (iii) *Aaron and his sons' Share* was known as a "wave offering" and consisted of the animal's breast portion, 7. 31. It was first waved to and fro "before the Lord", v. 30, then became food for the priests and their children, 7. 34; 10. 14, 15; Num. 18. 11, 19. Thus is typified the affections of Christ shared by all believers as a priestly family, and there is emphasized the wide extent in efficacy of Christ's sacrifice as the true peace offering. Our High Priest shares with His saints their communion with God and has His own joy in beholding God and believers reconciled and satisfied, Isa. 53. 11. Another points out that far too many Christians, instead of sustaining and nourishing their souls by feeding upon Christ, seek satisfaction in their experiences. They are constantly looking within themselves, occupied with feelings and attainments, their walk, their service and their state generally. This is to seek satisfaction for God and self in that which is "torn,

blind, broken, maimed, etc.”, Lev. 22. 8, 21, 22. Christian service may afford a “sweet savour” to the Lord, Phil. 4. 18, but only in a similar sense to our being accounted righteous (Jukes). We may have intercourse with God about our sins, our trials, our service, etc., but intercourse is not necessarily communion in which Christ is the subject, and the Holy Spirit the uniting bond, 2 Cor. 13. 14.

- (iv) *The Offerer's Share*, 7. 15-21. To him appertained all the remaining flesh and cakes, the major portion of the offering to be feasted upon with his family, his servants and other guests the same day or the next. Christians as one with Christ rejoice with God and fellow-believers in appreciation of the Saviour's person and work, Deut. 27. 7; Num. 10. 10, but they realize that God in possession of full knowledge of His Son had His own peculiar portion and delight. The joy of the father indicated in the parable of the prodigal, Luke 15, was assuredly greater than that of either returned prodigal or the guests at the feast. It was strictly enjoined that only persons ceremonially clean could partake of the peace offering, 7. 19-21; 22. 1-7. Uncleanness did not destroy relationship but it removed the person from the privilege of communion. This teaches that fellowship with God demands at all times holiness of life. Sin necessarily involves suspension of fellowship, and there must be confession with resulting forgiveness and cleansing before that fellowship is restored, 1 John 1. 7-9. Details concerning ceremonial uncleanness are most instructive, Lev. 22. 1-7. There are two groups: (a) openly discernible defilement such as leprosy and running sores and issues, outbreaks of the flesh, v. 4, involving temporary exclusion from the camp; (b) Non-discernible defilement from contact with unclean persons and things, vv. 4, 5 (cf. 1 Cor. 10. 21, 22), involving loss of fellowship in the light and partaking of the “holy things” only after bathing in water and eating after dark, vv. 6, 7. The application of these principles to the Christian is not difficult to understand.

XI. Concluding Note

The law of the peace offering is given last of all because it typically unfolds the communion of the worshipper resulting from the understanding of Christ as seen in the other offerings.

6. THE SIN OFFERING

I. Hebrew Name

“*Chatath*”, Lev. 4 to 5. 13; 6. 24-30; Num. 15. 22-29.

II. Relevant Scriptures

Psalms 22; Gospel of Mark.

III. Primary Purpose

Expiation of sin issuing in forgiveness for the offender. Divine provision is made for an Israelite whose conscience is troubled by the discovery of sin committed in ignorance or through negligence. Except for sins mentioned in the last category (paragraph 6) it will be seen that *persons* rather than *acts* are specified. The offerer is judged on the ground of what he is – a sinner, proof of which is by reference to the Law of divine commandments as having been broken or neglected, 4. 2, 13, 22, 27. In his stead the substitute victim which he presented received the just penalty for sin, which is death.

IV. Typical Significance

The cross of Christ is here viewed as rendering full satisfaction to God for sin, making forgiveness for man righteously possible. Conscience-stricken believers ever have recourse to the Saviour's sacrifice of Himself as the sin offering, 2 Cor. 5. 21. Nevertheless, there must be confession of particular sins when they become known in order to secure the promised forgiveness, 4. 29 with 5. 5; cf. 1 John 1. 7-9. Indwelling sin as well as acts of wrongdoing were confessed and atoned for by the Saviour's sacrifice. Our representative offerer, Christ, confessed our sins, took up the burden of them and as substitute victim bore the curse. He received at God's hands the judgment due to us. Justice is now satisfied and God is “just to forgive”, 1 John 1. 9.

V. Atoning Blood

Provided for the sins of ignorance and negligence due to the depravity of the offender's nature.

VI. Appointed Sacrifices

These were graded according to the *standing* of the sinner. It was a compulsory arrangement; there was no choice (contrast the burnt offering). There are five categories.

- (i) *Sin of the priest*, 4. 3, R.V. Sacrifice brought was a young bull without blemish. The high priest's sin would entail interrupted communion with God for the congregation of Israel because they would have no fit representative to appear before God for them. The atoning blood was therefore brought into the place of his high priestly service and was sprinkled seven times before the beautiful veil. This secured Jehovah's continued relations with His people. Blood was also smeared on the horns of the incense altar, thus preserving the true basis of the people's worship through the ministrations of their high priest. Finally, the remainder of the atoning blood was poured out at the base of the brazen altar maintaining the ground of the individual Israelite's approach. By way of contrast our High Priest as the sinless One never needed a sacrifice for Himself, Heb. 7. 27, 28.
- (ii) *Sin of the congregation*, 4. 13ff. This, too, needed a young bull without blemish. Such corporate failure would involve the whole camp, interrupting the communion of all, including both priests and common people, therefore the ritual was similar to that of the first category. Elders represented the people and the high priest officiated in the prescribed manner.
- (iii) *Sin of a ruler*, 4. 22-26. This required a he-goat without blemish. As the rest of the congregation was not directly implicated, communion with God was suspended only for the individual concerned. Rule entails public responsibility, so an elder's sin was more serious than that of a commoner. Note the modification of ritual for this category and the next respecting the disposal of the atoning blood. The brazen altar marked

the limit of the individual Israelite's approach to God so the blood was applied here only.

- (iv) *Sin of a commoner*, 4. 27-35. He was to bring a female goat or sheep, also without blemish. The Hebrew word in vv. 28 and 32 indicates full-grown animals. An individual only being implicated, the ritual procedure was the same as in category (iii).

We may remark at this point that the priest and his place of approach to God set forth in type the believer's service in the "heavenlies". The commoner and his place of approach typify the believer's service as on earth.

- (v) *Sin of a specified nature*, 5. 1-13, R.V., but committed in ignorance at the time or through carelessness. As sins are here in view rather than persons, the sacrifice was more in the nature of a trespass offering, and, in fact, is so termed in v. 6. Note the following distinctions:

a. *In circumstances*, 5. 1-5, R.V. (cf. 1 Kings 8. 31).

(1) Concealment of vital evidence, v. 1. This refers particularly to occasions of solemn adjuration in civil and religious courts, Prov. 29. 24, 25. (2) Contact with unclean things, vv. 2, 3. (3) Non-fulfilment of rash promises, v. 4. Such made on oath, if not carried out, meant that God had been called upon to witness to a lie, and if it was a promise to do evil, God's honour was implicated anyway. In each case the order of procedure was first confession of guilt then expiation of guilt, vv. 5, 6.

b. *In ability* 5. 6-13. Offering of a female goat or female sheep, v. 6 (Hebrew), or two birds (specified), or one-tenth ephah (an omer) of fine flour without oil and frankincense (contrast the meal offering), so neither pleasant to taste nor fragrant to smell as befitted an offering for sin. The absence of atoning blood from this last was met by its association with the daily burnt offering, the memorial handful being burnt upon the never-dying altar fire. In the case of the two birds it is important to notice that one was for a burnt offering and the other for a sin offering, but the ritual differed somewhat from that in the burnt offering in chapter

1. Divine grace thus makes provision for the poorer Israelites, 5. 7-13. Christians young in experience or those feeble in faith whose understanding of Christ as the sin offering is vague or incomplete may be symbolized here. However, Christ remains always the same and God accepts even the feeblest believer according to *His* estimate of the sacrifice of the Saviour, not man's.

In the lower categories there is a noticeable lack of detail when compared with the higher categories. The nature of the offering being exchanged for a view of the effects of it. In Christian experience, too, there are stages upward from an appreciation of the effects of Christ's sacrifice to an appreciation of the preciousness of the Saviour Himself as the true sin offering.

VII. Added Ingredient

Salt; see remarks under the corresponding paragraph of the meal offering.

VIII. Prescribed Ritual

- (i) *The Offerer's Work.* In the principal grades this was:
 - a. *Presentation* 'before the Lord', 4. 4.
 - b. *Identification* by the laying on (leaning) of his hand upon the victim's head, signifying thus the transference of guilt to the appointed substitute. Contrast the burnt offering in which there was transference of the offering's acceptableness to the offerer. It must be remembered that imputed sin is not imparted sin, an important truth with reference to Christ the antitype.
 - c. *Immolation*, for life forfeited is the due penalty of sin. The slaying took place on the north side of the brazen altar, 6. 25 with 1. 11.
 - d. *Separation* of the choice fat, etc., 4. 8-10.
 - e. *Destruction* by fire of the whole carcase in the appointed place outside the camp, 4. 11, 12 (cf. Heb. 13. 11-13), signifying the manifestation of divine wrath against sin. The sin-bearing substitute

is cast out of God's presence as accursed, Gal. 3. 13. Contrast the "ascending" fire of the sweet savour burnt offering. There is one vital point of difference between type and antitype. With the former the fire wholly consumed the sacrifice; in the latter, the holy victim after enduring the judgment stroke of God emerged victorious to a never-ending resurrection life, Rom. 6. 9, 10. "He shall carry forth the bullock", 4. 12, 21, is to be understood in the light of a common Hebrew idiom to mean that he was to attend to the matter, for he could not personally carry such a load.

(ii) *The Priest's Work*. For his own sin he acted as in (i), and in all cases he was responsible for:

- a. *Applying the blood* in the manner directed for each grade (see paragraph 6);
- b. *Attending the altar* to burn the choice fat or one of the birds for a burnt offering, 5. 10, or the "memorial" handful of the fine flour;
- c. *Appropriating his portion* (paragraph 9). The application of the atoning blood and the burning of the choice fat upon the altar fire testified to the perfect acceptability to God of the sacrifice for sin, for even while bearing the guilt of the sinner the victim itself was "most holy", 6. 25, 29; 7. 1, 6. The sanctifying power of the sin offering is emphasized, 6. 27 (cf. Hag. 2. 10, 11). The purport of this in reference to Christ the antitype is easily grasped.

At this point it may be stated that Heb. 13. 10-13 is often misinterpreted. "We" refers to the Hebrews not to Christians and "altar" not to Christ, but by the common figure metonymy, to a "sacrifice". The next verse makes the writer's meaning abundantly clear. Note the connecting word "For". Readers are being reminded of differences found in the ritual of the sin offerings. The flesh of victims in the lower grades was to be eaten by the priest, Lev. 6. 26, whereas in the two highest grades it was not so. In these the blood was brought into the holy place and the body was wholly burnt outside

the camp, Lev. 6. 30. It is upon the fulfilment in the antitype that the appeal in v. 13 is based.

IX. Allotted Portions

- (i) *Jehovah's Share*. This was the choice fat with kidneys and caul of the victims in the higher grades, the bird for a burnt offering and the memorial handful of the fine flour in the last grade.
- (ii) *Priest's Share*. To him was granted the flesh of the sacrifices in grades (iii) to (v), the bird for a sin offering and the remainder of the fine flour offering, 6. 24-30. Thus was set forth an intelligent association with the sinner in his need (cf. 10. 17), a lesson for Christians when a fellow-believer sins. They should look upon the sin as if it were their own and in their priestly character intercede for the offender (cf. Daniel's prayer, Dan. 9). We may see also in the type Christ as Mediator finding satisfaction in the vindication of divine justice.
- (iii) *Offerer's Share*. Nothing whatever.

X. General Remarks

- (i) The Law "made nothing perfect" and so made no provision for sins of a presumptuous nature, that is, in open contempt of the commandments. Persons guilty of such were to be "cut off", Num. 15. 30, 31; Deut. 17. 12, 13; Heb. 10. 28; Ps. 19. 13; (e.g. Achan's sin, Josh. 7). If repentant they could but cast themselves upon the mercy of God as David did, Ps. 51 and 32. The Gospel, on the contrary, meets the sinner at every point of his need. Divine grace now reckons as wilful sin only the rejection of the Holy Spirit's testimony to the person and work of Christ, John 16. 8, 9; 3. 18. Even the crucifixion of the Son of God by Israel, Acts 3. 17, and Gentile rulers, 1 Cor. 2. 8, is classed by God as a sin of ignorance.
- (ii) The heinousness of a sin of ignorance lies not so much in the nature of the act as in the state of heart capable of it without knowing it is sin. It may be even counted as good, Acts 3. 17; 1 Tim. 1. 13 with Acts 26. 9. Sins

of ignorance abound where conscience is most hardened against the truth. For instance the Jews rejected the testimony of the Scriptures, John 5. 39, 45-47, of John Baptist, Matt. 21. 32, and of Christ's own walk, words and works, John 5. 36, 38, 40. Ignorance is culpable for it is the duty of man to learn and comply with God's requirements. Men tend to regard ignorance as synonymous with guiltlessness, conscientiousness with blamelessness, but Paul's experience shows this is not so. Even in national law ignorance is not a permissible plea.

- (iii) We read of no specific sin offerings before the giving of the Law, but burnt offerings, meal offerings and drink offerings were known, Gen. 8. 20; 22. 2, 7; 35. 14; also Rom. 3. 20; 4. 15; 5. 13. The burnt offering sometimes included the idea of an offering for sin (see Job 1. 5; 42. 8). Such was Abel's sacrifice, Gen. 4. 4, 7. The priestly house was the first group in Israel to know a sin offering, namely at their consecration, Lev. 8. 14-17 (which chronologically precedes ch. 1 to 7).
- (iv) The sin offering was appointed only for a redeemed people. It has been shown that in the New Testament the Gospel for the unregenerate is never stated in the language of this offering. Types used for example, are the passover lamb, Exod. 12, the brazen serpent, Num. 21, and many others.
- (v) Two sin offerings of a special character were appointed for Israel. The first was on the yearly Day of Atonement, Lev. 16, when the general sins of the congregation were dealt with. By divine direction one he-goat was offered as a sin offering. The other, after the high priest had laid both hands upon its head, confessing over it "all the iniquities of the children of Israel, and their transgressions, even all their sins", was sent away into the wilderness, in token of the nations' cleansing and forgiveness, vv. 30 and 34. The second was a once-for-all offering of a red heifer, Num. 19, unblemished and never having come under the yoke. Details need not be entered into here, except to state that through this sacrifice divine provision was made

for the removal of ceremonial defilement contracted by contact with unclean persons or things. It was provision for Israel's journey through the wilderness, accordingly there is no reference to the choice fat, which in other offerings had a more direct relation to the access to God of worshipping Israelites. The efficacy of the work of Christ on the cross is typically brought out in these two sin offerings, and has been much dwelt upon by other writers.

7. THE TRESPASS OFFERING

I. Other Names

Guilt offering; debt offering; Hebrew "*asham*"; "*ashmah*". Lev. 5. 14 to 6. 7; 7. 1-7; Num. 5. 5-8.

II. Relevant Scriptures

Ps. 69; Isa. 53. 5, R.V.M.; Gospel of Matthew.

III. Primary Purpose

Expiation of guilt and *reparation* for injury done. Emphasis is upon the wrong committed rather than upon the particular person committing; contrast the sin offering.

IV. Typical Significance

The cross of Christ is viewed as making full amends to God for man's trespasses, compensating Him for the moral havoc wrought by the sin of the first Adam. Whatever God could claim of honour and obedience, of worship and service, He has received again from man in Christ. Moreover both God and man are actual gainers by the work of the cross; God is for ever glorified and believing man for ever blessed.

V. Atoning Blood

This met both the debt of sin, Matt. 6. 12; Luke 7. 41, 42, and the dishonour done to God's name. It marked the penalty, which was death, for deranging God's governmental order.

VI. Appointed Sacrifice

In all cases a ram without blemish was required. It was to be of a value according to the estimate, first of Moses ("thy", v. 15), later of the priests. The standard of values was the silver shekel of the sanctuary, by which God's rightful dues were always measured, Lev. 27. 25; Exod. 30. 13, instead of the shekel in common use. Tradition places the minimum value of the ram at two shekels. The tenderest conscience would fall short in knowledge of Jehovah's holy requirements. Our widest understanding can never be the standard of judgment in the matter of sin. God's estimate alone stands; His Word alone affords true guidance. There was no concession whatever to poverty in cases of specific trespass, for the character of offences here enumerated was the same whatever the offender's social rank.

VII. Added Ingredient

Salt; see corresponding remarks under the meal offering.

VIII. Special Categories

Classed according to the nature of the offence.

- (i) *Wrongs committed against God.* These appear under two headings.

a. *Trespasses in holy things*, 5. 15, 16. In such cases restitution plus one-fifth followed expiation by the sacrifice. The added fifth equalled a double tithe and was by ancient custom an acknowledgement that the whole had been rightly forfeited; see Gen. 47. 18-26. Only offences due to inadvertence or ignorance are provided for (see remarks under the sin offering) and would include the withholding of what was properly due to God, such as tithes and firstfruits, or eating by mistake portions allotted to the priests, thereby sinning both against God and against His servants, Mal. 3. 8, 9. The trespasses in holy things committed by Christians are (alas) only too common. How often in our public and private devotions the door is opened to distracting thoughts and barren responses, unrecognized, it may be, at the time. Our holiest seasons are quickly

marred by the intrusions of the flesh. It is comforting to know that Christ's death as the trespass offering has answered to God for these and that His work as our High Priest on high also concerns them, Exod. 28. 38.

b. *Trespases in forbidden things*, 5. 17-19. Here restitution is not mentioned. Though committed in ignorance the offender was "certainly guilty before Jehovah", v. 19, R.V.

- (ii) *Wrongs committed against man*, 6. 1-7. In these instances restitution plus one-fifth preceded expiation by the sacrifice. Wrongs must be remedied as well as punished. Punishment alone of the offender would still leave the injured party suffering loss, whilst reparation alone, which might satisfy man's claim, would not restore the sinner's disrupted relations with God apart from the removal of the guilt. There was to be no delay in making due amends, 6. 5, A.V.M. A better rendering of verse 4 is "When he hath so sinned and acknowledges his guilt then . . .". Offences under this section involved failure in responsibility, wrongs not deliberate and premeditated so much as those committed under sudden temptation or stress and later troubling the conscience leading to a voluntary acknowledgement of guilt, 6. 4. Contrast the far heavier amercement in cases disclosed in a court of justice on the evidence of witnesses, Exod. 22. 1-9. Offences against one's neighbour are not only morally wrong but are an affront to God, 6. 2. Wrongs specified are:
- a. *Denying a trust*. Under this head would be included undue retention of things borrowed. As an up-to-date application Dr. Bonar instances books and umbrellas!
 - b. *Defrauding a partner*.
 - c. *Disowning a theft or robbery*.
 - d. *Deceiving in trade*, which appears to take in any form of dishonesty or extortion, Luke. 19. 10.
 - e. *Detaining a find*. All these offences were much aggravated if the wrongdoer has denied them at the time with an oath, thus calling upon God to witness

a lie. For laws as to lost property see Deut. 22. 1-3; Exod. 23. 4.

IX. Sacrificial Ritual

Similar to that for the sin offering, 7. 7, but with a difference in the manner of applying the blood of atonement. It was scattered upon the walls of the altar instead of being smeared on the horns and poured out at the base, cf. 7. 2 with 4. 30, 34.

X. Allotted Portions

- (i) *Jehovah's Share*. The choice fat with kidneys and caul and the fat tail, 7. 3-5. Regarding the last see notes under the Peace Offering, paragraph X. All was burnt on the altar, ascending as incense. Let it be repeated that even while the Saviour was on the cross bearing the penalty of our trespasses, God took delight in the personal excellencies of His beloved Son.
- (ii) *Priest's Share*. In the case of trespasses in holy things, the amerced sums plus one-fifth, and in all cases the flesh of the sacrificed ram were allotted to him. The flesh could be eaten by all members of the priestly family if ceremonially clean, but they were to do so in a holy place, that is, within the tabernacle enclosure, 6. 26 with 7. 7. Thus was maintained close fellowship within the priesthood and with God. "It is most holy", 7. 6; compare Sin Offering notes. As a holy priesthood, 1 Pet. 2. 5, Christians should "eat", that is, partake of a brother's trespass in the sense of bearing the burden with him until its removal, Gal. 6. 1, 2. There should be the exercise of priestly intercession in the spirit of Dan. 9.
- (iii) *Neighbour's Share*. As the injured party he received the restored principal plus one-fifth compensation for temporary loss of use, etc. By the cross our Saviour, as already pointed out, has restored to man abundantly more than Adam by his sin ever lost. As another has said, "In Christ the believer is not simply brought back to the point where Adam began in innocence, but he now has an unassailable standing before God in righteousness for evermore".

- (iv) *Offender's Share* was nothing whatever. He had an abundant portion in the Peace Offering (which see) and joyfully feasted with family and friends, but as a guilty one bringing a sin offering or a trespass offering fasting was more becoming in token of sorrowing repentance.

XI. General Remarks

It should ever be remembered that things morally wrong under the Law are also morally wrong for Christians.

There can be no communion with God on the part of a would-be worshipper so long as anyone has aught against him, Matt. 5. 23, 24.

Under the Law absolute remission of sins could not be proclaimed to God's people, but in the Gospel there is such an announcement, Acts 13. 38, 39. Forgiveness was indeed promised by Jehovah, Lev. 5. 16, 18; 6. 7, but only on the ground of Christ the antitype's later and all-sufficient sacrifice of Himself, Rom. 3. 25.

God lays emphasis on the need of compensation for any loss caused to others by our misdeeds.

In the trespass offering of a defiled Nazarite, Num. 6. 12, R.V., and in the cleansing of a leper, Lev. 14. 12ff, there was some modification in the ritual compared with the regular trespass offering.

The two offerings for sin (sin offering and trespass offering) though last in order of institution were invariably first in order of application. Even so they are the first views of Christ's offering apprehended by the Christian.

A careful comparison of the sin offering and the trespass offering is most instructive.

BRIEF COMPARISONS OF THE OFFERINGS

I. In the sweet savour offerings the offerer came as a devoted worshipper to render in his unblemished substitute that which brought grateful satisfaction to God. In the non-savour offerings the offerer came as a convicted sinner to receive in his appointed substitute the judgment due to his sin or trespass.

2. In the sweet savour offerings we behold the antitype, Christ, offering Himself for us to God *without sin*. In the non-savour offerings He is seen offering Himself as our representative *for sin*.

3. In the burnt offering we see LIFE offered, which is God's exclusive portion, Gen. 9. 4, what the creature owes to the Creator. God's claim on man is symbolized – duty to our God. In the meal offering we see FRUITS offered, which is man's allotted portion, Gen. 1. 29, what the Creator bestowed upon the creature. Man's claim on man is symbolized – duty to our neighbour.

4. In the burnt offering God's holy requirements are satisfied. Typically Christ is seen accomplishing the will of God. In the sin offering God's offended justice is satisfied. Typically Christ is seen bearing the sin of man. Hence in Lev. 1 there is no mention of sin, whereas in chapters 4 to 6 sin is frequently mentioned.

5. In the burnt offering we learn the preciousness of the sacrifice; in the sin offering the heinousness of the sin.

6. In the burnt offering by the laying on of the hand, the acceptableness of the unblemished offering is transferred to the offerer. Righteousness is imputed to him. In the sin offering by the laying on of the hand the sinfulness of the offerer is transferred to his unblemished offering. Sin is imputed but not imparted to it. In both instances Christ is viewed typically as the sinless substitute, suffering under the imputation of sin, Ps. 40. 6, 7, 12; 69. 5; 2 Cor. 5. 21.

7. In the burnt offering atonement is viewed according to the measure of divine complacency in the person and work of Christ. In the sin offering atonement is viewed as meeting the claims of divine justice.

8. In the burnt offering the altar fire consumed the sacrifice in token of Jehovah's acceptance; the offerer's worship approved. In the sin offering the fire in the place of ashes outside the camp consumed the sacrifice in token of Jehovah's displeasure; divine wrath appeased.

9. In the burnt offering the sinner beholds what he is "covered" *with*; in the sin offering what he is "covered" *from*.

10. The ashes of the burnt offering proclaimed the acceptance of the sacrifice and so of the worshipper. The ashes of

the sin offering proclaimed the judgment of the sin resulting in forgiveness.

11. As the burnt offering Christ gave Himself *for us*, Eph. 5. 2. As the sin offering He gave Himself *for our sins*, Gal. 1. 4.

The three blood offerings seem to be in the mind of Paul when in writing the Roman epistle he makes a threefold reference to the death of Christ (see ch. 5). Those readers who have carefully followed the "Notes" will readily see the burnt offering in v. 6, the sin offering in v. 8 and the peace offering in vv. 10, 11.

In the sin and trespass offerings four moral principles stand out in orderly sequence:

- (i) *Identification*, in which the sacrificial victim becomes one with the offerer;
- (ii) *Substitution*, in which the sacrificial victim takes the offerer's place;
- (iii) *Expiation* in which the sacrificial victim having suffered the death penalty in the offerer's stead, the guilt of the offerer is removed;
- (iv) *Propitiation*, in which as the result of the sacrifice every moral barrier to the display of divine grace is removed. God becomes *propitious* (that is, able to act favourably) towards the sinner.

In the sin offering satisfaction is rendered to God for the evil nature that results in evil deeds. The person himself is prominent and there is simple reference to the Law neglected or broken. Sin is viewed as an affront to God's holy nature. In the trespass offering, including the intermediate sin-trespass offering, 5. 13, satisfaction is rendered to God for the evil deed that is the fruit of the evil nature. The offence itself is prominent and there is detailed reference to the wrong done against God and against man. Sin is viewed as an affront to God's righteous government.

APPENDIX

In the Levitical offerings we have been considering there is a threefold application namely: (i) primarily to Israel; (ii) typically (and principally) to Christ; (iii) instructively to Christians.

- (i) *The application to Israel* need not detain us as the preceding "Notes" have made this clear.
- (ii) *The application to Christ* in beautiful types presents Him under three aspects, namely as (a) the Offerer; (b) the Victim; (c) the Priest. These aspects are brought together in a most instructive way in Heb. 7. 21 to 10. 18 (cf. Eph. 5. 2).
 - a. As Offerer He is seen in His personal character, Man under the Law standing before God as our representative.
 - b. As Victim He is seen on earth accomplishing His substitutionary work on the cross.
 - c. As Priest He is seen in His official character in heaven acting as Mediator in the interests of God's people, Heb. 9. 11, 12; 8. 4.
- (iii) *The application to Christians.* With careful discrimination and wholly apart from the question of vicarious atonement, which was the Saviour's work alone, some of these types may be applied in a secondary sense to believers as offerers, offerings and priests:
 - a. In the burnt offering they may be seen as yielding themselves wholly to God by the Spirit for the accomplishment of His will, Rom. 6. 13, though this lead to suffering and may be to death, 2 Sam. 24. 24. They seek in their measure to fulfil the first table of the Law, though not as under it but under grace, Matt. 22. 37, 38; Rom. 8. 4; 13. 8-10. Of course, their self-sacrifice cannot make Christ's offering more acceptable to God, Heb. 10. 10, 14. In the application to Christ we have seen the varieties bringing out certain elements in our Lord's character. In each of these may be found an example to follow of prompt service, patient submission and patent sincerity (see notes under the burnt offering).

- b. For the believers' example in the drink offering see notes thereunder.
- c. As in the peace offering pattern (which see) Christians hold joyful communion with God and fellow-saints in regard to the offering of their lives and their gifts. God does find satisfaction in these notwithstanding many imperfections (in marked contrast to the perfection of the Pattern Offerer), Heb. 13. 16; Phil. 4. 18 (Septuagint version uses the same phrase to describe the peace offering). Christ as Priest presents to God the offerings of believers, note the words "through Him", Heb. 13. 15; Eph. 5. 20, and compare with the type, Lev. 3. He also has a satisfying portion in the service of the saints, Matt. 25. 35-40. The peace offering was the one offering in which the offerer had a portion. Even so Christians find joyful satisfaction in their gifts to and service for the Lord, Phil. 2. 17, 18; Col. 1. 24; Phil. 4. 4-7; Acts 20. 24; 2 Tim. 4. 7.
- d. Our Lord by the work of the cross made full restitution to God and to man for Adam's trespass. Believers too are still debtors to God and to man meeting the claims of both, and not making bare restitution of what they owe but adding "the fifth" thereto. In other words, they are to go beyond simply yielding to fellow men their due by acting in grace after the divine pattern, Matt. 5. 38-44; 6. 12, 14, 15; Mark 11. 25 (R.V.); Luke 6. 32-35; Eph. 4. 32.

Thus, as we have seen, believers as offerers and offerings are privileged to approach God in connection with His holy requirements and according to every aspect of their own need. As priests they are viewed in their official capacity serving God after the due order, 1 Pet. 2. 5, 9. As typified in "Aaron's sons" they are seen in family relationship with their Great High Priest, Heb. 2. 13; 4. 14.