

180314-4 Leviticus 6, vss. 8-30, The Law of the Burnt, Meal, & Sin Offerings – Craig Thurman

Leviticus chapters 1-6.7, present the five basic offerings that the LORD gave to Israel. Beginning at 6.8-7.21 are the same offerings but directed specifically to the priesthood. These are things that they must know to do and not to do with the offerings. In a little different order here are those offerings restated at the end of these priestly directives:

Le 7:37 This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings; 38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

This text of Lev.7.37 reminds us that we have in our present study in Leviticus reverted in history to some point in time prior to the ending of the history of the book of Exodus.

The remaining portion of this present chapter (6) concerns the burnt offering, meal offering, and sin offering.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying,

So we can see that the LORD speaks to Moses, and Moses is to command Aaron and his sons the following instructions.

This is the law of the burnt offering:

the law of, תְּרִיחַ, to-rath, a fem. sing. noun of תִּרְחָה; the verb יָרָה, tss. to cast, shoot, instruct, teach.

burnt offering, עֹלָה, [g]o-lah, is a fem. noun that is often tss. burnt offering, but a couple of times burnt sacrifice; the verb אָלָה, [g]a-lah means to rise, go, or come up.

It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

the burning, מוקדה, moq-k^e-dah, fem. sing. noun is this once; the masc. noun is מוקד, mo-qehd, and found twice in the O.T., tss. *as an hearth* (Ps.102.3) and *burnings* (Is.33.14); the verb יקד, ya-qad, is tss. with the English words *burn* (6), *kindle* (1), *hearth* (1); the Chaldean part (Paul) is only found in Daniel chapter 3 (8 times), with reference to the *burning* fiery furnace.

shall be burning, תוקד, Hophal (causative passive) fut. 3ps. fem. of יקד, see directly above *the burning*.

The priests duty is to keep the fire of the altar of burnt offering burning even through the night. The fire of this altar is not to be extinguished. The LORD will light this fire, and then priests are to carry on with keeping it afire.

Le 9:24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh,

The linen garment must have been his linen coat. (cf. Ex.28.39, 40)

The priest was always to approach the things of God covered. Even what might be thought to be the most menial task, removing the ashes from the altar. Together the coat and the breeches gave a righteous covering to the priests and covered their nakedness. In this way this typified the saints in their spiritual services through the righteousness of Christ un-ashamedly, or to state it positively, boldly serving the LORD (because the shame of their nakedness did not appear ... they did not stand before the Lord in their own merit.

and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

The priest clothed in his official garment, the garment of his office, would remove the ashes from beneath the altar and put they beside it.

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.

Even the ashes which were the evidence of the sacrificial victims which remained were considered. They were not left to the wind or their disposal unregulated. God regulated even the disposal of the ashes. Laying off his holy garments he dresses in *after garments* for leaving the holy courts of the LORD to take the ashes unto a clean place. There were places that were unclean. (cf. Lev.14.40, 41) The ashes were to be put in a clean place. Even the body of our Lord, after He had borne the full force of the judgment of God for sin and died, was cared for and put away, not in a defiled place where there were dead men's bones, but he was put away in a new tomb where no dead had ever been laid.

Jn.19.39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

That which remained of the Lord after judgment did not corrupt or become unclean at any time.

Ps 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

***12 And the fire upon the altar shall be burning in it; it shall not be put out:
quenched***

it shall ... be put out, תִּכְבֶּה, tik-beh, Qal fut. 2ps. masc. of כָּבַה; KJV, to quench, go out, put out, went out.

A good thing rule that distinguishes quenching from grieving, is that by *quenching* we do not do what we should (1Th.5.19); but *grieving* we do what we should not do. (Eph.4.30) The fire of the altar of burnt offering would only go out if the priest failed to do what he should have done.

and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

I had said before that the burnt offering (cf. Lev.3.5), is the foundation of the peace offering. Actually it forms the foundation of every other sacrifice offered on the altar because it is the first sacrifice offered in the morning and last in the night.

13 The fire shall ever be burning upon the altar; it shall never go out.

The brazen altar is so closely associated with the burnt offering that it becomes called the altar of burnt offering.

Ex 30:28 And the altar of burnt offering with all his vessels, and the laver and his foot. (cf. 38.1; 40.6, 10, 29; Lev.4.7, 10, 18, 25, 30, 34;)

The fire represents the justice of God against sin. The priests testified to the burning justice of God. It seems to suggest that there was a need for a sacrifice that would meet this demand.

15 ¶ ... There are three things that are never satisfied, yea, four things say not, It is enough: 16 The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough.

There was only one that satisfied God for sins and that was the offering of Jesus Christ when He died on the cross. Then Jesus said, *It is finished*. The

justice of God was satisfied against the sins of all of His people in that moment.

14 ¶ And this is the law of the meat offering מִנְחָה: the sons of Aaron shall offer it before the LORD, before the altar.

This free-will offering was brought by an Israelite and given to the priest. The priest offered a portion on the altar to the LORD, and was allowed to keep what remained. (cf. Lev.2.1-3)

15 And he shall take of it his handful, of the flour of the meat offering מִנְחָה, and of the oil thereof, and all the frankincense which is upon the meat offering מִנְחָה, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat:

with unleavened bread shall it be eaten in the holy place;

Or, ... unleavened shall it be eaten in the holy place.

The priests were appointed their food or meat by the LORD as they served in the holy things. It speaks of fellowship in the things of Christ; his righteousness, by His Spirit (the oil), and by that giving off a sweet, pleasing, acceptable fragrance before the Lord (the frankincense).

Joh 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

in the court of the tabernacle of the congregation they shall eat it.

‘[N]ot in that part of it properly called the holy place, in distinction from the holy of holies, but as it follows: *in the court of the tabernacle of the congregation they shall eat it ...*’ Gill

So, there are times when reference to the holy place can include the whole area of the court that surrounds the tabernacle and is enclosed by a perimeter of a curtain fence.

17 It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering.

18 All the males among the children of Aaron shall eat of it.

By limiting this to the males of the Aaronic priesthood and to this place it is food just for them: this is the priests’ bread. They had a bread which Israel did not eat of. And believer-priest have a food which, though many are the children of God, yet only those who live and serve in the courts of the Lord eat this bread. It is a special provision for the saints who render special service in this holy environment which is in the holy courts of the Lord. By that I mean this food is of the Lord for those who will come to Christ after faith and baptism to serve in one of his New Testament churches.

It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.

Notice that is anyone touches a priest they are holy. If we will live for the Lord, occupy ourselves with His serve, in His place, eating His food I believe that those who come into contact with us become affect in some way. I think it is true, that because the membership of this church has resolved to live for Christ that when folks come around us they are affected in a good way. They might not believe, they might not ever come into the fellowship of this body, but they leave with a sense of desire to have what we have. There is something to be said about the affect a holy life has upon others.

1Co 7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

Brethren, you have an affect upon others for Christ. I see it on the social media all of the time. Thank God that he has put it in your hearts to witness Christ wherever you go and in whatever you do.

19 And the LORD spake unto Moses, saying,

20 This is the offering קָרְבַּן of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering מִנְחָה perpetual, half of it in the morning, and half thereof at night.

This is the meal offering that is presented to the LORD whenever a new high priest is appointed to this office.

21 In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat offering מִנְחָה shalt thou offer for a sweet savour unto the LORD.

baken pieces of, תְּפִינֵי, tu-phi-ney, masc. pl. noun תְּפִיץ, tu-pheen; the verb, אָפָה, to bake.

22 And the priest of his sons that is anointed in his stead shall offer it: it is a statute for ever unto the LORD; it shall be wholly burnt.

23 For every meat offering מִנְחָה for the priest shall be wholly burnt: it shall not be eaten.

This is a meal offering to consecrate the high priest to his office. (cf. Lev.7.37) This O.T. high priest served in the shadow of the sacrifice of the broken body of Jesus Christ. This meal offering was not eaten by him or any other priest. In this way I believe it shows that he depended on the coming of Christ to bear his sins. By not eating he could not bear in his own

body the judgment due for sin; he had no merit or righteousness of his own. Christ would offer Himself wholly to God.

Joh 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This is the law of the sin offering:

The sin offering is to atone and forgive sins committed in ignorance against the commandments of the Lord. By this offering we are given a standing in Christ before the LORD. This differs from the trespass offering which through sacrifice, confession, and restoration we are restored to a clean state before the LORD.

In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy.

So, the offering, if it is of the herd, is to be brought to the door of the tabernacle. (Le.1.3; 4.4) If it is of the flock it is brought to the northward side of the altar of burnt offering. (Le.1.11; 4.24)

26 The priest that offereth it for sin shall eat it: in the holy place (בְּמִקְוֹם קֹדֶשׁ, a sing. noun for מִקְוֹם, meaning *place*; so holy place; v.27) shall it be eaten, in the court of the tabernacle of the congregation.

Again, as it was in verse 16, the holy place means the area which is otherwise called the court.

That the priests were to *eat* of the sin offering is new information given in this chapter. Specifically, sin offerings that a ruler brought (a kid of the goats, male w/o blemish, 4.24) or that any of the common people brought (a kid of the goat or a lamb of the sheep, a female w/o blemish, 4.28, 32) were eaten in the court of the tabernacle. The blood of these offering was not brought into the sanctuary. (Le.4.25, 30)

Le 6:30 And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

The priests eating of this sin offering showed that they bore the sins of the people, which was a type for Christ bearing our sins in His body on the tree.

Le 10:17 Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD? 18 Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded.

1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

27 Whatsoever shall touch the flesh thereof shall be holy:

It seems that this holiness is restricted to the confines of the grounds of the court. So, those who would come into contact with this flesh are those who serve about the spiritual of things of the tabernacle. Also, every instrument used would be devoted and holy to the Lord.

and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

שֶׁדֶשׁ בְּמִקְוֵה קֹדֶשׁ, cf. v.26, which probably allows for the washing of these garments in the court; for this and שֶׁדֶשׁ בְּמִקְוֵה קֹדֶשׁ, see Le.6.16, 26, 27; 7.6; 10.13; 16.24; 24.9, these could possibly mean not inside the sanctuary, but in the court.

The holy place refers to the confines of the entire court about the tabernacle. And so, the blood sprinkled upon any garment was to be washed probably at the laver.(?) No blood went beyond the realm of the

court of the tabernacle. The blood of Christ was kept to the holy purposes of God to redeem and sanctify the people of God. Israelites could come into the court to bring their sacrifices. But no blood leaves the grounds without washing. To be touched by the blood of Christ was to be washed by the Spirit of the Lord.

Tit 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 Which he shed on us abundantly through Jesus Christ our Saviour;

This gives us the sense of the *preciousness of the blood of Christ*. No, not every soul without exception was touched by the blood of Christ. But every soul without distinction is. Christ's death for sin is certainly limited in its application.

28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

The earthen vessel was sanctified by the flesh of the victim. That vessel once touching the flesh was fit for no other service. It was to be broken.

Christians have but one purpose in life and that is to be used for the glory of God. And when that purpose is accomplished in this sense the vessel is broken; the mortal body is laid aside. Our work is finished. Combine this idea with the next; the brass or copper vessel.

The brass or copper vessel that was touched by the flesh of the sacrificial victim was to be scoured and rinse. This vessel is made to withstand the purging or trial and could be used again and again in holy service.

29 All the males among the priests shall eat thereof: it is most holy.

And so the priesthood bore the sins of the people, from the riches of them to the lowliest, the ruler to any of the common people.

1Co.1.26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: 27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; 28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: 29 That no flesh should glory in his presence. 30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 That, according as it is written, He that glorieth, let him glory in the Lord.

30 And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile כִּפָּר withal in the holy place, shall be eaten: it shall be burnt in the fire.

to reconcile, a Piel (intensive active) infin. of the Hebrew verb root כִּפָּר, ca-phar; KJV, to pitch (Ge.6.14); make an atonement (Ex.30.10); to reconcile (Le.6.30); to make reconciliation (Dan.9.24); to be pacified (Ez.16.63); to appease (Ge.32.20); to pardon (2Chr.30.18); to forgive (Ps.78.38); to be disannulled (Is.28.18); to be cleansed (Nu.35.33)

The offerings that were *not* to be eaten are sin offerings for the priests and for the congregation. (4.6, 17) Why? Because the blood was brought into the holy place. At least it seems to speak of the weakness in the earthly priesthood. while I cannot speak about the issue of the congregation at the moment, at least I can understand how that the priests cannot bear their own sins before the Lord. This will require the coming of one greater than the priesthood who is without sin. We know that that is Jesus Christ, the Son of God.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.