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**BIBLE STUDY TEXTBOOK SERIES**

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# **LEVITICUS**

by

**Don DeWalt**

Paraphrase by

**KENNETH N. TAYLOR**

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College Press**

# THE BOOK OF LEVITICUS

## PREFACE

This is the third book of Moses. In many ways it is unique among the five books. There is no book in the whole Bible where we hear God speak so often as in Leviticus; no book is so little read or esteemed among Christians. The nature of the content is discouraging to the average believer; at the same time there are no less than forty references to this book in the New Testament. A careful study of this book will yield up food for the soul not to be found elsewhere.

We shall not ignore the typical significances found in Leviticus, but we shall not seek for them where they cannot be found. We are well aware that we can now "look on both sides of the veil" since it has been torn, but unless some inspired writer tells us the significance of what we see we are very hesitant to produce both the type and the antitype. At the same time we shall not hesitate to find general applications of the text to our lives. Our primary interest will be in the meaning of the text as it stands in your Bible in the book of Leviticus.

Readers unfamiliar with the BIBLE STUDY TEXTBOOKS will wonder what to do with the "Thought Questions" or the "Paraphrase" or even the "Fact Questions." There is a very definite reason, and we believe a very practical value for this five-fold format:

(1) TEXT: This is the AMERICAN STANDARD TRANSLATION of 1901. We have found this to be a very accurate rendering of the Greek and Hebrew text. Among the many translations we prefer this one for its faithful adherence to the original. We ask all readers to contemplate these words as the words of God. Nothing could be more important than a thorough assimilation of every word given us by God through the Holy Spirit! Read it and re-read it—then read it again. It is God speaking to you!

(2) THOUGHT QUESTIONS: We have prepared these from our reading and understanding of the text. Answer every question with your present understanding of the text. *It is not important that you give the same answer to these questions that*

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*we do. It is very, very important that you attempt some answer.* We are attempting to motivate you into a personal involvement in the meaning of God's Word. We would suggest your answers be kept in a notebook. If you do not know—or you must guess—*record your response.* If after you have read the PARAPHRASE or the COMMENT you wish to change your answer you may do so, but it is vitally important that you express your response to what God has said to you and that you do it in written form.

(3) PARAPHRASE: This is the work of Kenneth Taylor. We are well aware of some of its deficiencies. But we are also aware of the fact that over 18,000,000 people are reading it with understanding. It will help you in your understanding of the divine TEXT. Our exceptions to the PARAPHRASE can be found in our COMMENTS. Please, please read this PARAPHRASE at least twice. Now refer back to the THOUGHT QUESTIONS—do you wish to change an answer, add an answer, or add to an answer? Do it!!

(4) COMMENT: We want to offer our present understanding of each word in the divine TEXT. We wish to be very careful and thorough. For this reason we have read and reread all we could find in a search of more than thirty years on the book of Leviticus (see our Bibliography). Our COMMENTS shall be: (a) *Critical* in the sense that we wish to understand the meaning of each Hebrew word, both in the TEXT and in the CONTEXT. (b) *Devotional* in the sense that we want to point up the obvious, and oft times the often overlooked application of the TEXT to our lives. We make no apology for attempting to reach the conscience in our COMMENTS. (c) *Expository*: We mean that the TEXT shall be analytically considered in such a way that the present day Biblical expositor could use it in his teaching. (d) *Homiletical*: We believe many sermons could be preached from *Leviticus* in which the fulness of the sacrifice and example of our Lord could be held up as in no other way. We attempt to offer help in this grand pursuit!

(5) FACT QUESTIONS: The basic purpose of these questions is reading comprehension. They are based upon all you have read from the TEXT through the COMMENT. At times we have

## P R E F A C E

posed in this section a question or two for discussion where the point of view is open to opinion. *In this section is the largest possibility for personal fulfillment.* A full honest attempt on the part of the reader to answer these questions could actually form a commentary of his own on the sacred TEXT. No higher accomplishment of personal Bible study could be contemplated than a verse-by-verse personal explanation of God's Word on the part of the reader. If the reader will do this he will have a track record of his spiritual growth to which he can refer in times of discouragement or even in times of joy. Your answers to the THOUGHT QUESTIONS can be a preparation and research for your much more complete answers to the FACT QUESTIONS.





## INTRODUCTION

By W. G. Moorehead

The chief design of this third book of Moses is indicated by its title. It is the hand-book of the priests—their guide-book. Naturally it follows Exodus. The tabernacle having been set up, and its services arranged, the duties of its ministers would next be defined. Like Exodus, Leviticus has three main topics: Sacrifice, priesthood, feast. Holiness is the keyword; 17:11; 20:7, are the key verses.

Leviticus falls into two general parts:

I. Access to God, chapters 1-16

II. Sanctification of the people, chapters 17-27

There are five sections in the book: 1. Offerings, 1-7. 2. Consecration and investiture of the Priests, 8-10. 3. Holiness both of person and life, 11-15. 4. Atonement and righteousness, 16-22. 5. Feasts, 23-27.

That which strikes the reader of this book is the predominance of sin. The Levitical legislation is mainly occupied with it. Sin, man's sin, sin before and after justification, is the secret of Judaism and the secret of the Gospel: Face to face with the Mosaic ritual we are face to face with sin. God's holiness is another prominent feature of this book. He must punish sin; for His righteousness demands reparation for human guilt. In the sacrificing priest and in the blood that streams from the victim, in the fire that consumes it, in the ashes, in the water, in the incense and the prayer, in the distance between Himself and the people, in the darkness and loneliness of the Most Holy Place, His dwelling, we see the solemn portraiture of God's holiness, and His purpose to deal with sin according to its deserts. The multiplicity of the rites with which this book is filled is proof of the insufficiency of such a system to take away sin. The continued round of sacrifices, the altar always wet with blood, brought sin to remembrance rather than judged and removed it, Heb. 10:3. But we shall not forget that this book is largely prophetic. Its wondrous, complex typology announces the coming of One by whom all here prefigured shall have its complete fulfillment. Christ is the supreme center about which

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these ordinances turn; and they are luminous to us now because of the light He sheds upon them.

1. *The Sacrifices of Leviticus*, chapters 1-7. They are pictures of the one offering of Christ. He is the sum of them. As no one of them was a perfect representation of Him and His work, five were instituted in order to set forth something of the perfection of His sacrifice. There are three parties to a sacrifice: the offerer, the priest and the offering. The priest acts as mediator. The priest and priestly action imply God and the sinner who are to be brought together in peace. The offering points unmistakably to sin done, and to the absolute need of expiation. The offerer is the offender who is regarded as identified with His sacrifice.

The main features of the sacrifices are *substitution, imputation, death*. By substitution is meant that the life of the victim is given for that of the offender. In imputation the punishment due the guilty party is charged or imputed to his sacrifice. This transference was symbolized by laying of the hands of the offerer on the head of the victim. And death was the execution of the penalty incurred by the offender.

In the application of sacrificial types we see all the elements just mentioned combined in the person and work of the Lord Jesus. He is at once the Priest, the Offerer, and the Victim. In His death there is priestly action, Heb. 11:14; Jno. 10:17, 18. His offering is Himself, Heb. 10:10. He and those for whom He acts, are identified, Jno. 10:11; Gal. 2:20.

The offerings of Leviticus are divided into two classes, viz: "Sweet savour," which are three—burnt, meat, and peace offerings. The other classes were for expiation, viz: Sin and trespass offerings.

The burnt offering (Lev. 1) heads the list because it had some of the distinctive features of all the others, and was the morning and evening sacrifice to Jehovah, Ex. 29:42. It was for acceptance and atonement, vs. 3, 4. It was wholly given to Him, and in it He had His satisfaction. It sets forth the devotedness of Jesus, His complete self-surrender to God, Eph. 5:2. Its application to believers is in Rom. 12: 1,2. The meat-offering, which was vegetable, was the complement of the burnt offering (Lev. 2),

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and seems never to have been presented alone save in the case of Cain. It followed a bloody sacrifice; it could not be accepted of itself. Cain came to the Lord with the fruits of the ground. He stood in nature. He refused to acknowledge himself a sinner needing atonement. Abel came as one under condemnation, but as one who knew of the provisions made for pardon. Abel came with blood. "Without shedding of blood there is no remission," Heb. 9:22. Christ is the fulfillment of the meat-offering—the holy, spotless One. But it is only as He is apprehended as the sacrifice for sins that He becomes the food of the soul. Without passing through death He could not have been the meat-offering, Jno. 12:24. The peace-offering, (Lev. 3) was a communion feast; the Lord, the priest, and the offerer had each his portion. The sin and trespass offerings (Lev. 5) contemplated expiation. The bodies of the victims were burned without the camp, as if charged with sin and so judged and consumed, Heb. 13:11, 12. It was the blood of the sin offering alone which was brought into the Most Holy Place, and sprinkled on the mercy seat, Lev. 16:14. Having made a perfect offering for sin Christ appears in the presence of God for us, Heb. 9:11, 12, 24.

The sweet savour and the sin offerings are alike in this, that *blood* is the foundation of all right relationship with God. In both kinds the offerer and the victim are identified. They differ in this; the sweet savour were for acceptance and worship. In them what was presented unto God was given to Him, and on the ground of it He and the worshiper communed together. In them sin is not the predominant idea. It is in the sin-sacrifice. The essential feature in this last is propitiation. He who came with it came not so much a worshiper as a sinner—not for communion, but for pardon. He came to receive in the person of his substitute, the victim, the punishment due to his sin.

In the sin-offering the *penalty* is prominent: in the trespass offering *ransom*. In the first, expiation is prominent; in the second, satisfaction. Both are fulfilled in Christ who was made sin for us, and who gave His life a ransom for many.

2. *Consecration of Aaron and his sons*, Lev. 8. This ancient ceremony is full of significance. The high priest and his sons were

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alike washed with water, v. 6. Aaron was then anointed with the holy oil, the sons were not, v. 12. (Oil is the emblem of the Spirit, 1 Jno. 2:27; 2 Cor. 1:21, 22). The sin-offering was then slain and the blood sprinkled, v. 15. Then the blood and the oil mingled were put on Aaron and the sons. Eminent type! Jesus was anointed with the Spirit before His sacrifice, the disciples not. After His death and resurrection, the Spirit was shed forth upon them, Acts 2; Jno. 7:39; 16:7.

3. *Laws respecting food, etc.* chapter 11. Why should the great God occupy Himself with such matters? (1) He is concerned in the physical well-being of His people. He has redeemed their bodies, and these are objects of His regard as well as the soul. Here is the best system of dietetics ever appointed. (2) In their food and dress the Jews were to be a separate and "peculiar" people. (3) They were to be holy. All the animals they were permitted to eat are of cleanly habits. Israel was taught holiness to the Lord in all things.

4. *Uncleanness, leprosy, etc.*, chapters 12-15. These laws touch some delicate matters; but studied in a devout and reverent spirit they yield immense profit to the soul. Ruskin tells that his mother compelled him when a youth to read right through the Bible, even the difficult chapters of Leviticus; these especially held him in greatest restraint, and most influenced his life. The underlying truth in all is sin, its transmission, defilement, incurableness by man, and God's provision for its removal.

5. *Feasts*, chapters 23-25:19. There are eight of them (if we include the Day of Atonement), and they were designed to remind the people that they were God's tenants-at-will; that the land was not theirs, but His; that their time was not theirs, but His; that their persons were not their own, but His. Moreover, in the great jubilee, which was the fiftieth year, the sublime doctrine of earth's final redemption, and its restoration to God, and its deliverance from the curse of sin, was constantly taught. What a blessed day that will be when all the people of God even as to their bodies shall be delivered, when the lost inheritance shall be restored, and nature shall sing her glad song of redemption!

6. *Doctrine of the Redeemer*, chapter 25:24-55. This is a

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precious section of our book, for it is strikingly illustrative of the work of Christ as the Redeemer. (1) The redeemer in Israel was to be one near of kin with him who was to be redeemed, vs. 25, 48. So Jesus, Heb. 2:14-18. (2) He was to redeem the person, 47-50; Ruth 4:4, 5. So Jesus has bought His people, I Cor. 6:19, 20. (3) He was to redeem the property that had been disposed away vs. 25, 29. So, too, Christ hath redeemed for us our lost inheritance, 1 Pet. 1:3-5. (4) He was to avenge the brother on his enemies, Num. 35:12. The "avenger of blood" seems to have been a near kinsman of the one injured. And Christ will in due time take vengeance on the enemies of His people, Deut. 32:43; 2 Thess. 1:6-8.

*7. Obedience, and disobedience, and their consequences,* chapters 26, 27. The blessedness of obedience is first mentioned and commended, 26:1-13. Disobedience and its sure punishment is next painted in the darkest hues, 26:14-39; but on repentance God will have pity and restore, 26:40-46. In this last section of the chapter there is a distinct prophecy of Israel's final restoration and blessing,—*"I am the Lord."* Leviticus teaches the great doctrines of purity, separation, sanctification, obedience, service. May it be ours to learn the priceless lesson!

Any study of Leviticus which omits the sixteenth chapter would be defective and unsatisfactory. Accordingly some brief notes are devoted to this very suggestive subject—the day of atonement in Israel. In each of the first four books of the Bible there is one chapter which comes to us with peculiar force, to which we turn almost instinctively for typical instruction. Genesis 22, which records that strange and impressive scene, the offering of Isaac by his own father, is the first: Exodus 12, which contains the supreme doctrine of redemption by blood, is the second: Leviticus 16, the atonement chapter, is the third: Numbers 14, the chapter which narrates Israel's unbelief and failure, is the fourth.

1. Lev. 16 stands alone. No mention is made elsewhere of what took place on that solemn day. It seems to be closely connected with the death of Nadab and Abihu, v. 1. These two young men had died because of their disobedience and presumption. The priesthood had failed. The insufficiency of all that had been

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hitherto appointed was thus made manifest. And so the day of atonement was established as a still deeper display of God's grace and love, and of the inadequacy of Mosaic rites to take away sin.

2. It was observed on the seventh day of the tenth month, and was to be a day of humiliation, vs. 29, 31. Affliction of soul answers to a contrition of heart. The people laid aside all secular employment. The sense of sin was to be deepened to its utmost intensity in the national mind and exhibited in appropriate forms of penitential grief. It was a day of godly sorrow working repentance.

3. It occurred but once a year. As seven is the perfect number, so a year is a full and complete period. There is no time that does not fall within the year. It was *the day* of the Mosaic economy. It pointed to the supreme fact:—"Christ was once offered to bear the sins of many," Heb. 9:28 (the word for "once" is strong—*once for all*). There is no repetition of His sacrificial work. In the whole year of time there is but one atonement day, Rom 6:9, 10; Heb. 9:26.

4. The high priest. The day imposed upon him the most weighty duties. We are told that one week before the day came he left his own house and dwelt in the sanctuary. During the night preceding it he was denied sleep, and on the day itself he fasted until evening. His dress was not that of "beauty and glory" which on other great festival occasions he wore, but one of pure linen, v. 4. No gold glittered on his brow, nor tinkled in his steps, nor mingled its brilliancy with the royal colors of his robe. All was laid aside. One cannot but think of the inspired description of the high priest's great anti-type, the Lord Jesus, Phil. 2:6-11. He humbled Himself, put off His robes of glory when He came down into this world to offer Himself a sacrifice for sin. It was an earth-like garment He wore while He was here, though ever and anon He let it swing open for a little that the star of royalty over His heart might be seen!

It would seem, from v. 17, that in the immediate acts of expiation Aaron was alone. He was neither to be accompanied nor assisted by any one. Striking type of Him who accomplished

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expiation for the sins of believers: "Be not far from me, for trouble is near; for there is none to help," Ps. 22:11; "Reproach hath broken my heart, and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none," Ps. 69:20. On the day of atonement in Israel, Aaron was alone, unassisted. On the day of Calvary Jesus was alone. All alone He wrestled in the garden; all alone He hung on the cross. Lover and friend were put far from Him: even the Father hid His face from His suffering Son. *By Himself* He made purification of sins, Heb. 1:3.

5. The offerings of the day: First, there was a sacrifice for the sins of the priestly family, vs. 6, 7, 11. The high priest could do nothing in the work of this great day until propitiation for himself and his house had been made, Heb. 5:3; 9:7.

Next, the sin-offering for the people which consisted of the two goats, and constituted the main features of the day. They were designed by lot, the one "for Jehovah," the other "for Azazel," the scape-goat. The goat for Jehovah was slain; the sins of the congregation were symbolically transferred from the people to the goat "for Azazel," and solemnly put upon its head, after which it was led into the wilderness, and let go. Mindful of the variety of opinion that prevails as to the meaning of the expression "for Azazel," the writer does not hesitate to express the belief that it signifies "for removal," "for the complete bearing away."

The two goats form but one offering. In v. 15 the slain goat is described as a "sin-offering for the people." Both animals were charged with the sins of the congregation; and the reason for the use of two instead of one, as in the ordinary sacrifice, is probably that given by Keil, viz., the physical impossibility of combining all the features that had to be set forth in the sin-offering in one animal. The cognate truths of atonement and remission are vividly taught in this sacrifice. The slain goat symbolizes the doctrine of atonement or covering of sins; the scape-goat their removal. God has His claims upon the sinner which must be met—the punishment of his guilt. The sinner has his needs likewise, viz., the putting away of his sin, its complete removal; and

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this is wrought for him ceremonially by the dismissal of the goat into the wilderness, bearing the load of sins upon him. The punishment of sin, the pardon of sin—these are the truths taught by the two goats. That it all has its fulfillment in Christ needs hardly to be said. The language of this chapter is carried over into later Scripture and applied to Him, Isa. 53:6, 12; Jno. 1:29; 2 Cor. 5:21; 1 Pet. 2:24, etc.

6. Entrance of the high priest into the most holy place. Three times on this eventful day he passed through the veil into the Divine Presence, the Shekinah. The first was with the holy incense and the censer. The sacred room was clouded with the smoke from the burning incense. The smoke served as a thin veil between himself and the presence, "that he die not," vs. 12, 13.

The second entrance was with the blood of his own sacrifice which he sprinkled seven times on and before the mercy-seat. Atonement was thus made for his own sins and those of his house—their trespasses were "covered" from the presence of the Lord. For the holy priesthood was involved in sin, was polluted and defiled, and nothing but the blood could cover the guilt.

The third entrance was with the blood of the slain goat, which was also sprinkled at the mercy-seat; and when this third entrance had been made, the priest returned to the holy place and sprinkled the united blood of the two sacrifices at the veil, and put of it on the horns of the golden altar, Ex. 30:10.

It was for the rebellions against the government of God, for resistance to His grace, the transgressions, the iniquities, and the unknown sins that had brought the holy house into such a state of moral pollution, which made expiation a necessity. Atonement was made for the holy of holies, for the holy place, for the veil, for the golden altar, and for the brazen altar in the court. There was a call for blood everywhere in the sanctuary, and for all its parts, else the throne of God could not abide in Israel. What a picture all this is of God's estimate of sin, and of atonement for it! "Without shedding of blood there is no remission." If God taught His people of the olden time the great doctrine of atonement by such a vivid object-lesson as this, how



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is it possible, now that the true sacrifice has been offered for sin, how is it possible for a man, for any man, ever to be saved but by the blood?

7. No blood went into the presence of God into the most holy place but that of the sin-sacrifice; none other touched the mercy-seat save this. Listen to that awful, tremendous word written by the inspired Paul: "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him"—made sin! Not only a sin-offering, as some would have it; but *sin*! Montanus in his Latin translation renders v. 9 thus: "And Aaron shall bring the goat upon which the Lord's lot fell, and *shall make it sin*." If this be the real meaning of the verse, then we know something more of what Paul meant in 2 Cor. 5:21. With His own blood Jesus has passed into heaven itself, now to appear in the presence of God for us, Heb. 9:12, 24, etc. "As far as east is from the west, so far hath He removed our transgressions from us," Ps. 103:12. The one perfect offering has been made. The account of sin is canceled. The cry of wrath is hushed. Believe!

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**By Charles F. Pfeiffer**

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and Continue in Fellowship with Him***

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## 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-onement" 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

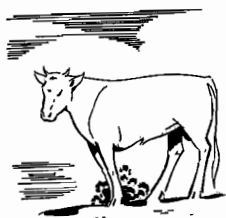
into pieces?

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?

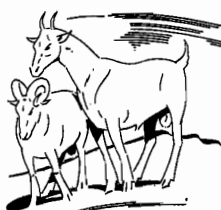
### PARAPHRASE 1:3-17

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,

1:3-17  
**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



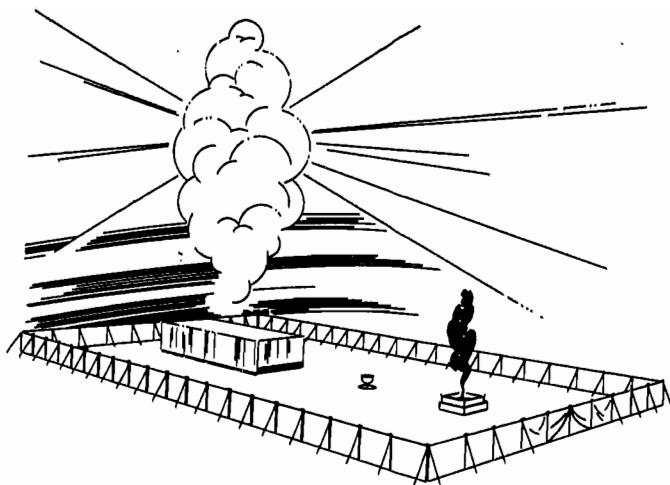
**Head & fat upon the altar**  
 1:7



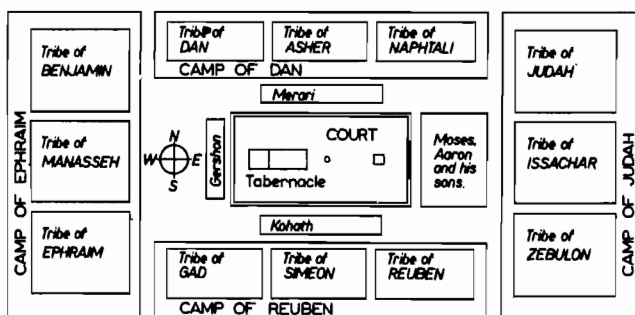
**Washing & burning**  
 1:9

**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

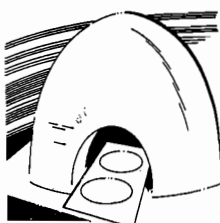
# THE MEAL OFFERING

2:1-16

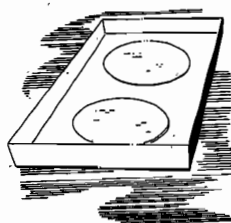
## The Varieties Of The Meal Offering



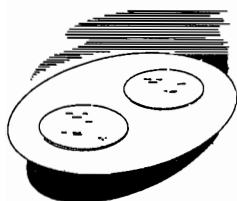
Unbaked flour  
2:1



Baked in an oven  
2:4



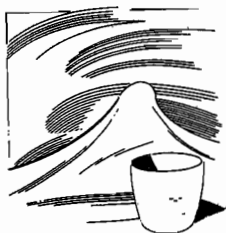
Baked in a pan  
2:5



Fried on a griddle  
2:7



Green ears, beaten & burned  
2:12-16

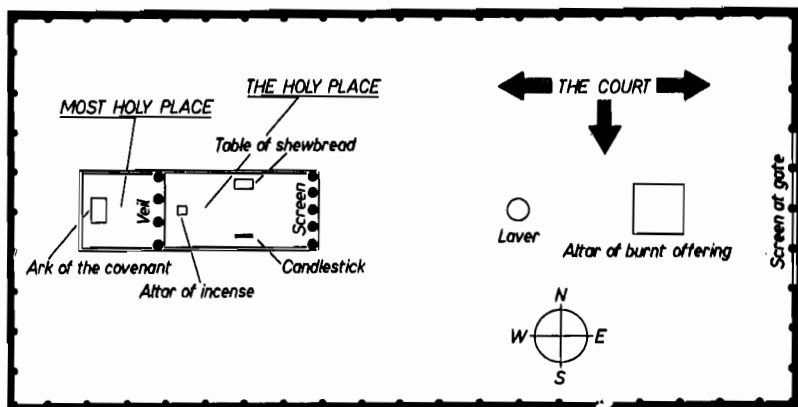


Priest's portion

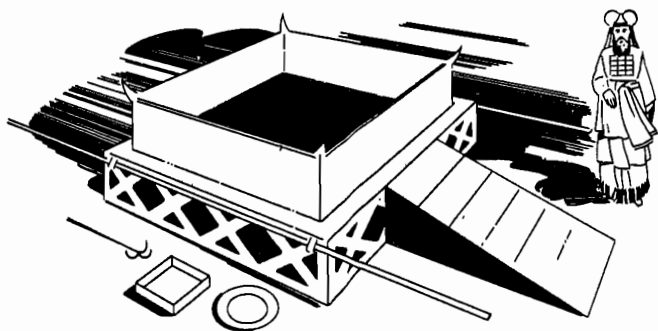
The whole portion left for the priests can be prepared in any of the above five ways.  
SALT must be sprinkled on all offerings.

### Purpose:

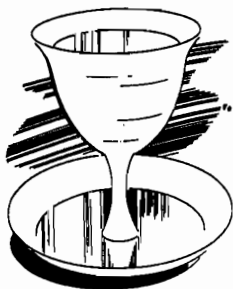
A gift of thanksgiving always made with the burnt offering.



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

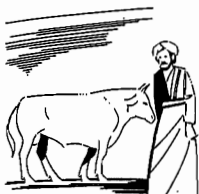


Of the flock  
3:6



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

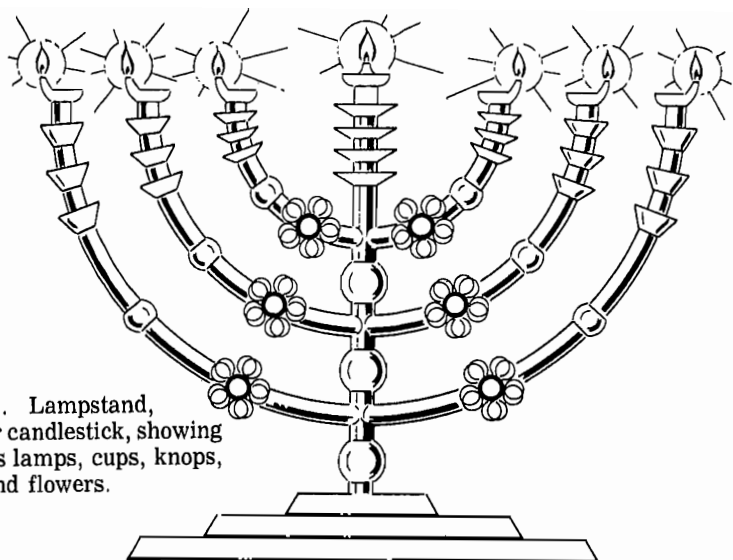


Head & fat upon the altar  
3:3-5

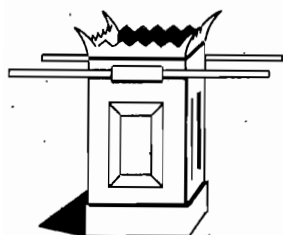


A meal together.  
Breast & thigh for priests—  
—the rest eaten by worshippers.

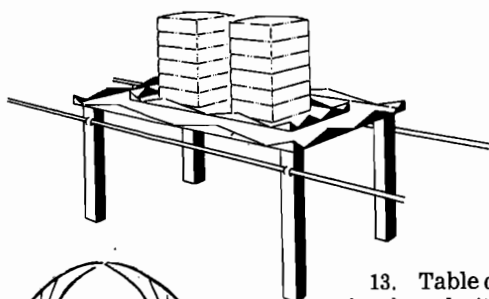
**Purpose:** Assurance of acceptance with God. Atonement and acceptance.



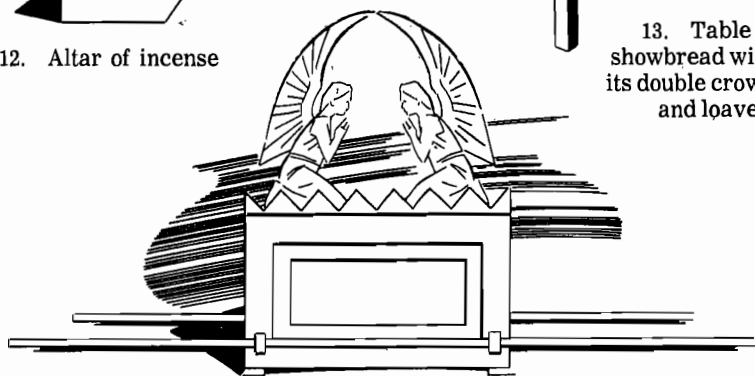
11. Lampstand,  
or candlestick, showing  
its lamps, cups, knobs,  
and flowers.



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

atones 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

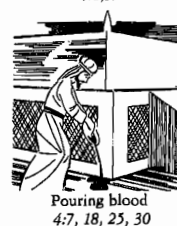
49. Just what is involved in an "unwitting" sin or a sin "through error"?  
50. Are these sins "omissions" or overt acts? Cf. Joshua 20:3 and Deut. 19:4 and show how these texts relate here.  
51. Why wouldn't we be aware of sin if it was a decision and action for which we are responsible? Cf. Heb. 5:2.  
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



### The Ritual Of The Sin Offering



**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

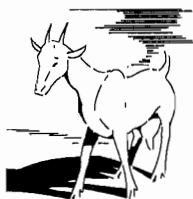


Defilement  
5:2,3

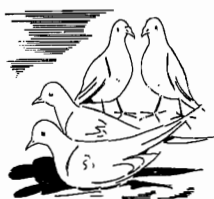


Idle swearing  
5:4

### 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?

## LEVITICUS

### 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

## LEVITICUS

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

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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 withdrawment 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 ATONE-  
MENT" 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-offer-  
ing 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 atone-  
ment 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 con-  
cerning 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

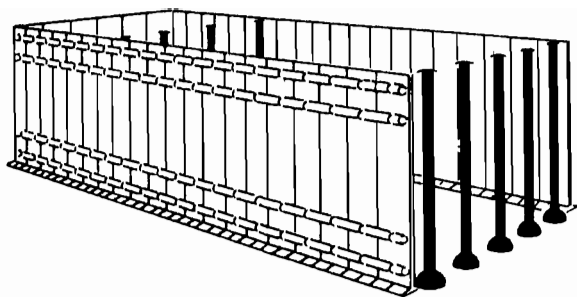


Offered  
For Atonement  
5:18,26

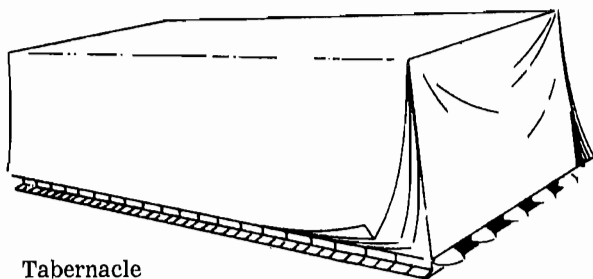


Purpose: Atonement—Acceptance.





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 baked 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

- the anointing oil, and the bullock of the sin-offering, and the two rams, and the basket of unleavened bread;
- 3 and assemble thou all the congregation at the door of the tent of meeting.
- 4 And Moses did as Jehovah commanded him; and the congregation was assembled at the door of the tent of meeting.
- 5 And Moses said unto the congregation, This is the thing which Jehovah hath commanded to be done.

### THOUGHT QUESTIONS 8:1-5

149. How many sons did Aaron have? Name them.
150. List the garments here involved.
151. Why two rams? Why the unleavened bread?
152. Isn't this an impossible request? *i.e.* assembling the whole congregation before the tent of meeting? Discuss possible solutions to this problem.

### PARAPHRASE 8:1-5

The Lord said to Moses, Now bring Aaron and his sons to the entrance of the Tabernacle, together with their garments, the anointing oil, the young bull for the sin offering, the two rams, and the basket of bread made without yeast; and summon all Israel to a meeting there. So all the people assembled, and Moses said to them, What I am now going to do has been commanded by Jehovah.

### COMMENT 8:1-5

*vs. 1-3* The command of God is always very clear and distinct. Since the sacrifices have been described we need now to describe the men who will administer them. We are all acquainted with Aaron, the older brother of Moses. Aaron has four sons. Their

names are: Nadab, Abihu, Eleazar, and Ithamar. Two of them are soon to lose their lives because of sacrilege. The garments were those worn by Aaron, the high priest, and those worn by his sons and all other lesser priests. The six garments of the high priest are pictured and described in this text. The composition of the holy anointing oil is given in Exodus 30:22-33. It was made of myrrh, cinnamon, aromatic cane, cassia and olive oil. A bull was taken to be used in the sin offering, two rams were led by these six men. One ram for the burnt offering and one for the consecration or ordination of the priests. The basket of unleavened bread was the meal offering always given with the burnt offering. It must have been an impressive ceremony to have assembled before the tabernacle such a vast concourse of people. Since the ceremony was to last seven days, perhaps we are to understand that the people came and left as they could find a place during the entire time or that they were represented by their princes or elders.

vs. 4,5 It is more than a little encouraging to realize God wants *all* the congregation to see and understand the function of the priesthood. It is the same today except that the congregation is the priesthood. Our problem is that of Aaron's sons; we do not respect our great high priest and his words to us.

### FACT QUESTIONS 8:1-5

194. Why would we expect the installation of the priests at this particular place in the text?
195. Who were the sons of Aaron?
196. Name the elements used in the holy anointing oil.
197. What was the purpose of the bull? Two rams? Of the unleavened bread?
198. How was it possible to have the whole congregation before the tent of meeting?
199. Why did God want all the congregation before the tabernacle? How do we compare with Aaron's sons?

## THE CONSECRATION 8:6-36

## TEXT 8:6-36

- 6 And Moses brought Aaron and his sons, and washed them with water.
- 7 And he put upon them the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the skilfully woven band of the ephod, and bound it unto him therewith.
- 8 And he placed the breastplate upon him: and in the breastplate he put the Urim and the Thummim.
- 9 And he set the mitre upon his head; and upon the mitre, in front, did he set the golden plate, the holy crown; as Jehovah commanded Moses.
- 10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.
- 11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all its vessels, and the laver and its base, to sanctify them.
- 12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.
- 13 And Moses brought Aaron's sons, and clothed them with coats, and girded them with girdles, and bound head-tires upon them; as Jehovah commanded Moses.
- 14 And he brought the bullock of the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock of the sin-offering.
- 15 And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured out the blood at the base of the altar, and sanctified it, to make atonement for it.
- 16 And he took all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat; and Moses burned it upon the altar.
- 17 But the bullock, and its skin, and its flesh, and its dung, he



burnt with fire without the camp; as Jehovah commanded Moses.

18 And he presented the ram of the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed it; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into its pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs with water; and Moses burnt the whole ram upon the altar: it was a burnt-offering for a sweet savor; it was an offering made by fire unto Jehovah; as Jehovah commanded Moses.

22 And he presented the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew it; and Moses took of the blood thereof, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons; and Moses put of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the fat tail, and all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and the right thigh:

26 and out of the basket of unleavened bread, that was before Jehovah, he took one unleavened cake, and one cake of oiled bread, and one wafer, and placed them on the fat, and upon the right thigh:

27 and he put the whole upon the hands of Aaron, and upon the hands of his sons, and waved them for a wave-offering before Jehovah.

28 And Moses took them from off their hands, and burnt them on the altar upon the burnt-offering: they were a consecration for a sweet savor: it was an offering made by fire unto Jehovah.

29 And Moses took the breast, and waved it for a wave-offering

before Jehovah: it was Moses' portion of the ram of consecration; as Jehovah commanded Moses.

- 30 And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, upon his garments, and upon his sons, and upon his sons' garments with him, and sanctified Aaron, his garments, and his sons, and his sons' garments with him.
- 31 And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tent of meeting: and there eat it and the bread that is in the basket of consecration, as I commanded, saying, Aaron and his sons shall eat it.
- 32 And that which remaineth of the flesh and of the bread shall ye burn with fire.
- 33 And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled: for he shall consecrate you seven days.
- 34 As hath been done this day, so Jehovah hath commanded to do, to make atonement for you.
- 35 And at the door of the tent of meeting shall ye abide day and night seven days, and keep the charge of Jehovah, that ye die not: for so I am commanded.
- 36 And Aaron and his sons did all the things which Jehovah commanded by Moses.

### THOUGHT QUESTIONS 8:6-36

153. When Moses washed Aaron and his sons how much water did he use? *i.e.*, how was it done?
154. Describe in a sentence each of the following: (1) the coat; (2) girdle; (3) robe; (4) ephod; (5) band of the ephod; (6) breastplate; (7) Urim and Thummin; (8) turban; (9) golden plate or holy crown.
155. Why anoint inanimate objects such as the items of the tabernacle?
156. What is meant by "the foot" of the laver? What was its purpose?

157. Upon what part of Aaron did Moses pour the anointing oil?
158. List the items of clothes worn by Aaron's sons.
159. Are we to understand from verse 15 that Moses had to make atonement for the altar? Explain.
160. How is it that none of the meat from the sin offering was eaten by the priests?
161. For whom was the sin offering made? For whom was the burnt offering given? Aren't they in reverse order? Discuss.
162. Why did Moses place the blood upon the ear, the hand and the foot of Aaron and his sons?
163. What happened to the right thigh of the animal? To the unleavened bread? To the breast of the ram?
164. How were the garments of Aaron and his sons consecrated?
165. What was eaten during the seven days of the ordination? How prepared?
166. Aaron and his sons were restricted as to movement. Why?

## PARAPHRASE 8:6-36

Then he took Aaron and his sons and washed them with water, and he clothed Aaron with the special coat, sash, robe, and the ephod-jacket with its beautifully woven belt. Then he put on him the chestpiece and deposited the Urim and the Thummim inside its pouch; and placed on Aaron's head the turban with the sacred golden plate at its front—the holy crown—as the Lord had commanded Moses. Then Moses took the anointing oil and sprinkled it upon the Tabernacle itself and on each item in it, sanctifying them. When he came to the altar he sprinkled it seven times, and also sprinkled the utensils of the altar and the washbasin and its pedestal, to sanctify them. Then he poured the anointing oil upon Aaron's head, thus setting him apart for his work. Next Moses placed the robes on Aaron's sons, with the belts and caps, as the Lord had commanded him. Then he took the young bull for the sin offering, and Aaron and his sons laid their hands upon its head as Moses killed it. He smeared some of the blood with his finger upon the four horns of the altar,

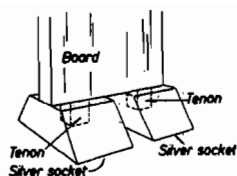
and upon the altar itself, to sanctify it, and poured out the rest of the blood at the base of the altar; thus he sanctified the altar, making atonement for it. He took all the fat covering the entrails, the fatty mass above the liver, and the two kidneys and their fat, and burned them all on the altar. The carcass of the young bull, with its hide and dung, was burned outside the camp, as the Lord had commanded Moses. Then he presented to the Lord the ram for the burnt offering. Aaron and his sons laid their hands upon its head, and Moses killed it and sprinkled the blood back and forth upon the altar. Next he quartered the ram and burned the pieces, the head and the fat. He then washed the insides and the legs with water, and burned them upon the altar, so that the entire ram was consumed before the Lord; it was a burnt offering that pleased the Lord very much, for Jehovah's directions to Moses were followed in every detail. Then Moses presented the other ram, the ram of consecration; Aaron and his sons laid their hand upon its head. Moses killed it and took some of its blood and smeared it upon the lobes of Aaron's right ear and the thumb of his right hand and upon the big toe of his right foot. Next he smeared some of the blood upon Aaron's sons—upon the lobes of their right ears, upon their right thumbs, and upon the big toes of their right feet. The rest of the blood he sprinkled back and forth upon the altar. Then he took the fat, the tail, the fat upon the inner organs, the gall bladder, the two kidneys with their fat, and the right shoulder, and placed on top of these one unleavened wafer, one wafer spread with olive oil, and a slice of bread, all taken from the basket which had been placed there before the Lord. All this was placed in the hands of Aaron and his sons to present to the Lord by a gesture of waving them before the altar. Moses then took it all back from them and burned it upon the altar, along with the burnt offering to the Lord; and Jehovah was pleased by the offering. Now Moses took the breast and presented it to the Lord by waving it before the altar; this was Moses' portion of the ram of consecration, just as the Lord had instructed him. Next he took some of the anointing oil and some of the blood that had been sprinkled upon the altar, and sprinkled it upon Aaron

# THE GARMENTS OF THE HIGH PRIEST

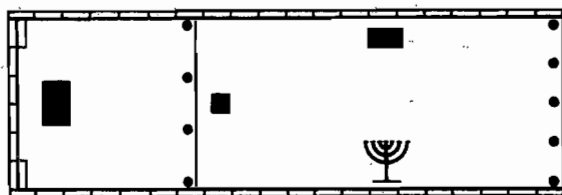
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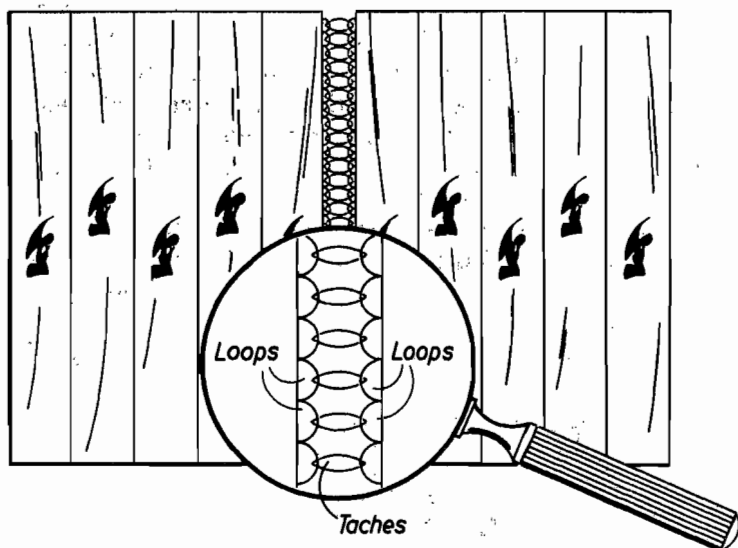
1. Holy Crown
2. Mitre
3. Breastplate
4. Ephod
5. Coat
6. Robe
7. Band (girdle)



8. A board of the Tabernacle - tenons



9. Floor plan—showing its boards



10. The innermost (linen) curtain of the Tabernacle. Note that it was formed of two groups of five curtains decorated with cherubim, and joined by loops and taches (or clasps).

and upon his clothes and upon his sons and upon their clothes, thus consecrating to the Lord's use Aaron and his sons and their clothes. Then Moses said to Aaron and his sons, "Boil the meat at the entrance of the Tabernacle, and eat it along with the bread that is in the basket of consecration, just as I instructed you to do. Anything left of the meat and bread must be burned. Next he told them not to leave the Tabernacle entrance for seven days, after which time their consecration would be completed—for it takes seven days. Then Moses stated again that all he had done that day had been commanded by the Lord in order to make atonement for them. And again he warned Aaron and his sons to stay at the entrance of the Tabernacle day and night for seven days. If you leave, he told them, you will die—this is what the Lord has said. So Aaron and his sons did all that the Lord had commanded Moses.

### COMMENT 8:6-36

v. 6 The washing of Aaron and his sons is very important. It only happened one time. Whereas their feet and hands later were washed many times, they were bathed but once at the entrance into their office and work. The water used was from the laver. Whether they could be immersed in such a container is open to question since the size or capacity of the foot of the laver is not known; neither is the size of the laver itself described. We do know "we are buried with Christ in baptism" (Rom. 6:4) as we enter our office and work of priests (I Pet. 2:5), and that such a washing is called "the bath (or laver) of regeneration and the renewal of the Holy Spirit" (Titus 3:5). We need often to return to the source of cleansing, the precious blood, and repent, confess and pray over our sins that He might forgive us and keep us clean. I John 1:7-9. Cf. Acts 8:22ff.

v. 7 Following the purification there must be the endowments. These come almost simultaneously. The six garments of the high priest are here under consideration. We ask the reader to once again refer to the picture and description found in this

text. We shall add a few additional observations here:

(1) *Ephod*: This seems to be the one garment which distinguished a priest. Cf. I Sam. 2:28; 14:3; 21:9; 22:18; 23:6; 30:7. David's request for "the ephod" is tantamount to saying "bring to me the priest." Both David and Samuel put on the ephod to perform the tasks of a priest. They could have not so acted without the ephod.

(2) *A coat of fine linen*: There was a sash and trousers to accompany the coat—all of these to be worn under the ephod. Tradition has it that this coat was without seam like our Lord's (John 19:23).

(3) A turban, a mitre, or a "bonnet" were worn by both the high priest and the lesser priests for ornament and beauty. Upon the headdress of the high priest was a golden plate upon which was inscribed "holiness unto the Lord."

(4) The ephod for the high priest had a sash, girdle, or band. This was "skillfully woven" with the colors of blue, scarlet and purple.

(5) Under the ephod and over the coat was "the robe of the ephod." It reached down to the feet; it was set alternately with silver bells and pomegranates.

(6) Finally the breastplate.

v. 8 In this folded piece of cloth was a pocket, and in the pocket was the Urim and the Thummim. Sewn onto the outside of the breastplate were twelve stones: one stone for each tribe and the names inscribed upon each separate stone. Such stones have been described in Exodus chapter 28. We fondly hope that all our readers will have a copy of Wilbur Field's splendid text on Exodus. For the benefit of those who do not, we shall describe briefly the breastplate and its meaning. We ought to mention the fact that in order to hold the breastplate upon Aaron's chest, two stones were sewn on the ephod upon his shoulders. The names of all twelve tribes were engraved on each of those stones. The breastplate was held here by cords or chains. Thus the twelve tribes of Israel were upon the heart and shoulders of the great high priest. The application of these thoughts to our great high priest are too obvious to need much more than a mention of

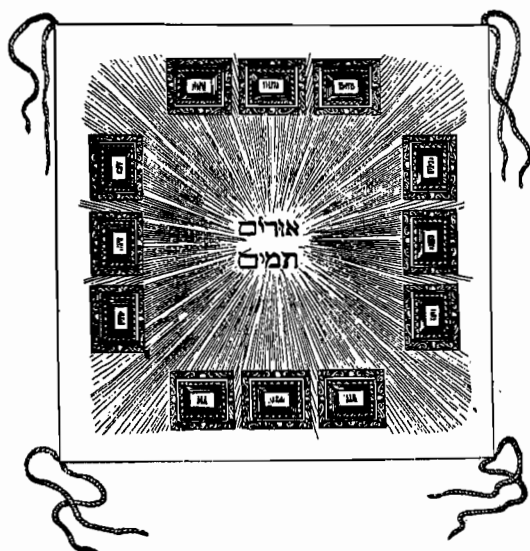


them. Andrew Bonar has a most unusual comparison to make just here: (15a)

It is curious to notice a connection between *New Jerusalem* glories and the *breastplate*, and yet more to observe that both point back to *Eden*. It may thus be shewn. The first precious stone mentioned in the Bible is the *onyx-stone* (Gen. 2:12); and it was this stone that formed the "stones of memorial" on the shoulders of the high priest's ephod (Exodus 28:9), on which the names of the twelve tribes were engraven. Then, further, and more directly as to the breastplate, there is mention in Ezekiel (who is the prophet that describes the *cherubim*, and most frequently refers to *Eden*) of the following precious stones having been in Eden:—"The sardius, topaz, and diamond, the beryl, and the onyx, and the jasper, the sapphire, the emerald, and the carbuncle" (chap. 28:13). It would almost appear as if the *breastplate* of the high priest pointed back to Eden, promising to God's Israel readmission into its glories; while *New Jerusalem* speaks of the same, presenting to the redeemed all, and more than all, the glory of Paradise, into which they are introduced by the Lamb, the true High Priest, who bears their names on His heart. Add to this, that in Revelation 4:3, He who sits on the throne was "to look upon as *the jasper and the sardine stone*"—the first and last in order of the breastplate stones. So to speak, here is the *breastplate tinge* in the beams that radiate from the Father who sent His Son.

We do wish to comment upon the meaning of the two strange objects called "the Urim and the Thummim." The first word means "lights" used in the same way as the sun and moon are called "lights." Cf. Psalms 136:7. The second term means "perfections." Whatever they were they had to do with the communication of God to Aaron through them. Bonar believes the Urim and Thummim are another form of the ten commandments or more of the commandments of God. Perhaps there is an allusion to them in Psalms 19 where the "law of the Lord is said to be perfect" and the commandments of the Lord to be an "enlightener" of the eyes. It has been suggested by one who is a "ready scribe in the law of God," that the stones of the

breastplate were arranged in the manner in which the tents were pitched around the ark thus:



The *Urim* and *Thummim* would be in the midst, corresponding to the place of the ark; and the stones on each of the four sides. If so, do we not see Israel encamped in safety with *the Law in the midst*? Or in other words, with the Revealed God in the midst. There—deemed abide secure because His revealed will is their rule. (Cf. I Sam. 14:41, 42; 28:6)

The mode of consulting the Lord by the Urim is uncertain. It may have been simply this: the priest put on the breastplate with all it contained, when he drew near the Lord's presence. And this was an appropriate action for the Urim was a sign or testimony of the Lord being in the midst of Israel, ready to be consulted in time of need. (I Sam. 28:6; Neh. 7:65) (*Bonar*)

v. 9 The headdress of the high priest is called "a mitre" in contrast to the headgear of the common priest which was called "a bonnet." Upon this turban or mitre was fastened a "golden

crown or golden plate"; we cannot be sure of the size or design of the plate, *i.e.* if it were rectangle or a half-circle. Engraved upon it were the words "holiness to the Lord"—hence it is called the holy crown.

The thought seems to be that all the high priest accomplishes is to exalt and uphold the holiness of God. As we look up into the face of the sinless Son of God we read again and again what God requires is holiness. In our High Priest we can be both holy and righteous.

*vs. 10, 11* Aaron and his sons are arrayed and anointed; they are now left by Moses to stand within the court of the tabernacle. Moses is to take the anointing oil and apply it to the various items of furniture in the tabernacle. These same pieces have been previously sprinkled with blood, they are now anointed or set-apart for their service. It is very instructive to notice the careful consistency of the scriptures: no one is ready for service until he is first cleansed and then anointed. It is just as true of inanimate objects such as the table of showbread or the golden candlestick.

The altar of burnt offering is of special significance because it is from this altar all sacrifices and services begin. Seven times must the anointing oil be applied to it. The flesh hooks, the basins, the pans and all other items used to serve the altar received the anointing oil.

The base or foot of the laver along with the top or basin of this receptacle were anointed. If the "molten sea" was patterned after the laver then the laver could have held considerable water. Even the portable lavers in Solomon's temple held 240 gallons of water. (I Kings 7:38, 39) The lower portion of the tabernacle laver was for cleansing necessary for both priest and sacrifice and this would require a large quantity of water. The ritual thus performed "sanctified" or set-apart these physical items for a holy purpose.

*v. 12* This verse reminds us of Psalms 133:1, 2 "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious oil upon the head, that ran down upon the beard, even Aaron's beard; that came down upon the

skirt (or collar) of his garment." Unity comes from God not man—from the Spirit of God not the spirits of men. The oil was a composite of several substances. So are the many to contribute to each other in a fragrance better than any one apart from the other. Perhaps the point is with the abundance of oil as compared with the abundance of joy shared in unity. The oil was poured, not sprinkled. We are also reminded of our Lord who was anointed with the Holy Spirit at His baptism and received Him without measure (Acts 10:35; John 3:34).

v. 13 The sons of Aaron had distinctive dress. It consisted of linen drawers, with a close fitting cassock, also linen, white, but with diamond or chessboard pattern on it (Exodus 29:8, 9). Upon their heads they were to wear caps or bonnets in the form of a cup-shaped flower, also of fine linen. In all their acts of ministration they were to be barefooted. The subsequent sons of Aaron were to make up the priesthood as separate from the Levites.

v. 14 A sin offering must be made for the priests before worship can be conducted on behalf of others. Both Aaron and all four of his sons laid their hands upon the head of the young bull. This is the only act performed by them; all other action was taken by Moses. The sins of the priests must first be admitted and transferred to the sin bearer. If more preachers today were as repentant about their sins as they expect the people to be about theirs, we would all be able to worship in spirit and in truth.

vs. 15-17 The altar must be purified before it can be used. It has already been set-apart or "sanctified," but for this particular ceremony or service it must be purified with blood. Much of the altar was touched with the blood—the horns and base. Bonar has an interesting observation here: "But why 'purify' the altar? In order to bring to view another truth. The sin laid on the altar would have polluted it had not this blood been previously laid on it to preclude this danger. So the Son of Man was prepared by the depth and intensity of His purity—by the abundant indwelling of the Holy Spirit—for bearing the sin laid upon Him without being thereby polluted at all. He was so set

apart and purified beforehand, in the body prepared for Him, that the sins of a world lying upon His person communicated no stain whatsoever to Him." We indeed have "an altar."

vs. 18-21 The ceremony for the burnt offering is the same here as given in 4:9-11. Cf. 1:3-9. All we have said earlier as to the significance of the burnt offering is related here to Aaron and his sons. The priest was indeed "himself compassed about with infirmity"; offerings then must not only be made for the worshippers, but for himself.

v. 22 It would seem that to a very large extent all that preceded was but preliminary to the offering of the ram of consecration. It has been well observed that "this is the priest's trespass offering." What thoughts were in the mind of the priest as he laid his hand upon the head of this ram? He must identify himself with the animal—he is saying—"I am being offered, he is taking my place." But more than this, he sees himself given—sacrificed in the service of the priesthood.

vs. 23, 24 In a most dramatic manner the whole person is dedicated to the service of God and man. Blood upon the right ear symbolizing the dedication of what we hear. There are two aspects of this dedication: (1) We can choose what we hear. Not all we hear can be chosen, but when we can choose we prefer to listen to that which pleases the One to whom these ears are dedicated; (2) We can respond to what we have heard as if we were acting in the place of God for indeed we are! The order of anointing is meaningful: the hand and foot move in response to what is heard.

Once again our great high priest is our example in this dedication—"A body hast thou prepared for me" (Heb. 10:5) well describes His commitment. We are reminded that our bodies are not ours, but His (I Cor. 6:19, 20).

vs. 25-27 These verses are a review summary of the parts of the sacrifice offered. They also present in a most meaningful manner the dedication of the priests to God. Notice the various portions as they are placed in the hands of the priests: (1) The fat of the flesh and the fat of the tail; (2) the fat that belonged to the Lord, *i.e.* the fat from the inward parts including the

fat upon the liver and the kidneys; (3) the right thigh of the animal; (4) three pieces of the unleavened bread—one piece from each of the three orders of preparation. All of these were placed in the hands of Aaron and his sons. When their hands are thus full they are to wave this before God as an expression that all of it is devoted or given to Him. We are sure that in this ceremony the priest is saying "My body, soul and spirit are given to Thee in service to men," but we believe there is something also symbolic in the portions chosen: (1) the fat of the flesh or tail—the external energy of the everyday activities; (2) the fat sacred to God—I am responsible for giving it to Him—my deepest desires belong to Him; (3) my strength comes from Him and belongs to Him; (4) all I have is "a gift" of thanksgiving to Him. The priests really had their hands full in the task given to them by God. We are those priests today! (I Pet. 2:5)

vs. 28, 29 We must remember the altar of burnt offering was always alive—the altar fire never went out. One sacrifice had not been consumed until another was laid upon the burning embers. Upon such a fire was the ordination offering cast by Moses. "The whole burnt offering was in a manner, the primary sacrifice; it expressed atonement, full atonement. Therefore, the putting on it of those pieces which represented the giving up of feelings and desires, and the meat offering, which represented the person's whole substance, was a declaration that all we offer to God must be on the foundation of atonement. By Him, therefore, let us offer the sacrifice of praise to God continually." (Heb. 13:15) (*Ibid.*)

The last action of the consecration of the priests was the holding up and waving before God by Moses of the breast of the consecration ram. It seems a most poignant conclusion to all the proceedings. Does this say as the heart of the sacrificial animal is held up and offered to Jehovah so we give our hearts to Him? Or is this saying all we have given is represented in the heart of the animal we now offer to Thee?

v. 30 It would seem in this verse we have a repetition of what has already been done. Has not the blood and oil already been sprinkled upon Aaron and his sons and even upon their

garments? (*Cf.* vs. 12, 24) Indeed it has but not upon them as *priests*. They were only men, the sons of Levi. They are now priests unto God and as such they receive a double portion of God's blessings. Someone has well observed that "blood separates and oil unites"—when they are mixed God's man is set-apart and committed to Him; twice over have Aaron and his sons been given to Him.

Isn't it curious to read of garments being set apart? We have allusions to this in the New Testament: "hating even the clothing stained by corrupted flesh" (NIS) or "but hate the very clothing that is contaminated with sensuality." (NEB) *Cf.* Rev. 3:4; 16:15. Garments are analogous to our outward appearance and actions. May our actions and attitudes compliment our purposes as well chosen clothes compliment the person of the one who wears them.

v. 31 The ram of the consecration will be eaten by the priests and in this sense does indeed become their trespass offering. This is an indication of the peace and atonement made by the previous sacrifices. The fire for the cooking no doubt came from the brazen altar. Boiled meat and unleavened bread at the door of the tabernacle. This was done in the sight of all the congregation to assure them that these men were acceptable to God and were now their servants.

v. 32 There must be nothing left to corrupt, and nothing left neglected. Either it must be wholly eaten or wholly burned. This would suggest the fact that there are no half-way measures in the service of God.

vs. 33, 34 We have suggested earlier that the presence of the priests within the tabernacle, *i. e.* the outer court (—or was it the holy place?) suggests that peace has been accomplished and to all intents they enjoy the benefits of the peace offering. What would these men do during these seven days? Perhaps these ceremonies took longer than they seem to by merely reading about them. Were they repeated for the benefit of some who could not be present to see them the first time? Perhaps meditation then was much more fully developed than it is today.

v. 35 This should be no weariness to those who rejoice in the

presence of God. But God is serious about this prohibition—do it or die! It is interesting to note Moses disclaiming authority for this command. He says “for so I am commanded.”

Are present-day priests to be continually in any form of service to God? We read “Rejoice evermore, pray without ceasing,” “in everything give thanks” (Rom. 12:12) (I Thess. 5:17). It is an imperative with us also—we do this or we die spiritually.

v. 36 When the Lord ceased to speak it was time for men to act. Aaron and his sons did as the Lord commanded. From what we later learn of two of Aaron's sons their hearts must have not been in their actions.

Bonar has a fine application of the meaning of the word “consecration” as it relates to the New Testament. He says:

“Looking back on this chapter, the subject of the *consecration* of the priests leads us to an interesting investigation. The *consecration* was the time when a priest was fully brought into the duties of his office, and all the privileges of his office. Though of Aaron's line, still he was not fully a priest till he was consecrated. This is to be kept in mind; for, with a reference partly to this idea and partly to the Hebrew term for it *millē' yadh*, “filling the hand,” the Septuagint were led to adopt the Greek word “perfect” to express *consecration*.

If we keep this in remembrance, we are prepared to understand several passages of the New Testament that otherwise are difficult and obscure. In the Epistle to the Hebrews, Christ is spoken of (chapter 2:10) as “*made perfect by sufferings*”; and more specially (chapter 5:9), “*being made perfect*” is connected with His priesthood; and in chapter 7:28, this is the term used to describe His consecration. There is no difficulty left, when we see it is *office*, not character, that is spoken of. Now, in a figurative way, but with a reference to this idea, Heb. 10:14 represents Jesus as “perfecting” those that are set apart by His blood; *i.e.* He puts them, by His one offering, into the possession of all the privileges of fully pardoned and justified ones. The “*spirits of just men made perfect*” (Heb. 12:23) bears the same reference; they are entered into possession of, or fully installed in, what was intended for them. Like Aaron's sons,



looking forward to privileges inasmuch as they were priests' sons, but not entered on possession till the day of "perfection"—so had it been with these just men. James (2:22) says, "By His works was faith *made perfect*." Faith was carried out to its proper purpose; it entered on its proper work; it was inaugurated visibly by His works. It is thus, too, in I John 2:5, "*Whoso keepeth His word, in him verily is the love of God perfected*." The love of God, which he feels, is carried out to its proper extent, or is fully made use of for the purpose intended, when it leads a man to walk holily. It has its *consecration-day*—it has fully entered on its office.

This is still better seen in I John 4:17, "Herein is our love made perfect." It is *God's love to us* that is the theme—"the love that is with us." He calls it (as if the name *Immanuel* were running in his mind) "*the love with us*," i. e., God's display of love to us (v. 16) in His Son, which is now our property. He says this love of God to us "*is made perfect*"—has got its consecration-day—has fully entered on its office. "*Herein* (viz., as v. 10, in the sending of His Son) *has God's love to us reached its perfection*." The ocean has been filled with love; it is an ocean which we may call "*ours*"; angels cannot call it "*theirs*." And so complete is this display of God's love to us, that at the day of judgment we shall have no fear; and even at present, in spite of indwelling sin, we by union to Him are as really righteous as our Surety—"as *He* is, so are *we*!" Hence it is that they altogether mistake the gospel who cherish fears and doubts, as if they were part of its results. This love has no element of fear in it; nay, "*He that feareth is not made perfect in love*" v. 18. He who still fears, and has suspicious doubts remaining, has not entered upon his consecration-day—has not fully entered upon the enjoyment of the privileges to which this love entitles him: for *this perfect love* casts out all fear. Such a man is not installed in full possession of *the love*.

## FACT QUESTIONS 8:6-36

200. Why is the washing of Aaron and his sons so important? How does it relate to us?
201. Name and describe the six items in the dress of the high priest. What application is there in this for us?
202. Discuss the meaning and use of the "Urim and Thummim."
203. Why anoint the furniture in the tabernacle since it was already sprinkled with blood?
204. How is "the laver" related to "the molten sea"? How related to us?
205. How is the anointing of Aaron compared to the unity of brethren?
206. List the items in the dress of Aaron's sons.
207. Why the sin offering before the burnt offering?
208. Why was it necessary to purify the altar?
209. What is distinctive about this burnt offering as compared with all others?
210. What constituted "the priest's trespass offering"? Discuss.
211. Please carefully analyze the use of blood on the person of Aaron and his sons. Relate it to us as priests unto God.
212. The priests really had their hands full. Describe the items in their hands and what they mean.
213. In what sense can we say "the whole burnt offering was in a manner the primary sacrifice"?
214. What was the last act in the consecration of the priests—of what significance?
215. Show how verse 30 is not repetitious.
216. Why sanctify the garments of the priests?
217. Why burn up all left from the meal? What lesson is taught to the congregation by the meal of the priests?
218. Why the insistence that the priests stay within the precincts of the tabernacle? What lesson for us?

2. THE ENTRANCE OF AARON AND HIS SONS  
ON THEIR OFFICE 9:1-24

a. THE PRESENTATION OF THE OFFERINGS 9:1-21

- (1) THE SIN OFFERING
- (2) BURNT OFFERING
- (3) MEAL OFFERING
- (4) PEACE OFFERING

TEXT 9:1-21

- 1 And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;
- 2 and he said unto Aaron, Take thee a calf of the herd for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before Jehovah.
- 3 And unto the children of Israel thou shalt speak, saying, Take ye a he-goat for a sin-offering; and a calf and a lamb, both a year old, without blemish, for a burnt-offering;
- 4 and an ox and a ram for peace-offerings, to sacrifice before Jehovah; and a meal-offering mingled with oil: for to-day Jehovah appeareth unto you.
- 5 And they brought that which Moses commanded before the tent of meeting: and all the congregation drew near and stood before Jehovah.
- 6 And Moses said, This is the thing which Jehovah commanded that ye should do: and the glory of Jehovah shall appear unto you.
- 7 And Moses said unto Aaron, Draw near unto the altar, and offer thy sin-offering, and thy burnt-offering, and make atonement for thyself, and for the people; and offer the oblation of the people, and make atonement for them; as Jehovah commanded.
- 8 So Aaron drew near unto the altar, and slew the calf of the sin-offering, which was for himself.
- 9 And the sons of Aaron presented the blood unto him; and he

- dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the base of the altar:
- 10 but the fat, and the kidneys, and the caul from the liver of the sin-offering, he burnt upon the altar; as Jehovah commanded Moses.
- 11 And the flesh and the skin he burnt with fire without the camp.
- 12 And he slew the burnt-offering; and Aaron's sons delivered unto him the blood, and he sprinkled it upon the altar round about.
- 13 And they delivered the burnt-offering unto him, piece by piece, and the head: and he burnt them upon the altar.
- 14 And he washed the inwards and the legs, and burnt them upon the burnt-offering on the altar.
- 15 And he presented the people's oblation, and took the goat of the sin-offering which was for the people, and slew it, and offered it for sin, as the first.
- 16 And he presented the burnt-offering, and offered it according to the ordinance.
- 17 And he presented the meal-offering, and filled his hand therefrom, and burnt it upon the altar, besides the burnt-offering of the morning.
- 18 He slew also the ox and the ram, the sacrifice of peace-offerings, which was for the people: and Aaron's sons delivered unto him the blood, which he sprinkled upon the altar round about,
- 19 and the fat of the ox and of the ram, the fat tail, and that which covereth *the inwards*, and the kidneys, and the caul of the liver:
- 20 and they put the fat upon the breasts, and he burnt the fat upon the altar:
- 21 and the breasts and the right thigh Aaron waved for a wave-offering before Jehovah; as Moses commanded.

## THOUGHT QUESTIONS 9:1-21

167. What is the purpose for this eight-day celebration? Or is it a celebration? Discuss.
168. For whom was the calf for a sin offering and a ram for a burnt offering?
169. For whom was the he-goat for a sin offering and the calf and the lamb for a burnt offering?
170. An ox and a ram were to be used for a peace offering. Why this elaborate ceremony?
171. What was involved in "the appearance" or "the glory of Jehovah" to His people?
172. Hadn't Aaron already made a sin offering on his own behalf? Why another one? (Cf. Heb. 10:1ff.)
173. Why no mention of entering the tabernacle to sprinkle the blood of the sin offering before the veil?
174. Aaron's sons are assisting their father in the sacrifices. Any special reason for this?
175. The fat was placed upon the breasts of the animal. Why? (Cf. v. 20)

## PARAPHRASE 9:1-21

On the eighth day (of the consecration ceremonies), Moses summoned Aaron and Aaron's sons and the elders of Israel, and told Aaron to take a bull calf from the herd for a sin offering, and a ram without bodily defect for a burnt offering, and to offer them before the Lord. And tell the people of Israel, Moses instructed, To select a male goat for their sin offering, also a yearling calf and a yearling lamb, all without bodily defect, for their burnt offering. In addition, the people are to bring to the Lord a peace offering sacrifice—an ox and a ram, and a grain offering—flour mingled with olive oil. For today, Moses said, Jehovah will appear to them. So they brought all these things to the entrance of the Tabernacle, as Moses had commanded, and the people came and stood there before the Lord.

Moses told them, When you have followed the Lord's instructions, His glory will appear to you. Moses then told Aaron to proceed to the altar and to offer the sin offering and the burnt offering, making atonement for himself first, and then for the people, as the Lord had commanded. So Aaron went up to the altar and killed the calf as a sacrifice for his own sin; his sons caught the blood for him, and he dipped his finger in it and smeared it upon the horns of the altar, and poured out the rest at the base of the altar. Then he burned upon the altar the fat, kidneys, and gall bladder from this sin offering, as the Lord had commanded Moses, but he burned the meat and hide outside the camp. Next he killed the burnt offering animal, and his sons caught the blood and he sprinkled it back and forth upon the altar; they brought the animal to him piece by piece, including the head, and he burned each part upon the altar. Then he washed the insides and the legs, and offered these also upon the altar as a burnt offering. Next he sacrificed the people's offering; he killed the goat and offered it in just the same way as he had the sin offering for himself. Thus he sacrificed their burnt offering to the Lord, in accordance with the instructions God had given. Then he presented the grain offering, taking a handful and burning it upon the altar in addition to the regular morning offering. Next he killed the ox and ram—the people's peace offering sacrifice; and Aaron's sons brought the blood to him and he sprinkled it back and forth upon the altar. Then he collected the fat of the ox and the ram—the fat from their tails and the fat covering the inner organs—and the kidneys and gall bladders. The fat was placed upon the breasts of these animals, and Aaron burned it upon the altar; but he waved the breasts and right shoulders slowly before the Lord as a gesture of offering it to Him, just as Moses had commanded.

#### COMMENT 9:1-21

vs. 1-5 This whole chapter concerns one subject: the entrance of Aaron and his sons into their work as priests. The eighth day,

or as we would know it, the first day of the week is totally occupied with the many important opening ceremonies of this start of the Levitical priesthood. *Keil* and *Delitzsch* sum up these verses in a most meaningful manner: "On the eighth day, *i.e.* on the day after the seven days' consecration, Aaron and his sons entered upon their duties with a solemn sacrifice for themselves and the nation, to which the Lord had made Himself known by a special revelation of His glory, to bear solemn witness before the whole nation that their service at the altar was acceptable to Him, and to impress the divine seal of confirmation upon the consecration they had received. To this end Aaron and his sons were to bring to the front of the tabernacle a young calf as a sin offering for themselves, and a ram for a burnt offering; and the people were to bring through their elders a he-goat for a sin offering, a yearling calf and a yearling sheep for a burnt offering, and an ox and ram for a peace offering, together with a meal offering of meal mixed with oil; and the congregation (in the persons of the elders) was to stand there before Jehovah, *i.e.* to assemble together at the sanctuary for the solemn transaction." We are impressed again and again with the repetitious need to expiate the sins of both the priests and the people. Truly it was constantly necessary for Aaron to offer up sacrifices, first for his own sins, and then for the sins of the people. (Heb. 7:27) The trespass offering is not here represented because no specific trespass in either the things of God or man had been committed. Personal sin is admitted both individually and collectively in the sin offerings. A double burnt offering in the calf and lamb is to say in the most emphatic manner that they *had* confidence in God's forgiveness. The peace offering in its fullest form is to affirm strongly the complete peace and reconciliation they had found in God through the sacrifices. The meal offering mingled with oil represented the whole assembly and priests offered as a consecrated gift to God.

vs. 6, 7 Moses addresses himself to the congregation and then to his brother, Aaron. He makes a promise to the assembly: "When these sacrifices have been made you can confidently expect the glory of the Lord to appear unto you." We do not

know all involved in the phrase "the glory of the Lord." Other occasions for the use of this expression suggests a brightness or some other physical manifestation. Perhaps he is anticipating the fire from heaven found at the conclusion of this ceremony and this then is but a promise of that event.

Aaron is told plainly that the sacrifices for himself and the people will result in an atonement for both himself and the people. There was indeed the provision for at-one-ment in the sacrifices, but such an atonement must be repeated time and again. Our high priest offered Himself once and for all in an atonement that needs no repetition.

vs. 8-11 "As soon as Aaron had slain his sin offering, his sons caught its blood in the bowls of the altar; and as each of the four stood—perhaps one at each corner of the altar—Aaron bent down and dipped his finger in their bowl of blood, and sprinkled the horns of the altar. Thus, the four horns were seen by the people wet with blood, a loud voice of atonement thereby ascending to heaven, crying, 'Pardon to the guilty! For here is his penalty.' Then Aaron emptied out of the bowls, and out of the body of the animal, the blood that remained, till a torrent of red crimson blood flowed round the altar's base." (*Bonar*)

vs. 12-14 All that is said about actual sacrificing through verse 14 relates to Aaron and his need. Whatever actual animals were slain, were slain for Aaron. Perhaps such extensive sacrifices on behalf of the sin and need of the high priest was to create empathy between himself and his people. Did Aaron think of another calf, one of gold, as he sacrificed this one? Did he recall in tender memory the ram of Abraham as he offered the ram of the burnt offering?

In verse 13 we have the first plain statement of what must have been true of every burnt offering; *i.e.* that the body of the animal was dismembered. (*Cf.* 1:6; 8:20.) We do not know why the pieces were given to him one at a time. In this action the import of the offering could be fully realized. We need to mark the fact that the fire was burning upon the altar and God accepted it—we say this here to offset the thought that the fire was kindled by God at the conclusion of this day's sacrifices. (*Cf.* v. 24)



vs. 15-17 C. D. Ginsburg says: "Being reconciled to God by the atoning sacrifice which he offered for his own share in the sin, Aaron now was qualified to offer the sin offering of the people." The manner of this sacrifice was identical to the one made for himself and in keeping with the instructions given earlier. (Cf. 9:8; 1:3ff.) In verse 15 we have the expression concerning the goat of the sin offering—"he offered it for sin." It is quite properly translated "he made it sin"; *i. e.* every such sacrifice had sin imputed to it. We think immediately of our Lord as described in II Cor. 5:21, "He (*i. e.* God) made Him sin for us." Jesus became our Great Sin Offering when He was slain for us; He was treated as if He were the sum total of all the sin of all time.

Exodus 29:30,40 gives the instructions for the daily morning and evening sacrifices which were being offered each day. These special offerings did not pre-empt the need for the daily offerings. The actual beginning of the priestly functions of Aaron started with the morning sacrifice—these were not superseded by the eight-day ceremonies.

This could remind us that we have a daily sacrifice to offer at the throne of grace that should take precedence over all special services we might hold. Indeed we cannot properly serve until we have been with Him in the daily course of worship.

vs. 18,19 We have made extensive comments on 3:1ff, all of which relate to the peace offering here made by Aaron for the people.

vs. 20,21 The breasts referred to in these verses are the breast of the bull and of the ram which have just been slain and dismembered for the peace offering. Are we to understand that since the Lord's portion has been laid upon these pieces they are especially honored or set-apart? The fat belongs to God—the breasts belong to the priests, but first they belong to God. The holding up and waving before God suggests something of this thought.

## FACT QUESTIONS 9:1-21

- 219. What is the *one* subject discussed in this chapter?
- 220. With what are we "impressed again and again" as we read of these sacrifices?
- 221. Why no trespass offering in the eighth day service?
- 222. Give the meaning of the four sacrifices to the occasion of their use.
- 223. What did Moses have in mind when he promised to the people that "the glory of the Lord" would appear?
- 224. Was there a real atonement in the sacrifices? Discuss.
- 225. Show how Aaron's four sons assisted him.
- 226. Why such extensive sacrifices on behalf of Aaron?
- 227. Why dismember the animal for the burnt offering?
- 228. What comparison to our Lord is found in the offering of the goat for a sin offering? Cf. v. 15; II Cor. 5:21.
- 229. Show the relationship of the daily sacrifices with those of the eighth day.
- 230. What use was made of the breasts of the ram and of the bull? Discuss.

## THE BLESSING AND FIRE FROM HEAVEN 9:22-24

## TEXT 9:22-24

- 22 And Aaron lifted up his hands toward the people, and blessed them; and he came down from offering the sin-offering, and the burnt-offering, and the peace-offerings.
- 23 And Moses and Aaron went into the tent of meeting, and came out, and blessed the people: and the glory of Jehovah appeared unto all the people.
- 24 And there came forth fire from before Jehovah, and consumed upon the altar the burnt-offering and the fat: and when all the people saw it, they shouted, and fell on their faces.

## THOUGHT QUESTIONS 9:22-24

176. From where did Aaron “come down” after he had made the offerings? Why lift up his hands in blessing the people?
177. Why did Moses and Aaron go into the tent of meeting?
178. Explain what is meant by or the reaction to “the glory of the Lord” as it appeared to the congregation.
179. Does verse 24 suggest that God Himself started the fire on the altar of burnt offering? Discuss.

## PARAPHRASE 9:22-24

Then, with hands spread out towards the people, Aaron blessed them and came down from the altar. Moses and Aaron went into the Tabernacle, and when they came out again they blessed the people; and the glory of the Lord appeared to the whole assembly. Then fire came from the Lord and consumed the burnt offering and fat on the altar; and when the people saw it, they all shouted and fell flat upon the ground before the Lord.

## COMMENT 9:22-24

vs. 22-24 Some commentators believe all the sacrifices—both for Aaron and the people were made in the morning and that Aaron went into the tabernacle’s holy place with Moses in the late morning and stayed there until the evening sacrifice. It would seem to the present writer that the time involved in each of the sacrifices would consume most of the day. Be that as it may, before Aaron went into the tabernacle he with uplifted hands blessed the people. This was probably done from the elevated earthen ramp that led up to the altar. It was probably the priestly blessing of Numbers 6:24-26. Deuteronomy 10:8; 21:5 expresses the thought that God separated Levi from the rest of the tribes for the express purpose of blessing the people. This would be accomplished through teaching as well as through sacrifices.

According to tradition the arms were raised above the head and extended toward the people—the hands were joined by clasping the thumbs and the two forefingers, separating the other fingers to form a triple division, thus to represent the triune God.

Upon walking down the ramp of the altar Aaron and Moses walked together in the presence of the large assembly and entered the door of the tabernacle. We are sure their first act was to burn incense upon the golden altar, for this was the completion act of the sacrifices. (Cf. Exodus 20:7ff.) Perhaps while in the holy place Moses gave Aaron the specific instructions for the burning of the incense, the trimming of the lamps, the order of the bread on the golden table. The Lord had promised to manifest His glory to the people—did Moses and Aaron pray about this? If they did it wasn't that God would keep His promise, but that both they and the people would be ready to receive it. "The glory" that appeared to the people was probably in the form of a "more luminous appearance of the cloudy pillar." Ginsburg says, "This glorious appearance which, in a lesser degree, always filled the tabernacle, was now visible in greater effulgence to all the people who witnessed the installation. (Cf. Ex. 16:10; 40:34; I Kings 8:10-12) The purpose of this manifestation is more important than the event. God is saying by this brightness that He has accepted the priesthood and all their service to Him and for the people.

The climax of the whole day and ceremonies was the fire from God which consumed the sacrifices already smoldering upon the fire of the altar. God several times attested His acceptance as with the sacrifices of: Gideon, Judges 6:20,21; Elijah, I Kings 18:28; Solomon, II Chronicles 7:1,2.

We see no sacred perpetual fire connected with this incident. The fire was there before God sent the supernatural flame—it was there after this occurrence.

The response of the people is an encouragement; "they shouted and fell on their faces." This must have been an expression of awe and gratitude. Cf. II Chronicles 27:3.

## FACT QUESTIONS 9:22-24

- 231. When were the sacrifices of the eighth day made?
- 232. What did Aaron say when he blessed the people?
- 233. In what direction and in what posture did Aaron lift up his hands? Discuss.
- 234. What did Moses and Aaron do in the tabernacle?
- 235. What was "the glory" that appeared to them?
- 236. Why did God send fire from heaven?

### 3. THE SIN AND PUNISHMENT OF NADAB AND ABIHU 10:1-20

- a. THEIR SIN 10:1
- b. THEIR PUNISHMENT 10:2
- c. THE WARNING 10:3
- d. DISPOSAL OF THE BODIES 10:4-7
- e. INSTRUCTIONS TO AARON AND HIS SONS 10:8-11
- f. DISPOSAL OF THE OFFERINGS 10:12-20

## TEXT 10:1-20

- 1 And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which he had not commanded them.
- 2 And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah.
- 3 Then Moses said unto Aaron, This is it that Jehovah spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.
- 4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Draw near, carry your brethren from before the sanctuary out of the camp.
- 5 So they drew near, and carried them in their coats out of the

camp, as Moses had said.

- 6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Let not the hair of your heads go loose, neither rend your clothes; that ye die not, and that he be not wroth with all the congregation: but let your brethren, the whole house of Israel, bewail the burning which Jehovah hath kindled.
- 7 And ye shall not go out from the door of the tent of meeting, lest ye die; for the anointing oil of Jehovah is upon you. And they did according to the word of Moses.
- 8 And Jehovah spake unto Aaron, saying,
- 9 Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not: it shall be a statute for ever throughout your generations:
- 10 and that ye may make a distinction between the holy and the common, and between the unclean and the clean;
- 11 and that ye may teach the children of Israel all the statutes which Jehovah hath spoken unto them by Moses.
- 12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meal-offering that remaineth of the offerings of Jehovah made by fire, and eat it without leaven beside the altar; for it is most holy;
- 13 and ye shall eat it in a holy place, because it is thy portion, and thy sons' portion, of the offerings of Jehovah made by fire: for so I am commanded.
- 14 And the wave-breast and the heave-thigh shall ye eat in a clean place, thou, and thy sons, and thy daughters with thee: for they are given as thy portion, and thy sons' portion, out of the sacrifices of the peace-offerings of the children of Israel.
- 15 The heave-thigh and the wave-breast shall they bring with the offerings made by fire of the fat, to wave it for a wave-offering before Jehovah: and it shall be thine, and thy sons' with thee, as a portion for ever; as Jehovah hath commanded.
- 16 And Moses diligently sought the goat of the sin-offering, and, behold, it was burnt: and he was angry with Eleazar and with Ithamar, the sons of Aaron that were left, saying,

- 17 Wherefore have ye not eaten the sin-offering in the place of the sanctuary, seeing it is most holy, and he hath given it you to bear the iniquity of the congregation, to make atonement for them before Jehovah?
- 18 Behold, the blood of it was not brought into the sanctuary within: ye should certainly have eaten it in the sanctuary, as I commanded.
- 19 And Aaron spake unto Moses, Behold, this day have they offered their sin-offering and their burnt-offering before Jehovah; and there have befallen me such things as these: and if I had eaten the sin-offering to-day, would it have been well-pleasing in the sight of Jehovah?
- 20 And when Moses heard *that*, it was well-pleasing in his sight.

## THOUGHT QUESTIONS 10:1-20

180. Just what is involved in "strange fire"? Strange as compared with what?
181. Was the sin in the choice of the fire or in the attitude of those who offered it?
182. From where did the fire originate that devoured them? Where were they when they died?
183. Moses interpreted the death of Aaron's sons as being a vindication of what?
184. Evidently Nadab and Abihu were not "near" the Lord. Explain. What did Aaron say to Moses' words?
185. Who were Mishael and Elzaphan? Why call on them for this task?
186. Why weren't their coats consumed by the fire?
187. What is meant by the phrase: "Do not let the hair of your head hang loose"?
188. Why not mourn these deaths?
189. How long were Aaron and his sons to stay with the tabernacle?
190. Were Nadab and Abihu drunk when they were slain?
191. Just what is involved in the use of the terms clean and

unclean—holy and common?

192. Please notice the vast import of verse 11. Discuss the full work of the priests.
193. What possible purpose did Moses have in giving careful instructions to Aaron and his sons as in vs. 12ff?
194. Moses was upset about the goat of the sin offering. What was the problem? What was the answer of Aaron?

### PARAPHRASE 10:1-20

But Nadab and Abihu, the sons of Aaron, placed unholy fire in their censers, laid incense on the fire, and offered the incense before the Lord—contrary to what the Lord had just commanded them! So fire blazed forth from the presence of the Lord and destroyed them. Then Moses said to Aaron, This is what the Lord meant when He said, I will show Myself holy among those who approach Me, and I will be glorified before all the people, And Aaron was speechless. Then Moses called for Mishael and Elzaphan, Aaron's cousins, the sons of Uzziel, and told them, Go and get the charred bodies from before the tabernacle, and carry them outside the camp. So they went over and got them, and carried them out in their coats as Moses had told them to. Then Moses said to Aaron and his sons Eleazar and Ithamar, Do not mourn—do not let your hair hang loose as a sign of your mourning, and do not tear your clothes. If you do, God will strike you dead too, and His wrath will come upon all the people of Israel. But the rest of the people of Israel may lament the death of Nadab and Abihu, and mourn because of the terrible fire the Lord has sent. But you are not to leave the tabernacle under penalty of death, for the anointing oil of Jehovah is upon you. And they did as Moses commanded. Now the Lord instructed Aaron, Never drink wine or strong drink when you go into the tabernacle, lest you die; and this rule applies to your sons and to all your descendants from generation to generation. Your duties will be to arbitrate for the people, to teach them the difference between what is holy and what is ordinary, what is



pure and what is impure; and to teach them all the laws Jehovah has given through Moses. Then Moses said to Aaron and to his sons who were left, Eleazar and Ithamar, Take the grain offering—the food that remains after the handful has been offered to the Lord by burning it on the altar—make sure there is no leaven in it, and eat it beside the altar. The offering is most holy; therefore you must eat it in the sanctuary, in a holy place. It belongs to you and to your sons, from the offerings to Jehovah made by fire; for so I am commanded. But the breast and the thigh, which have been offered to the Lord by the gesture of waving it before Him, may be eaten in any holy place. It belongs to you and to your sons and daughters for your food. It is your portion of the peace offering sacrifices of the people of Israel. The people are to bring the thigh that was set aside, along with the breast that was offered when the fat was burned, and they shall be presented before the Lord by the gesture of waving them. And afterwards they shall belong to you and your family, for the Lord has commanded this. Then Moses searched everywhere for the goat of the sin offering and discovered that it had been burned! He was very angry about this with Eleazar and Ithamar, the remaining sons of Aaron. Why haven't you eaten the sin offering in the sanctuary, since it is most holy, and God has given it to you to take away the iniquity and guilt of the people, to make atonement for them before the Lord? he demanded. Since its blood was not taken inside the sanctuary, you should certainly have eaten it there, as I ordered you. But Aaron interceded with Moses. They offered their sin offering and burnt offering before the Lord, he said, but if I had eaten the sin offering on such a day as this, would it have pleased the Lord? And when Moses heard that, he was satisfied.

#### COMMENT 10:1-20

*vs. 1,2* We do want to understand as best we can the exact nature of the sin of these two sons of the high priest. It would seem to be the sin of presumption on several counts: (1) they did

not have a word from God concerning the *time* they chose to burn the incense. They presumed to enter the holy place and burn incense for a reason that did not originate with God; (2) they did not wait until they were within the holy place to burn the incense. Just why they would walk in the outer court with incense burning in their censers can only be accounted for in the assumption that they were drunk, the *place* was wrong; (3) the *fire* was wrong—this was the count upon which God struck them dead. They had evidently approached the door of the tabernacle when the same fire that kindled the sacrifice on the altar of burnt offering flashed across the mercy seat and across the golden altar to consume those who presumed on God's law without knowing it—or better stated—those who knew His will but for reasons best known to them, chose to ignore it. The specific sin was using fire not from the altar to kindle the fire for the incense. Cf. 16:12. To obey is better than sacrifice regardless of the intentions for the sacrifice.

v. 3 Moses sees a very literal fulfillment of the words of Exodus 19:22; 28:41 and 29:44. God will either be sanctified (*i. e.* set-apart) by obedience or by punishment of those who draw near to Him as priests. Increase of privilege involves increase of responsibility and of danger. Aaron accepted the evaluation of his brother.

vs. 4-7 Uzziel was the youngest brother of Amram, the mother of Moses and Aaron, therefore his sons were second cousins to the slain. (Cf. Exodus 6:18-22) Their sin was public; their death was public; their burial must also be public. What an awesome scene! Word must have spread rapidly throughout the camp. The area around the tabernacle must have soon been crowded with curious worshippers. When Mishael and Elzaphan reached for the dead bodies they knew at once it was God who did it, for the priestly coats were not burned—only the instrument of the sin was punished. Like the unclean portion of the sacrifice the bodies must be removed from the camp. We see some definite similarities in this action to the impression the death of Ananias and Sapphira made upon the whole church and the community of Jerusalem. Cf. Acts 5:1-11.

Moses was very explicit in his instructions about mourning. There was to be no expression of grief—under the penalty of death and the threat of death to the whole congregation; they were to suppress their grief. They were not to mourn, *i.e.* to give outward expression to their deep sorrow. We believe Aaron and his remaining sons must have felt the deepest pain. Indication of this follows in the fact that Aaron and his sons did not eat the meat of the sin offering because they were just not hungry—so they burned it. Cf. 16-20. Willing, personal submission to God's clearly revealed will is ultimately a real relief to the saved. A genuine recognition of God's control in the affairs of men has a wonderful calming influence upon us. This was the response of Job (1:18-21) and of David (II Sam. 12:15-23) and it can be ours (Rom. 8:28).

The service within the tabernacle must be completed—His ministers must remain within the tabernacle until it is done. The anointing oil separated Aaron and his sons to the service of God and there was no one else to take their place! Burying the dead is never as important as following the will of the Lord!

vs. 8-11 It seems to be particularly meaningful that the Lord spoke to Aaron and not to Moses. It was Aaron, not Moses, who was responsible for the actions of his sons. A calm, clear head and heart are needed as men minister about sacred things. The Lord is mercifully strict. "Lest ye *die*" seems unduly severe, but Satan is not easy with those who follow him. He has but *one* end for his followers—*death*. The reason for this prohibition is seen in the little expression, "You are to distinguish between the holy and the common." Such would have to do with moral as well as physical distinctions. The Corinthians had a similar problem, because they were filled with wine they could not make such moral evaluations and were sick and some dead. In addition to making such decisions these men were the only means God had for dispensing His word among His people. They were His teachers. Cf. Deut. 24:8; Mal. 2:7. When we are responsible for the proper decision of right and wrong among others and when they look to us as teachers we must not, we cannot, fail them. We shall be responsible for their death as well as our own.

vs. 12-15 It would seem that Moses is concerned that the needs of the day be met even if personal tragedy had struck. Or it could be that he wanted to encourage Aaron and his sons in their continued service. He was saying in essence: "take up your duties, you still have all the rights and privileges God gave you earlier." How good are the words of C. H. MacKintosh just here:

There are few things in which we are more prone to fail than in the maintenance of the divine standard when human failure has set in. Like David, when the Lord made a breach upon Uzzah because of his failure in putting his hand to the ark, "he was afraid of God that day, saying, 'How shall I bring the ark of God home to me?' " (I Chron. 13:12). It is exceedingly difficult to bow to the divine judgment and, at the same time, to hold fast the divine ground. The temptation is to lower the standard—to come down from the lofty elevation—to take human ground. We must ever carefully guard against this evil, which is all the more dangerous as wearing the garb of modesty, self-distrust, and humility. Aaron and his sons, notwithstanding all that had occurred, were to eat the meat-offering in the holy place. They were to do so, not because all had gone on in perfect order, but "because it is thy due," and "so I am commanded." Though there had been failure, yet their place was in the tabernacle; and those who were there had certain "dues" founded upon the divine commandment. Though man had failed ten thousand times over, the word of the Lord could not fail; and that word had secured certain privileges for all true priests; which it was their place to enjoy. Were God's priests to have nothing to eat—no priestly food, because failure had set in? Were those that were left to be allowed to starve, because Nadab and Abihu had offered "strange fire"? This would never do. God is faithful, and He can never allow any one to be empty in His blessed presence. The prodigal may wander and squander and come to poverty, but it must ever hold good that "in my Father's house is bread enough and to spare."

"And the wave breast and the heave shoulder shall ye eat in a clean place; thou and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are *given* out of the

sacrifices of peace-offerings of the children of Israel . . . by a *statute forever, as the Lord hath commanded*" (vs. 14-15). What strength and stability we have here! All the members of the priestly family, "daughters" as well as "sons"—all, whatever be the measure of energy or capacity, are to feed upon "the breast" and "the shoulder"—the affections and the strength of the true Peace-offering, as raised from the dead, and presented, in resurrection, before God. This precious privilege is theirs as "given by a statute forever, as the Lord hath commanded." This makes all "sure and steadfast," come what may. Men may fail and come short, strange fire may be offered, but God's priestly family must never be deprived of the rich and gracious portion which divine love has provided and divine faithfulness secured "by a statute forever."

vs. 16-20 What was the objection of Moses? Was it justified? How did Aaron answer him? Why was Moses content with Aaron's answer? Moses does not address himself directly to Aaron, but to Eleazar and Ithamar who were personally responsible for the infraction. According to 6:26-29 the remains of the sin offering were to be eaten—instead these two burned it! "It was a privilege to share in the forgiveness of the worshipper and you have missed it," is the thought of Moses. He expands on it in verses 17 and 18. The blood was not brought into the holy place and sprinkled before the veil. You certainly ought to have done it! You have failed yourselves, the congregation and God! The first answer of Aaron has to do with the fact that he and his sons up to the death of Nadab and Abihu had kept the law without exception. Whereas Moses addressed his sons, both men knew Aaron was ultimately responsible. Aaron says in essence: "Behold, even today they (Eleazar and Ithamar) have obeyed the Lord and have offered the sin offerings and the burnt offerings—consider what we *have* done as well as what we haven't done." Aaron freely admits his deficiency but pleads for patience and mercy because of "such things as these have befallen me" *i.e.* because of the sudden death of his sons. Aaron is saying he and his sons felt unworthy to share in the momentous responsibility of "bearing the iniquity of the congregation" in the act

of eating the sin offering. In a very real sense Aaron is entering into the spirit of the sacrifice as well as the letter. He is saying he and his sons did not feel up to the task of taking upon themselves the "iniquity of the congregation." There must have been something emotionally exhausting about identifying with the sins of the worshipper. Because of their grief, loss, shock—Aaron and his sons were not able to fulfill this task. Such an explanation satisfied Moses and he held his peace. This chapter began with the violation of the law of sacrifice—it ended with the same act. Death the result of the one—acceptance or permission the result of the other, but how vastly different were the motives.

### FACT QUESTIONS 10:1-20

237. What was the basic motive behind the sin of Nadab and Abihu? Explain.
238. What is meant by "strange fire"?
239. Mention the two possible ways God can be—will be, sanctified in the eyes of the people.
240. Show how Exodus 19:22; 28:14 and 29:44 relate to this chapter.
241. Did Aaron know of the motives of his sons? Why accept Moses' explanation of their punishment?
242. Who was Uzziel? Why involve him and his family?
243. Those who buried the bodies—and all others—knew these deaths were supernatural—how so?
244. Discuss the similarities of this incident and that of Acts 5:1-11.
245. Why did God prohibit mourning? Is God saying the father and brothers were to feel no sorrow? Discuss.
246. Show how the words of our Lord, "Let the dead bury the dead" have real application here.
247. Why did God speak to Aaron about the non-use of wine and strong drink in the tabernacle service?
248. What was involved in discerning between "the holy and the common"?

249. The priests had a large responsibility beyond officiating at the sacrifices. What was it?
250. Discuss the comment of C. H. MacKintosh on vs. 12-15.
251. Moses objected to the use of a goat in the sin offering—what was the objection?
252. Show how the explanation of Aaron really answered the problem.

### C. THE LAWS OF PURITY 11:1-15:30

#### 1. LAWS OF CLEAN AND UNCLEAN FOOD 11:1-47

##### a. FROM THE STANDPOINT OF DIET 11:1-23

##### (1) QUADRUPEDS 11:1-8

##### TEXT 11:1-8

- 1 And Jehovah spake unto Moses and to Aaron, saying unto them,
- 2 Speak unto the children of Israel, saying, These are the living things which ye may eat among all the beasts that are on the earth.
- 3 Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that may ye eat.
- 4 Nevertheless these shall ye not eat of them that chew the cud, or of them that part the hoof: the camel, because he cheweth the cud but parteth not the hoof, he is unclean unto you.
- 5 And the coney, because he cheweth the cud but parteth not the hoof, he is unclean unto you.
- 6 And the hare, because she cheweth the cud but parteth not the hoof, she is unclean unto you.
- 7 And the swine, because he parteth the hoof, and is clovenfooted, but cheweth not the cud, he is unclean unto you.
- 8 Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.

## THOUGHT QUESTIONS 11:1-8

195. Is there any significance in the fact that God addresses Himself to both Moses and Aaron?
196. Why is God concerned with the diet of His people?
197. "The beasts of the earth" are contrasted with other animals upon the earth. What is the contrast?
198. Are we to understand that "parts the hoof" is one characteristic and "cloven-footed" is another? Explain.
199. Just what happens when an animal "chews the cud"?
200. Is there something wrong with the meat obtained from a camel?
201. Do we have "rock badgers" today? Where?
202. Is "the hare" of verse 6 the same as our rabbit?
203. Show some similar characteristics of all these "unclean" beasts.
204. Was a person unclean if he touched the unclean beast while it was still alive? Why unclean after death?

## PARAPHRASE 11:1-8

- Then the Lord said to Moses and Aaron, Tell the people of Israel that the animals which may be used for food include any animal with cloven hooves which chews its cud. This means that the following may *not* be eaten: The camel (it chews the cud but does not have cloven hooves); the coney, or rock badger (because although it chews the cud, it does not have cloven hooves); the swine (because although it has cloven hooves, it does not chew the cud). You may not eat their meat or even touch their dead bodies; they are forbidden foods for you.

## COMMENT 11:1-8

vs. 1, 2 No one will be saved until he first discovers he is lost. Forgiveness is not appreciated by one who has no sense of guilt.



Atonement means nothing until a deep sense of personal sin has been established. There is a two-fold purpose in the distinctions here established: (1) to become aware of the plain fact that there *are* those (of animals, fish and fowl) which God accepts and those which He rejects. It is right because God said it was—it was wrong because God said it was. Holy or unholy—clean or unclean by God's definition—not man's. Essentially this establishes in the mind of the sons of Israel the sovereignty of God. (2) These beasts were unclean from a dietary point of view, *i.e.* with the circumstances of food preparation the flesh of such animals would not be nutritious. There is always a practical side to God's prohibitions if we look deeply enough. Even if we cannot find it—our ignorance, not His choice, we need to call into question. There was nothing *morally* wrong in the beasts, but when man has developed his moral sensitivity in the choice of food he will be able to use the same sense in the choices that do have *intrinsic* moral distinctions. As example: there *are* clean and unclean women, *i.e.* your wife or a prostitute. There *is* clean or unclean money: that which is earned and that which is stolen. It will be much easier to keep your hands off the unclean if you exercise your moral sense in the choice of food. We ought to add that second and third helpings of food is unclean in the sense that it leads to gluttony. Gluttons are often immoral in more than eating.

vs. 3, 4 Deuteronomy 14:1ff gives us another list of the clean and unclean. A few more specific examples are included in Deuteronomy not listed here. Leviticus gives us the principle by which we should be able to make our own choices of clean and unclean among the larger animals of the earth.

The separation of the hoof must be complete, *i.e.* with no membrane or walking pod, such as is found on the dog or lion. Chewing the cud involves the use of more than one stomach and the regurgitation of the grass or greenery eaten. Chewing the cud eliminates all carnivorous or flesh-eating animals. If there is any spiritual lesson in this for us it is that God makes a judgment on the mouth and the feet. Both must be under His control before we can be pleasing to Him. We might also say that we

are reckoned holy out of His grace and decision—our words and walk only demonstrates our cleanness, it does not produce it.

It would seem that man has such perversity in accepting the distinctions of God and creates a question where there is none. We can almost hear someone say, "What about the camel?" God is very patient with man's questions—"The camel is unclean"! There are other animals where no ambiguity exists. In doubtful cases it is always safe to consider the animal unclean. Of course all such distinctions have long since disappeared when He cleansed the common and asked us to call nothing unclean (Cf. Acts 10:1ff and II Tim. 3:1-9).

vs. 5-8 The "hare" here described is not our rabbit; it resembles it but is of a different specie. As the writer prepared his research for this writing project he had a choice of distilling into his own vernacular the material read. Most of the time this was the procedure, but ever and anon he came upon a passage that spoke so well he felt constrained to share it; such is the case here—a quote from Andrew Bonar:

In Noah's day, the distinction between clean and unclean was known; but only in its rudiments. That general rule is now branched out into particulars. By this new constitution, *sin* was much oftener brought before the eyes and into the thoughts of the godly men of Israel. For suppose an Israelite of "quick discernment in the fear of the Lord" going forth to his labour. As he goes forth, he meets one leading a *camel* along. The sight of this animal, marked as unclean in the law, stirs up his soul to reflect upon God's having His eye on His people to see if they avoid sin and remember His revealed will; and just because this animal was one of those that it would have been difficult to determine whether it belonged to the clean or unclean, had not express authority decided, he is reminded that it will be safe for himself to observe the Lord's positive decision in things that have a doubtful aspect. He walks onward. As he crosses the field, a *hare* starts from its form, and speeds past him. Here he is reminded that there are things which God has expressly forbidden, and which he must avoid with as much fear as this

timid hare hastens its escape from him. As he passes near some rocky part of his farm, the *coney*, or *wuber*, attracts his eye, and deepens the remembrance that God has made a difference between good and evil; while it teaches him to hide from the approach of the least appearance of evil, even as that *coney*, at the sight of a foe, betakes itself to its rocks. In the more woody and wild scenes, he sees the *swine* and the *wild boar* enjoying their retreats in savage filthiness. There he again is reminded of the law of his God; and there he reads at the same time the filth of iniquity—its impure, loathsome aspect—the swine wallowing in the mire, and the wild boar stretching his carcass at ease, or sharpening his tusks for some effort of destruction.

We have, in Deuteronomy 14, an enumeration of the principal *clean* animals. These would, in like manner, remind the Israelite of what was holy. One went forth to his flocks, and there the *sheep*, feeding in their pastures, spoke to him of the clean and holy ones whom the Lord watches over as their Shepherd. Another, who beheld the *wild goat*, amid solitary rocks where scarcely any foot ever trod, feels himself taught that the Lord has kept up the difference between holy and unholy even in the deepest solitude; while, at the same time, he reads the doctrine of a sustaining providence in the safety of the wild goat on its precipices. The *hart*, leaping in its joy, or hastening to quench its thirst in water-brooks leads his thoughts to holiness. It is a clean animal; it may guide his thoughts; it may remind him of the saint's panting after God. Again; the *roe-buck*, or gazelle, amid the fragrant shrubs, spoke of holy distinctions, and might lead up his soul to the beauty of holiness amid the enchanting beauty of earth's rich scenery. It may have been thus that it was first seen by Solomon, in the hills of Bethlehem; and often, in after days, it would tell an Israelite of Him who was to come as a "roe on the mountains of spices." They could not gaze on the beautiful antlers of the *fallow-deer*, nor on the *pygarg* (or *lidmee*), with its double-sized horns and double strength, on the *buffalo's* wild might, or the *chamois*, sent out by God to people the very cliffs of the rock—they could never gaze on these merely with the feelings of one admiring a *creating* God; they

were led to think of them as connecting them with a holy God, who discerned between the clean and the unclean, and sought the redemption of His fallen creatures. And thus there was a check in Israel upon the mere sentimental admirers of nature; their God superadded the idea of *sin* and *holiness* to all the objects they beheld.

### FACT QUESTIONS 11:1-8

253. Give and explain the two-fold purpose God had in the distinctions He used among the animals. What application to us can we find here?
254. Define carefully the two characteristics of the clean animal.
255. What spiritual lesson is in this for us?
256. What shall we do in doubtful cases?
257. Discuss Bonar's description.

### (2) SEAFOOD 11:9-12

#### TEXT 11:9-12

- 9 These may ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, that may ye eat.
- 10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of all the living creatures that are in the waters, they are an abomination unto you,
- 11 and they shall be an abomination unto you; ye shall not eat of their flesh, and their carcasses ye shall have in abomination.
- 12 Whatsoever hath no fins nor scales in the waters, that is an abomination unto you.

## THOUGHT QUESTIONS 11:9-12

205. Why not eat cat fish?  
206. Wouldn't this limit their choice?  
207. How could this apply to those who lived inland?

## PARAPHRASE 11:9-12

As to fish, you may eat whatever has fins and scales, whether taken from rivers or from the sea; but all other water creatures are strictly forbidden to you. You mustn't eat their meat or even touch their dead bodies. I'll repeat it again—any water creature that does not have fins or scales is forbidden to you.

## COMMENT 11:9-12

vs. 9-12 Once again the prohibition is for your health as well as disciplinary reasons. All fish with fins and scales would be nutritious—surely this did give Israel a wide variety of seafood. We need to remember that several of the tribes when their allotment was given them lived by the seaside, either of the Mediterranean or the Sea of Galilee. The other tribes lived near enough to streams of water to be able to exercise this regulation. For those who were commercially engaged “the Lord evidenced His care over the spiritual and physical health of the seaman and fishers of Israel. It tried their faith when they needed to cast away whatever unclean fish they had enclosed in their net. Some, indeed might reckon such minute and arbitrary rules as these to be trifling. But the principle involved in obedience or disobedience was none other than the same principle which was tried in Eden at the foot of the forbidden tree. It was really this—Is the the Lord to be obeyed in *all* things whatsoever He commands? Is He a holy lawgiver? Are His creatures bound to give implicit assent to His will?” (*Ibid.*)

When the Lord was recognized as one of infinite love and

mercy—One of joy and peace, such regulations would then be regarded as what they were: expressions of concern and care for those whom He loved. Most of all the Creator wanted to fill land, sea and air with tangible evidence of His sovereignty and holiness. When a son of Jacob ate a fish or an animal or fowl with the thought, “How good of God to let me know what was the very best of food!” then God’s purpose was fulfilled. Unfortunately Satan was ever ready to suggest that the reason God refused some food was because it was the best, He is really selfish and hates you. He is holding out the best for Himself. What a terrible lie! and yet it is told and believed every day.

### FACT QUESTIONS 11:9-12

- 258. Read a map and name the tribes to whom this regulation had particular application.
- 259. Show how this related to the economic and social life of Israel.
- 260. Aren’t these really rather trifling regulations?
- 261. Show how this relates to today.

### (3) BIRDS 11:13-19

#### TEXT 11:13-19

- 13 And these ye shall have in abomination among the birds; they shall not be eaten, they are an abomination: the eagle, and the gier-eagle, and the ospray,
- 14 and the kite, and the falcon after its kind,
- 15 every raven after its kind,
- 16 and the ostrich, and the night-hawk, and the sea-mew, and the hawk after its kind,
- 17 and the little owl, and the cormorant, and the great owl,
- 18 and the horned owl, and the pelican, and the vulture,
- 19 and the stork, the heron after its kind, and the hoopoe, and the bat.

THOUGHT QUESTIONS 11:13-19

208. Name ten unclean birds. Why list so many of them?  
 209. Is there some uniform characteristic of these birds?

PARAPHRASE 11:13-19

Among the birds, these are the ones you may *not* eat: the eagle, the metire, the osprey, the falcon (all kinds), the kite, the raven (all kinds), the ostrich, the nighthawk, the seagull, the hawk (all kinds), the owl, the cormorant, the ibis, the marsh hen, the pelican, the vulture, the stork, the heron (all kinds), the hoopoe, the bat.

COMMENT 11:13-19

vs. 13-16 We could conveniently divide these unclean birds into two categories: (1) Birds of the air: the eagle, the vulture, the osprey (the fish-hawk), the kite, the falcon, the raven—six birds of the air. (2) Birds of the earth, *i.e.* that live and eat nearer the earth than the above: the ostrich, the night-hawk (or a certain species of owl known to Syria), the sea gull, the hawk (small hawk of the field), the owl (we would consider this as the common barn owl)—five birds of the earth. Much description could be given—and has been given concerning the nature and habitat of such birds. We refer the reader to other works on this subject.

vs. 17-19 Among several works we have found this description too good to miss:

The *cormorant* might be seen all over the surface of the Mediterranean, near its shores, sailing gracefully on the calm waves, or fluttering boldly amid the foaming billows in the storm, seeking its victims. The "great owl," or "*bittern*," might be heard booming from the sedges of the waters of Merom or of Jordan, busy all the time in industrious search for what would fill

its appetite; and along with it the "swan," or "purple-bird" (porphyrio hyacinthinus), seeking its supply of fishes by the side of lakes and rivers. By the shore of the Sea of Galilee, the *pelican* fished for its prey, and stored what it found in the bag wherewith it is provided. The *gier-eagle* is very tender of its young, according to its Hebrew name, yet in their behalf unsparingly seizes fish or winged fowl. It manifests evil in combination with good, and being pronounced unclean, led Israel to entertain abhorrence of any mixture of good and evil. The same lesson might be learnt from *the stork*. It was a bird familiarly known, nesting in the roofs of their houses, possessed of strong social and parental affections, yet feeding on lizards, frogs, serpents, and other living things. Last of all, *the heron*, angry and irritable, would often startle the man of God in some solitary spot, where it stood watching for its prey; *the hoopoe*, also, or *lapwing*, beautiful in feathers, yet filthy in habits, and noisy in its cry; and *the bat* (into whose retreats the shining idols of the heathen shall yet be cast, no more to catch the eye by their gaudy show, Isa. 2:20), coming forth at evening-tide, when the air was still, hunting in the dusk for its food, and often flapping its wings most unexpectedly on the passer-by, and unpleasantly disturbing his quiet thoughts. All these, not only kept up to remembrance that there was a difference between clean and unclean—sin and holiness—good and evil—but, by their individual qualities, impressed dislike for the unclean, and taught Israel to associate most unpleasant ideas with whatever was forbidden. (*Andrew Bonar*)

#### FACT QUESTIONS 11:13-19

262. Name the two categories of birds and give three examples for each.
263. Discuss the meaning of Bonar's description.



(4) INSECTS 11:20-23

TEXT 11:20-23

- 20 All winged creeping things that go upon all fours are an abomination unto you.
- 21 Yet these may ye eat of all winged creeping things that go upon all fours, which have legs above their feet, wherewith to leap upon the earth;
- 22 even these of them ye may eat: the locust after its kind, and the bald locust after its kind, and the cricket after its kind, and the grasshopper after its kind.
- 23 But all winged creeping things, which have four feet, are an abomination unto you.

THOUGHT QUESTIONS 11:20-23

210. What insects could be eaten?
211. How could one recognize a clean insect?

PARAPHRASE 11:20-23

Flying insects with four legs must not be eaten, with the exception of those that jump; locusts of all varieties—ordinary locusts, bald locusts, crickets, and grasshoppers—may be eaten. All other things that fly and have four feet are forbidden to you.

COMMENT 11:20-23

vs. 20-23 Here are instructions concerning winged insects: there are some of them which are edible: two kinds of locust; the cricket and the grasshopper. If the insect does not have legs by which it can leap it is unclean. A good number of authorities agree that locusts were eaten by many of the nations of antiquity,

both in Asia and Africa, and even the ancient Greeks thought them very agreeable in flour. "In Arabia (even today) they are sold in the market, sometimes strung upon cords, sometimes by measure, and they are also dried and kept in bags for winter use. . . . They are generally cooked over hot coals, or on a plate, or in an oven, or stewed in butter, and eaten either with salt or with spice and vinegar, the head and wings, and feet being thrown away." (*Keil*) Cf. Matt. 3:4.

### FACT QUESTIONS 11:20-23

- 264. Name three clean insects.
- 265. Comment on the quote from Keil.

### b. CLEAN AND UNCLEAN FOOD AS RELATED TO PHYSICAL CONTACT 11:24-43

#### TEXT 11:24-43

- 24 And by these ye shall become unclean: whosoever toucheth the carcass of them shall be unclean until the even;
- 25 and whosoever beareth *ought* of the carcass of them shall wash his clothes, and be unclean until the even.
- 26 Every beast which parteth the hoof, and is not clovenfooted, nor cheweth the cud, is unclean unto you: every one that toucheth them shall be unclean.
- 27 And whatsoever goeth upon its paws, among all beasts that go on all fours, they are unclean unto you: whoso toucheth their carcass shall be unclean until the even.
- 28 And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they are unclean unto you.
- 29 And these are they which are unclean unto you among the creeping things that creep upon the earth: the weasel, and the mouse, and the great lizard after its kind,

- 30 and the gecko, and the land-crocodile, and the lizard, and the sand-lizard, and the chameleon.
- 31 These are they which are unclean to you among all that creep: whosoever doth touch them, when they are dead, shall be unclean until the even.
- 32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherewith any work is done, it must be put into water, and it shall be unclean until the even; then shall it be clean.
- 33 And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean, and it ye shall break.
- 34 All food *therein* which may be eaten, that on which water cometh, shall be unclean; and all drink that may be drunk in every *such* vessel shall be unclean.
- 35 And everything whereupon *any part* of their carcass falleth shall be unclean; whether oven, or range for pots, it shall be broken in pieces: they are unclean, and shall be unclean unto you.
- 36 Nevertheless a fountain or a pit wherein is a gathering of water shall be clean: but that which toucheth their carcass shall be unclean.
- 37 And if *ought* of their carcass fall upon any sowing seed which is to be sown, it is clean.
- 38 But if water be put upon the seed, and *ought* of their carcass fall thereon, it is unclean unto you.
- 39 And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until the even.
- 40 And he that eateth of the carcass of it shall wash his clothes, and be unclean until the even: he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.
- 41 and every creeping thing that creepeth upon the earth is an abomination; it shall not be eaten.
- 42 Whatsoever goeth upon the belly, and whatsoever goeth upon all fours, or whatsoever hath many feet, even all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination.

43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

### THOUGHT QUESTIONS 11:24-43

212. In touching a dead body a person became "unclean"—for what purpose was he unclean? Why only until evening?
213. Supposing a farmer found the dead body of an unclean animal upon his property. What is he to do?
214. If the animal was touched while yet alive was the person yet unclean?
215. What animal would be included among those that "go on their paws"?
216. Why classify the weasel, the mouse and the great lizard, etc., in a separate category?
217. If a person dropped his coat on one of the unclean animals what is he to do with his coat?
218. Why break the earthen vessels? Supposing such a vessel was not broken?
219. It would be sad to bring any part of the dead carcass into your kitchen. Why?
220. A cistern or a spring is not unclean if a part of the unclean animal fell into it. Why?
221. Seed for sowing can be made unclean only under certain conditions. What were they?
222. Even a clean animal can be counted as unclean if it does not die in the right way. Discuss.
223. What did God say about snakes?

### PARAPHRASE 11:24-43

Anyone touching their dead bodies shall be defiled until the evening, and must wash his clothes immediately. He must also quarantine himself until nightfall, as being ceremonially defiled.

You are also defiled by touching any animal with only semi-parted hoofs, or any animal that does not chew the cud. Any animal that walks on paws is forbidden to you as food. Anyone touching the dead body of such an animal shall be defiled until evening. Anyone carrying away the carcass shall wash his clothes and be ceremonially defiled until evening; for it is forbidden to you. These are the forbidden small animals which scurry about your feet or crawl upon the ground: the mole, the rat, the great lizard, the gecko, the mouse, the lizard, the snail, the chameleon. Anyone touching their dead bodies shall be defiled until evening, and anything upon which the carcass falls shall be defiled—any article of wood, or of clothing, a rug, or a sack; anything it touches must be put into water, and is defiled until evening. After that it may be used again. If it falls into a pottery bowl, anything in the bowl is defiled, and you shall smash the bowl. If the water used to cleanse the defiled article touches any food, all of it is defiled. Any drink which is in the defiled bowl is also contaminated. If the dead body of such an animal touches any clay oven, it is defiled and must be smashed. If the body falls into a spring or cistern where there is water, that water is not defiled; yet anyone who pulls out the carcass is defiled. And if the carcass touches grain to be sown in the field, it is not contaminated; but if the seeds are wet and the carcass falls upon it, the seed is defiled. If an animal which you are permitted to eat dies of disease, anyone touching the carcass shall be defiled until evening. Also, anyone eating its meat or carrying away its carcass shall wash his clothes and be defiled until evening. Animals that crawl shall not be eaten. This includes all reptiles that slither along upon their bellies as well as those that have legs. No crawling thing with many feet may be eaten, for it is defiled. Do not defile yourselves by touching it.

## COMMENT 11:24-43

vs. 24-28 It is not only important to avoid the unclean animals while they are alive, it is just as important to not touch them

when they are dead. This uncleanness would prevent anyone from attending ceremonies at the tabernacle or from bringing an offering to the tabernacle. It also separated them from others who wished to attend the tabernacle service. Notice the very careful specifics in these prohibitions: (1) touching the dead body, (2) carrying any portion of the carcass, (3) touching a live unclean animal, (4) carrying the total carcass. Notice the very specific cleansing regulations: (1) carrying any portion—wash your clothes, (2) carrying the whole carcass—wash your clothes, (3) in all other circumstances reckon yourself as unclean until sundown. Disease was easily passed to those who handled dead bodies. God was teaching not only an aversion to the unclean—but an abhorrence of it! When will we learn to hate sin? It will happen when we begin to see moral distinctions in the “this and the that” of daily living.

vs. 29-31 Among the considerable number of reference works consulted, only Andrew Bonar comments on these verses in any extended form with any practical application. He says:

A man of Israel, within the limits of his own field and farm, has on every hand memorials of sin; the *mole*, working up the earth in search of its prey below, attracts his eye in the heaving ground; or the *mouse* (jerboa)—of the same race that afterward devoured the Philistines' cornfields (I Sam. 6:4)—is seen burrowing in the sandy soil as he approaches. Or near some stream, the slow-moving *tortoise* drops down into the water at the sound of man's footsteps; and then the doleful cry of the *gecko*-lizard (not *ferret*), that by its very touch injures the victuals over which it passes its cold body; and the *strong lizard* forcing its way into the sand to escape its pursuer; and the poisonous, *filthy lizard*, that wallows in dirt and rubbish,—all these keep before him the great truth that he is in a fallen world, where not only the birds of the sky above, and the animals that roam at liberty around, and the insects of the air, but even the reptiles which his foot might crush, are polluted. Look up, or look around, or look down, memorials of sin abound.

Then, the *snail* and the *chameleon* (Bochart has been followed by most writers in the opinion that this name describes the

*chameleon*, which has *lungs* of such vast dimensions, that, when filled, the body is made to appear transparent. It alters the colour of the skin by thus exposing more or less of the blood to the air. Travellers mention it.) on the trees or shrubs; the one filthily spreading its slime over every leaf, the other hanging from a twig, greedily intent on drawing into its mouth the gnats and almost invisible insects that play "in the web of the sunbeams," and changing colour according to the green or yellow hue of the leaf;—these are memorials of uncleanness to the Israelite, held up before him by the sides of his house, or among the tender branches which he is examining. At every point he is startled with some object that speaks of the difference between the clean and the unclean—the holiness of God and the sin of man.

vs. 32-35 These verses discuss uncleanness as it relates to the ordinary tasks of the household. We can catch just a glimpse of the spotless kitchen, living room and bedroom area in the tents of Israel. To follow these regulations would produce germ-free living quarters. Any unclean dead body—animal, fish, fowl or insect falling upon a wooden bowl, article of furniture, or or upon any garment, a skin or a sack, any vessel used for any purpose, must be put into the water for a washing and left until sundown. Any dead body of the above falling into a vessel of wood or earth is to be broken and thrown out—if a dead insect falls on your food—throw out your food! Throw out your drink and smash the cup. Any unclean body on your stove or oven and you need a new stove and oven. The regulations of hygiene here given were only discovered for our use in "modern" times. The population of Israel must have been strong and healthy and could have lived to a ripe old age.

v. 36 There is an exception here—or what seems to be an exception: if an unclean body falls or is thrown into a spring or cistern, the water is not unclean, *i.e.* the flow of the water in the spring and the quantity of the water in the cistern will purify itself. However, anyone reaching into the spring or cistern to pull out the dead body is counted unclean by his contact with the body.

vs. 37-38 The very practical application of these regulations should be obvious. When seed is being sown and no water has

reached it the shell or husk of the seed would protect it from pollution, but not so if it has begun to sprout after water has been used. "Israel was taught the danger of coming in contact with sin. You must be shielded from its touch; the husk taught that. You must shrink back from all appearances of it—the soaking water taught this." (*Ibid.*) We suppose such moral applications were used by many a rabbi in later years.

vs. 39-40 Even clean beasts were unclean if they died by disease or in some other manner. It is easy to see the potential danger in such cases. A provision is made for those animals which were obviously edible: they can be eaten but precautions must be taken none-the-less. The clothes must be washed and the Israelite is unclean until evening. The burial of the animal produces a sundown uncleanness, *i.e.* if the body of the animal is handled. The remembrance of sin was constantly before Israel. Or perhaps the emphasis was upon the interest and concern of God in all the affairs of daily life.

vs. 41-43 Besides the eight reptiles which defile by touching their carcass, and which are enumerated in vs. 29, 30 all other creeping things upon the earth with the exceptions of those specified in vs. 21, 22, are to be treated as an abomination, and must not be eaten, though their carcasses do not defile by coming in contact with them. From the fact that the creeping things here described are called "those creeping upon the earth," it has been thought that this refers to something larger than the small worms found in fruit and vegetables and refers to only those who actually make contact with the earth.

This is the last of the list of those created beings which defile. It seems interesting to conclude the list with "whatsoever goeth on its belly" since this is where all defilement began. We hope many were taught of the promised "seed of the woman" who would make us all clean and cleanse away all defilement of flesh and spirit.



FACT QUESTIONS 11:24-43

266. What exclusions were involved as a result of touching an unclean body?
267. Show the specific sins and the specific cleansing related to touching a dead body.
268. Discuss the practical application made by Andrew Bonar on vs. 29-31.
269. The homes of Israel must have been *very* clean. How do we know?
270. Discuss the minute care used in the household for preventing disease.
271. Show how verse 36 is an exception—and yet is not. Does this relate to the shortage of water in Palestine?
272. What possible moral lesson is taught in the regulations concerning the seed?
273. Discuss the very practical application of the use of dead animals who had not been killed in the usual manner.
274. What was included and what was excluded in the phrase those creeping upon the earth”?
275. What is the significance of the last item in the list of those things that defile?

c. HOLINESS DEMANDED OF  
THE PEOPLE OF GOD 11:44-47

TEXT 11:44-47

- 44 For I am Jehovah your God: sanctify yourselves therefore, and be ye holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that moveth upon the earth.
- 45 For I am Jehovah that brought you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.
- 46 This is the law of the beast, and of the bird, and of every

- living creature that moveth in the waters, and of every creature that creepeth upon the earth;
- 47 to make a distinction between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

### THOUGHT QUESTIONS 11:44-47

224. How is the word “sanctify” used here? How does it relate to holiness?
225. How does the character of God relate to our character?
226. How does the deliverance from Egypt relate to holiness?
227. God is interested in what we eat. Is this the message we should get from these verses? Discuss.

### PARAPHRASE 11:44-47

I am the Lord your God. Keep yourselves pure concerning these things, and be holy, for I am holy; therefore do not defile yourselves by touching any of these things that crawl upon the earth. For I am the Lord who brought you out of the land of Egypt to be your God. You must therefore be holy, for I am holy. These are the laws concerning animals, birds, and whatever swims in the water or crawls upon the ground. These are the distinctions between what is ceremonially clean and may be eaten, and what is ceremonially defiled and may not be eaten, among all animal life upon the earth.

### COMMENT 11:44-47

vs. 44-47 These verses contain a reason and a summary. Israel had reasons for being different: (1) Be different because you accept God as Lord. “I am the *Lord* your God,” if I make distinctions, you will accept them. They are for your benefit,

but whether you can see the benefit or not you accept the distinctions because you have accepted my Lordship. (2) Be different because your consecration demands it. You were set apart from other men who do not know Me. The ceremonies just concluded on the eighth day were to dramatically and publicly declare your distinctiveness. Commit yourself to your consecration or ordination. (3) Be different or holy for I am holy. There is nothing more desirable in life than to be like God; to share the nature of God in the ordinary affairs of life. If you carefully follow God's choices of clean and unclean—this will indeed separate you from those who do not make such distinctions—but who is more important? Do you want to be like men or like God? Follow men or God? (4) Be different and follow Me, because I delivered you from slavery in Egypt. Do you appreciate my freedom? Then be different *as* I am different. To be different like God is different is to be beautiful, peaceful, joyful, for God is all of this and more! Our blessed Lord is the best example of holiness and its beauty. Cf. I Peter 1:15, 16 for the same kind of direction.

#### FACT QUESTIONS 11:44-47

276. Why does our acceptance of the Lordship of Jesus necessarily make us different from other people?
277. Show how our baptism makes us distinctive.
278. To be like God is to be different—show how.
279. Our deliverance makes us different. How so?

## C. 2. LAWS OF PURIFICATION AFTER CHILDBIRTH 12:1-8

### a. THE PERIOD OF CEREMONIAL UNCLEANNESS AFTER CHILDBIRTH 12:1-5

#### TEXT 12:1-5

- 1 And Jehovah spake unto Moses, saying,
- 2 Speak unto the children of Israel, saying, If a woman conceive seed, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.
- 3 And in the eighth day the flesh of his foreskin shall be circumcised.
- 4 And she shall continue in the blood of *her* purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.
- 5 But if she bear a maid-child, then she shall be unclean two weeks, as in her impurity; and she shall continue in the blood of *her* purifying threescore and six days.

#### THOUGHT QUESTIONS 12:1-5

228. Is there any reason for God addressing this instruction to Moses alone?
229. Is there some physical as well as ceremonial cleansing in the first seven days after childbirth?
230. On what day after birth are babies circumcised today? Why?
231. Just what is meant in verse 4 by the phrase "the blood of her purifying"?
232. From what specific privileges was the mother separated during the thirty-three days?
233. Why the increase of days in the birth of a girl?

## PARAPHRASE 12:1-5

The Lord told Moses to give these instructions to the people of Israel: When a baby boy is born, the mother shall be ceremonially defiled for seven days, and under the same restrictions as during her monthly periods. On the eighth day, her son must be circumcised. Then, for the next thirty-three days, while she is recovering from her ceremonial impurity, she must not touch anything sacred, nor enter the Tabernacle. When a baby girl is born, the mother's ceremonial impurity shall last two weeks, during which time she will be under the same restrictions as during menstruation. Then for a further sixty-six days she shall continue her recovery.

## COMMENT 12:1-5

*vs. 1-5* It was to Moses God spoke the order of creation, *i.e.* fish, fowl and animals and then man. It is here God addresses Moses concerning the purification of fish, fowl and animals, and finally man. Laws of defilement from without and then laws of defilement from within.

Hygienic-medicinal reasons for the strict laws of separation at childbirth immediately come to mind. Very high mortality rate at birth is almost always associated with contamination through contact. If the mother and child are isolated for 40 days the chances for survival are greatly increased. We do not associate moral uncleanness with *any* of the fish, fowl or animals designated by God as "unclean." Neither do we have reason to moralize on the uncleanness of the mother at childbirth. Not *one word* is said about purifying the child. Circumcision was a mark of identification in the covenant God made with Abraham. Any cleanness was 100% ceremonial. What possible intrinsic moral value could be found in the purification process of the mother or the foreskin of the male child? We won't even mention the discussion that could be offered for the plain fact that girls must remain "unclean" forever if circumcision clears the record with

God! The *only* moral association is in the development of the habit of obedience to the laws of God. The issue of blood following childbirth usually lasts only three or four days, but for exceptional cases seven days are allotted. During this time whoever or whatever the mother touches is ceremonially unclean, so she is insured a practical isolation. This same period of time is prescribed for all women at the time of their monthly menstruation period. Cf. Lev. 15:19. It would seem such regulations had been observed by the Jews before Moses wrote them into the Levitical code.

Read Gen. 17:10, 13 for the origin of the covenant of circumcision.

The thirty-three day period was given for the complete clearing up of the discharge consequent upon childbirth. Although this happens usually not later than three weeks, more time is given for the exceptional cases. Having a bath at the end of seven days she could return to normal intercourse with her husband and was permitted to partake of the second tithe if she was the wife of a priest. The blood that appeared from the eighth day to the thirty-third would be "pure" as contrasted with the blood of the after-birth.

We offer no more reason for the double purification period for the birth of the female child other than an emphasis upon the historical fact that by woman came the transgression. Cf. I Tim. 2:14. It could be that it was because of such restrictions of female children that Paul said "There is neither Jew nor Greek, there is neither bond nor free, *there is neither male nor female*; for ye are all one in Christ Jesus." Gal. 3:28.

### FACT QUESTIONS 12:1-5

280. How does the order of creation relate to this section?
281. What hygienic or medicinal reasons could be given for this purification?
282. Show how it is impossible to associate personal moral blame to the uncleanness of this chapter and of chapter eleven.

283. What moral lesson could have been learned in all this?  
284. Show the practical value of the two periods of purification for mother and child.  
285. Why 80 days for a girl child?

**b. THE OFFERINGS PRESCRIBED FOR  
CEREMONIAL CLEANSING 12:6-8**

**TEXT 12:6-8**

- 6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb a year old for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tent of meeting, unto the priest:  
7 and he shall offer it before Jehovah, and make atonement for her; and she shall be cleansed from the fountain of her blood. This is the law for her that beareth, whether a male or a female.  
8 And if her means suffice not for a lamb, then she shall take two turtle-doves, or two young pigeons; the one for a burnt-offering, and the other for a sin-offering: and the priest shall make atonement for her, and she shall be clean.

**THOUGHT QUESTIONS 12:6-8**

234. Why prescribe a burnt offering and a sin offering?  
235. Is there any appropriateness in a lamb and dove for a baby? Discuss.  
236. "Atonement" is a strong word. What sin had been committed?  
237. The poverty of our Lord can be seen in the provision of pigeons or doves for those without a lamb. Discuss Luke 2:22-24.

## PARAPHRASE 12:6-8

When these days of purification are ended (the following instructions are applicable whether her baby is a boy or girl), she must bring a yearling lamb as a burnt offering, and a young pigeon or a turtledove for a sin offering. She must take them to the door of the Tabernacle to the priest; and the priest will offer them before the Lord and make atonement for her; then she will be ceremonially clean again after her bleeding at childbirth. These then, are the procedures after childbirth. But if she is too poor to bring a lamb, then she must bring two turtledoves or two young pigeons. One will be for a burnt offering and the other for a sin offering. The priest will make atonement for her with these, so that she will be ceremonially pure again.

## COMMENT 12:6-8

vs. 6-8 "Two things are noticeable here: first, that the burnt offering, symbolizing self-devotion, is far more costly and important than the sin offering, which had not to be offered for any personal sin, but only for human sin, which had been indirectly manifested in her bodily condition. (*Keil*) and secondly, that in this one case the sin offering appears to succeed the burnt offering instead of preceding it. No doubt the changed order is owing to the cause just mentioned; the idea of sin, though it may not be altogether put aside (Gen. 3:15, 16) is not to be prominent, as though it were peculiar to the special woman who was purified." (F. Meyrick)

## FACT QUESTIONS 12:6-8

- 285. What does the burnt offering symbolize?
- 286. What "sin" was involved in the "sin offering"?
- 287. Why reverse the order of these offerings?



## LAWS CONCERNING LEPROSY 13:1—14:57

## EXAMINATION AND ITS RESULT 13:1-46

- a. THE SYMPTOMS OF LEPROSY, WHETHER PROCEEDING  
DIRECTLY FROM ERUPTIONS IN THE SKIN,  
OR CAUSED BY A BOIL OR BURN 13:1-8

## TEXT 13:1-8

- 1 And Jehovah spake unto Moses and unto Aaron, saying,
- 2 When a man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it become in the skin of his flesh the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests:
- 3 and the priest shall look on the plague in the skin of the flesh: and if the hair in the plague be turned white, and the appearance of the plague be deeper than the skin of his flesh, it is the plague of leprosy; and the priest shall look on him, and pronounce him unclean.
- 4 And if the bright spot be white in the skin of his flesh, and the appearance thereof be not deeper than the skin, and the hair thereof be not turned white, then the priest shall shut up *him that hath* the plague seven days:
- 5 and the priest shall look on him the seventh day: and, behold, if in his eyes the plague be at a stay, and the plague be not spread in the skin, then the priest shall shut him up seven days more:
- 6 and the priest shall look on him again the seventh day; and, behold, if the plague be dim, and the plague be not spread in the skin, then the priest shall pronounce him clean: it is a scab: and he shall wash his clothes, and be clean.
- 7 But if the scab spread abroad in the skin, after that he hath showed himself to the priest for his cleansing, he shall show himself to the priest again:
- 8 and the priest shall look; and, behold, if the scab be spread in the skin, then the priest shall pronounce him unclean: it is leprosy.

## THOUGHT QUESTIONS 13:1-8

238. Why are both Moses and Aaron addressed?
239. List the three kinds of appearances related to leprosy.
240. Two symptoms must be present for leprosy to be present. What were they? *Cf.* verse 3.
241. What condition must prevail in the case of "the bright spot"?
242. There are two seven-day quarantine periods. What are they?
243. The priest has a heavy responsibility—the suspected person can be released as cured—what must he do to be pronounced clean?
244. What seems to be the one deciding factor in identifying leprosy? *Cf.* verses 7,8.

## PARAPHRASE 13:1-8

The Lord said to Moses and Aaron, If anyone notices a swelling in his skin, or a scab or boil or pimple with transparent skin, leprosy is to be suspected. He must be brought to Aaron the priest or to one of his sons for the spot to be examined. If the hair in this spot turns white, and if the spot looks to be more than skin-deep, it is leprosy, and the priest must declare him a leper. But if the white spot in the skin does not seem to be deeper than the skin and the hair in the spot has not turned white, the priest shall quarantine him for seven days. At the end of that time, on the seventh day, the priest will examine him again, and if the spot has not changed and has not spread in the skin, then the priest must quarantine him seven days more. Again on the seventh day the priest will examine him, and if the marks of the disease have become fainter and have not spread, then the priest shall pronounce him cured; it was only a scab, and the man need only wash his clothes and everything will be normal again. But if the spot spreads in the skin after he has come to the priest to be examined, he must come back to the

priest again, and the priest shall look again, and if the spot has spread, then the priest must pronounce him a leper.

### COMMENT 13:1-8

#### a. FIRST CASE 13:1-8

vs. 1,2 Since the laws of leprosy chiefly concerned the priests, who had to examine the symptoms and decide if leprosy was present or not, the Lord addressed Aaron as well as Moses. There are three places where leprosy can develop: (1) man—13:2-46; (2) clothes—13:47-59; (3) houses—14:33-57. In the next two chapters we will discuss all of these. In the case of man, there are seven different circumstances under which it might develop. The first one in verses 2-6 refers to development without any apparent cause. If one of the following three symptoms occur, a visit to the priest was in order: (1) A swelling or a swollen spot; (2) a scab or small tumor; (3) a bright or glossy pimple. The color of the swelling (according to tradition) should be like an eggshell or white wool; the bright spot should be as white as snow or the plaster on the wall.

Harold Fowler has given us some very helpful information on the general subject of leprosy:

Leprosy is an infectious condition produced by microbe discovered and described by A. G. Hansen in 1874. Hansen's disease is contagious, its infection being thought to arise from direct contact with infected skin and mucous membranes, although not very readily communicated by casual contact. Seemingly it is not hereditary. Nerve involvement is attended with anaesthesia, tingling and pain of the parts affected. In those forms of leprosy where nodular growths are the most prominent features the small bones of the hands and feet are destroyed and often drop off. Modern medicine has discovered treatments for leprosy of the various types (lepromatous, tuberculoid and non-specific) and control through early diagnosis, isolation and some drugs that show encouraging results, although complete cure is

not yet promised. Spontaneous arresting of the disease and temporary cures have occurred. However, treatment is often necessary for years. (See UWRE, 2954; ISBE, 1867)

Some affirm, however, that Hansen's disease is not the biblical leprosy. There are several complications to our problem of identifying precisely the leprosy of the Bible:

1. The Biblical terminology identifying leprosy describes only the initial symptoms and discuss none of the later manifestations as a fully developed disease or attempt a medical description of its characteristics. The purpose of the Biblical terminology was originally for identifying and isolating the victims of this disease. It is worthy of note that there is no mention of treatment or remedy for the disease.
2. The Biblical term "leprosy" in the critical passage (Lev. 13) is obviously used in several senses, meaning, generally, "skin disease" and, precisely, "leprosy" (the real thing). It would seem that Moses in that passage is describing leprosy and then listing eight other skin diseases which might be confused for leprosy, but which, regarding ceremonial defilement, were "clean."
3. Any remarks derived from the Mosaic legislation would have to be tempered by the actual practice of the Jews in Jesus' time, which may well have been quite different from that intended by Moses. For instance, while Moses required lepers to stay out of inhabited centers (Lev. 13:46), this regulation may have been relaxed in later times so that lepers even entered a segregated portion of the synagogues, although not into the Temple. (Edersheim, *Life*, I, 493)

The chief emphasis of the Levitical legislation in the first place was the defilement which the disease brought to the sufferer, thus rendering him incapable of entering either the camp of Israel or of participating in the formal worship of Jehovah while in the grip of that disease. And it was by a sin offering that the ceremonial uncleanness was atoned for, upon one's cleansing from leprosy. (Lev. 14:13, 14, 18b-22) But the homiletic use of leprosy as a TYPE of sin is not biblical, although the similarities are striking. Were we to judge leprosy from the ancient Jewish standpoint of defilement, there could possibly be

no lower state, nor worse defilement than this; however, estimating the disease from Christ's standpoint, there are certainly worse defilements than mere leprosy. (Study Mt. 15; Mk. 7) Let it be remarked that though leprosy was atoned for by a sin, that is, a guilt offering, yet Jesus never declared the sins forgiven of a leper in connection with his disease, in the same way in which He apparently did not hold the demon-possessed as particularly guilty or sinful, or as He did in the case of others (Lk. 7:47-50; Mt. 9:1-8). Yet, from the silence of the Scripture record, no real argument can be made, inasmuch as the Apostles recorded only what we have. But it must be made absolutely clear that leprosy today carries no spiritual contamination to any man as it did only to Jews under Moses' law."

v. 3 In this verse we have the principle used in all three of the above cases. Two indications of leprosy: (1) the ordinarily jet-black hair of the Hebrew has turned white in the area being examined; (2) the infection is deeper than the skin, *i.e.* it indicates by the soreness and a swollen condition that the flesh itself is affected. When these two symptoms are obvious, the priest must pronounce the sufferer "unclean." By his pronouncement he actually "makes him unclean," for such is the Hebrew meaning of the phrase. Whereas this is not primarily a homiletical commentary and whereas we recognize nowhere does the scripture link leprosy with sin, the comparison is at the same time very striking. Consider: (1) Both have a small beginning; (2) both are painless in early stages; (3) both are slow in growth; (4) both are insidious in progress; (5) both are resistless if not eradicated; (6) both have a hideous end.

vs. 4-8 These verses discuss the treatment of "the bright (or white) spot." *Keil* says: "But if the bright spot was white upon the skin, and its appearance was not deeper than the skin, and the place therefore was not sunken, nor the hair turned white, the priest was to shut up the leper, *i.e.* preclude him from intercourse with other men, for seven days, and on the seventh day examine him again. If he then found that the mole still stood, *i.e.* remained unaltered, 'in his eyes,' or in his view, that is it had not spread any further, he was to shut him up for seven more

days. And if, on further examination upon the seventh day (fourteenth), he found that the mole had become paler, had lost its brilliant whiteness, and had not spread, he was to declare him clean, for it was a scurf, *i.e.* a mere skin eruption, and not true leprosy. The person who had been pronounced clean, however, was to wash his clothes, to change himself from even the appearance of leprosy, and then to be clean. But if the scurf had spread upon the skin; 'after his (first) appearance before the priest with reference to his cleansing,' *i.e.* to be examined concerning his purification, and if the priest noticed this on his second appearance, he was to declare him unclean, for in that case it was leprosy."

### FACT QUESTIONS 13:1-8

288. Why did God address Aaron as well as Moses?
289. Name the three places where leprosy can develop.
290. There are six different circumstances for the development of leprosy in man. Name the first one.
291. Three symptoms call for a visit to the priest. What are they?
292. How does A. G. Hansen and 1874 relate to leprosy?
293. What are the problems in identifying the particular type of leprosy mentioned in the Bible?
294. What are the two sure indications of the presence of leprosy?
295. What is the subject of verses 4-8?
296. Describe the treatment for "the bright spot."

### b. SECOND CASE 13:9-17

#### TEXT 13:9-17

- 9 When the plague of leprosy is in a man, then he shall be brought unto the priest;

- 10 and the priest shall look; and, behold, if there be a white rising in the skin, and it have turned the hair white, and there be quick raw flesh in the rising.
- 11 it is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean: he shall not shut him up; for he is unclean.
- 12 And if the leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his feet, as far as appeareth to the priest;
- 13 then the priest shall look; and, behold, if the leprosy have covered all his flesh, he shall pronounce *him clean that hath* the plague: it is all turned white: he is clean.
- 14 But whensoever raw flesh appeareth in him, he shall be unclean.
- 15 And the priest shall look on the raw flesh, and pronounce him unclean: the raw flesh is unclean: it is leprosy.
- 16 Or if the raw flesh turn again, and be changed unto white, then he shall come unto the priest;
- 17 and the priest shall look on him; and, behold, if the plague be turned into white, then the priest shall pronounce *him clean that hath* the plague: he is clean.

## THOUGHT QUESTIONS 13:9-17

245. Some persons had a case of "chronic" leprosy. What were its symptoms?
246. Who was not shut up or quarantined when he was brought to the priest? Why?
247. A breaking out of leprosy can be good, When? Why?
248. Any practical lessons in this for us?

## PARAPHRASE 13:9-17

When anyone suspected of having leprosy is brought to the priest, the priest is to look to see if there is a white swelling in the

skin with white hairs in the spot, and an ulcer developing. If he finds these symptoms, it is an established case of leprosy, and the priest must pronounce him defiled. The man is not to be quarantined for further observation, for he is definitely diseased. But if the priest sees that the leprosy has erupted and spread all over his body from head to foot wherever he looks, then the priest shall pronounce him cured of leprosy, for it has all turned white; he is cured. But if there is raw flesh anywhere, the man shall be declared a leper. It is proved by the raw flesh. But if the raw flesh later changes to white, the leper will return to the priest to be examined again. If the spot indeed turned completely white, then the priest will pronounce him cured.

### COMMENT 13:9-17

vs. 9-17 This is the second case to be considered (the first was in verses 4-8). Supposing the leprosy returns after the man is pronounced clean? Such is here to be considered.

Upon discovery of a white eruption the first step is always a visit to the priest. There are two indications to be noticed of a real reappearance of leprosy: (1) a white swelling in the skin; (2) the hair in the skin of the swelling will be turned to white. There *must* be both a white rising *and* white hair. An additional indication is the appearance of raw flesh in the swelling, *i.e.* if the swelling breaks open and exposes the raw flesh. Either this symptom or the white swelling and white hair will indicate the sure return of the disease. Some commentators interpret the phrase "quick raw flesh" as an "insulated spot of sound flesh in the midst of a tubercle." In either case there was no need for quarantine. Leprosy was present and should be at once pronounced.

Verse 13 gives a curious exception: ". . . if the leprosy has covered all his body, he shall pronounce him clean of the disease; it has all turned white, and he is clean." This is a clear indication of the crisis of this form of leprosy—the white scaling will fall off and he will be well. "The breaking out of the leprous



matter in this complete and rapid way upon the surface of the whole body was the crisis of the disease; the diseased matter turned into a scurf, which died away and fell off." (*Keil*)

Leprosy was very unpredictable and needed constant and careful surveillance. Any breaking out of "proud flesh" or raw flesh sores was an indication that what seemed to be a cure was only temporary—the disease has not run its course and the patient must again be counted as unclean. It could be that the leprosy will fluctuate back and forth between an apparent crisis and ulcers of proud flesh several times. Each time is an occasion for an examination and a pronouncement of clean or unclean.

### FACT QUESTIONS 13:9-17

297. How would you describe the circumstances of the second case?
298. Describe the two sure symptoms of returned leprosy.
299. What was said of "raw flesh"?
300. Verse 13 gives a curious exception. What was it?
301. Why do we say leprosy is unpredictable?

### c. THE THIRD CASE 13:18-23

#### TEXT 13:18-23

- 18 And when the flesh hath in the skin thereof a boil, and it is healed,
- 19 and in the place of the boil there is a white rising, or a bright spot, reddish-white, then it shall be showed to the priest;
- 20 and the priest shall look; and, behold, if the appearance thereof be lower than the skin, and the hair thereof be turned white, then the priest shall pronounce him unclean: it is the plague of leprosy, it hath broken out in the boil.
- 21 But if the priest look on it, and, behold, there be no white hairs therein, and it be not lower than the skin, but be dim;

- then the priest shall shut him up seven days:  
22 and if it spread abroad in the skin, then the priest shall pronounce him unclean: it is a plague.  
23 But if the bright spot stay in its place, and be not spread, it is the scar of the boil; and the priest shall pronounce him clean.

## THOUGHT QUESTIONS 13:18-23

249. Why be concerned if a boil or an abscess has been healed?  
250. How does the priest decide there is a serious problem in the circumstance here described?  
251. Some persons were released and pronounced clean. Describe the circumstances.

## PARAPHRASE 13:18-23

In the case of a man who has a boil in his skin which heals, but which leaves a white swelling or a bright spot, sort of reddish white, the man must go to the priest for examination. If the priest sees that the trouble seems to be down under the skin, and if the hair at the spot has turned white, then the priest shall declare him defiled, for leprosy has broken out from the boil. But if the priest sees that there are no white hairs in this spot, and the spot does not appear to be deeper than the skin, and if the color is gray, then the priest shall quarantine him for seven days. If during that time the spot spreads, the priest must declare him a leper. But if the bright spot grows no larger and does not spread, it is merely the scar from the boil, and the priest shall declare that all is well.

## COMMENT 13:18-23

vs. 18-23 "According to those who administered the law in the time of Christ, the boil and inflammation here meant are

such as arise from a stroke by a piece of wood or a stone, from having come in contact with pitch or hot water, thus distinguishing it from the burn by fire mentioned in verse 13." (C. D. Ginsburg)

"If the priest found the appearance of the diseased spot lower than the surrounding skin, and the hair upon it turned white, he was to pronounce the person unclean. It is a mole of leprosy: it has broken out upon the abscess. But if the hair has not turned white upon the spot, and there was no depression on the skin, and it (the spot) was pale, the priest was to shut him up for seven days. If the mole spread upon the skin during this period, it was leprosy; but if the spot stood in its place, it had not spread, it was the closing of the abscess." (Keil)

#### FACT QUESTIONS 13:18-23

302. What was the cause of this boil or inflammation?
303. What two conditions must prevail before the priest pronounces it leprosy?
304. What happens during the seven days to determine the decision of the priest?

#### d. THE FOURTH CASE 13:24-28

##### TEXT 13:24-28

- 24 Or when the flesh hath in the skin thereof a burning by fire, and the quick *flesh* of the burning become a bright spot, reddish-white, or white;
- 25 then the priest shall look upon it; and, behold, if the hair in the bright spot be turned white, and the appearance thereof be deeper than the skin; it is leprosy, it hath broken out in the burning: and the priest shall pronounce him unclean: it is the plague of leprosy.
- 26 But if the priest look on it, and, behold, there be no white

hair in the bright spot, and it be no lower than the skin, but be dim; then the priest shall shut him up seven days:

27 and the priest shall look upon him the seventh day: if it spread abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

28 And if the bright spot stay in its place, and be not spread in the skin, but be dim; it is the rising of the burning, and the priest shall pronounce him clean: for it is the scar of the burning.

### THOUGHT QUESTIONS 13:24-28

252. How does the description here differ from the third case?

253. Why no mention of medicine or of any type of treatment?

### PARAPHRASE 13:24-28

If a man is burned in some way, and the burned place becomes bright reddish-white or white, then the priest must examine the spot. If the hair in the bright spot turns white, and the problem seems to be more than skin-deep, it is leprosy that has broken out from the burn, and the priest must pronounce him a leper. But if the priest sees that there are no white hairs in the bright spot, and the brightness appears to be no deeper than the skin and is fading, the priest shall quarantine him for seven days, and examine him again the seventh day. If the spot spreads in the skin, the priest must pronounce him a leper. But if the bright spot does not move or spread in the skin, and is fading, it is simply a scar from the burn, and the priest shall declare that he does not have leprosy.

### COMMENT 13:24-28

vs. 24-28 There are two considerations to add here that were not already given in the third case: (1) this is a scar from fire and not hot water or pitch; (2) in neither one of these cases do we

have a two-week quarantine. Perhaps this is due to the fact that in these cases the cause of the infection is known and in the previous ones it was not.

## FACT QUESTIONS 13:24-28

305. Give the two additional thoughts related to case four.

## e. THE FIFTH CASE 13:29-37

## TEXT 13:29-37

- 29 And when a man or woman hath a plague upon the head or upon the beard,  
30 then the priest shall look on the plague; and, behold, if the appearance thereof be deeper than the skin, and there be in it yellow thin hair, then the priest shall pronounce him unclean: it is a scall, it is leprosy of the head or of the beard.  
31 And if the priest look on the plague of the scall, and, behold, the appearance thereof be not deeper than the skin, and there be no black hair in it, then the priest shall shut up *him that hath* the plague of the scall seven days:  
32 and in the seventh day the priest shall look on the plague; and behold, if the scall be not spread, and there be in it no yellow hair, and the appearance of the scall be not deeper than the skin,  
33 then he shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:  
34 and in the seventh day the priest shall look on the scall; and, behold, if the scall be not spread in the skin, and the appearance thereof be not deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.  
35 But if the scall spread abroad in the skin after his cleansing,  
36 then the priest shall look on him; and, behold, if the scall be

spread in the skin, the priest shall not seek for the yellow hair; he is unclean.

- 37 But if in his eyes the scall be at a stay, and black hair be grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.

### THOUGHT QUESTIONS 13:29-37

254. What is meant by the word "scall" in verses 30ff?  
255. What does "thin yellow hair" have to do with leprosy?  
256. Who do you suppose paid the expenses of the man or woman who was shut away from home and job for a possible 14 days? Discuss.  
257. When and why was a person to be shaved?  
258. The return or reactivating of the sore called for special treatment—what was it?

### PARAPHRASE 13:29-37

If a man or woman has a sore on the head or chin, the priest must examine him; if the infection seems to be below the skin and yellow hair is found in the sore, the priest must pronounce him a leper. But if the priest's examination reveals that the spot seems to be only in the skin and that there is black hair in it, then he shall be quarantined for seven days, and examined again on the seventh day. If the spot has not spread and no yellow hair has appeared, and if the infection does not seem to be deeper than the skin, he shall shave off all the hair around the spot (but not on the spot itself) and the priest shall quarantine him for another seven days. He shall be examined again on the seventh day, and if the spot has not spread, and it appears to be no deeper than the skin, the priest shall pronounce him well, and after washing his clothes, he is free. Then the priest must examine him again and, without waiting to see if any yellow hair develops, declare him a leper. But if it appears that the spreading

has stopped and black hairs are found in the spot, then he is healed and is not a leper, and the priest shall declare him healed.

### COMMENT 13:29-37

vs. 29-37 The depression of the affected spot is a sure symptom of concern. This indicates that the flesh is affected and not just the skin. In other areas of the body white hair was an indication of leprosy, but on the head or beard, yellow or golden hair was a cause for concern. The word "thin" could also be translated "short." The normally heavy black hair has been replaced by short yellow hair. There is much traditional material of those who exercised these laws during the time of "the second Temple" or the one Herod built for the Jews. C. D. Ginsburg says concerning this: "By the 'thin hair' those authorities who came in contact with the disorder understood *small* or *short* hair. Hence they laid down the following rule: The condition of the hair constituting one of the signs of leprosy is its becoming short. But if it be long, though it is yellow as gold, it is no sign of uncleanness. Two yellow and short hairs, whether close to one another or far from each other, whether in the center of the affected spot or on the edge thereof, no matter whether the affection on the spot precedes the yellow hair, or the yellow hair precedes the affection on the spot, are symptoms of uncleanness."

The word "scall" means dryness, it describes the condition after the hair has fallen out and leaves the affected area somewhat bare.

Yellow hair by itself could be but a sign of an ordinary ulcer, hence a seven-day quarantine is necessary to allow the leprosy to develop or the ulcer to heal.

Shaving the area will make it much easier to examine and will give a clear indication of the color of the hair growing back. The spread of the afflicted area after a 14-day examination is a positive indication of leprosy—no yellow hair need be considered—he is a leper!

Probably even after such careful precautions some were

pronounced unclean who did not have leprosy and some were freed who did have it, but the mistakes must have been at a minimum.

### FACT QUESTIONS 13:29-37

- 306. What is indicated by the depression of the flesh around a sore spot?
- 307. Indicate where white and yellow hair were dangerous symptoms.
- 308. Describe the careful regulations of those who administered this law in the time of our Lord.
- 309. Why shave some people?

### f. THE SIXTH CASE 13:38, 39

#### TEXT 13:38, 39

- 38 And when a man or a woman hath in the skin of the flesh bright spots, even white bright spots;
- 39 then the priest shall look; and, behold, if the bright spot in the skin of their flesh be of a dull white, it is a tetter, it hath broken out in the skin; he is clean.

### THOUGHT QUESTIONS 13:38, 39

- 259. There is a difference in each of these cases or they would not be mentioned separately. What is the distinction here?
- 260. The color of the spots is very important. Which color is dangerous?

### PARAPHRASE 13:38, 39

If a man or a woman has white, transparent areas in the skin, but these spots are growing dimmer, this is not leprosy, but an



ordinary infection that has broken out in the skin.

### COMMENT 13:38,39

vs. 38,39 A bothersome but harmless type of ringworm infection is here described. Such a problem lasted from two months to two years but it was not leprosy and would heal with treatment. If anyone had a choice of the seven cases, this would be the one.

### FACT QUESTIONS 13:38, 39

310. This could be a serious case. What decided it?

311. Why no period of quarantine?

### g. THE SEVENTH CASE 13:40-44

#### TEXT 13:40-44

- 40 And if a man's hair be fallen off his head, he is bald; *yet* he is clean.
- 41 And if his hair be fallen off from the front part of his head, he is forehead bald; *yet* he is clean.
- 42 But if there be in the bald head, or the bald forehead, a reddish-white plague; it is leprosy breaking out in his bald head, or his bald forehead.
- 43 Then the priest shall look upon him; and, behold, if the rising of the plague be reddish-white in his bald head, or in his bald forehead, as the appearance of leprosy in the skin of the flesh;
- 44 he is a leprous man, he is unclean: the priest shall surely pronounce him unclean; his plague is in his head.

### THOUGHT QUESTIONS 13:40-44

261. Is the lack of hair a punishment from God?

262. Two types of baldness are here described. What are they?

263. This would seem to be the simplest type of examination and diagnosis. Why?

### PARAPHRASE 13:40-44

If a man's hair is gone, this does not make him a leper even though he is bald! If the hair is gone from the front part of his head, he simply has a bald forehead, but this is not leprosy. However, if in the baldness there is a reddish white spot, it may be leprosy breaking out. In that case the priest shall examine him, and if there is a reddish white lump that looks like leprosy, then he is a leper, and the priest must pronounce him such.

### COMMENT 13:40-44

*vs. 40-44* Read II Kings 2:23; Isa. 3:17; Jer. 48:37 and discuss the whole subject of baldness as a sign of punishment. The case before us is one of simple falling out of the hair, either from the crown of the head backwards or from the crown of the head forwards, and in either case the fact of baldness is no sign of uncleanness.

Some commentators feel the usual seven-day examination is inferred in this case and should so be read into the text. However the only clear symptom is a reddish-white eruption on either the fore or back portion of the head. The priest was evidently able to make a diagnosis from this simple but careful examination.

### FACT QUESTIONS 13:40-44

312. What conclusions can be drawn from a study of baldness?  
313. Are we to understand this form of leprosy would affect the brain? Discuss.

## THE TREATMENT OF LEPERS 13:45,46

## TEXT 13:45,46

- 45 And the leper in whom the plague is, his clothes shall be rent, and the hair of his head shall go loose, and he shall cover his upper lip, and shall cry, Unclean, unclean.
- 46 All the days wherein the plague is in him he shall be unclean; he is unclean: he shall dwell alone; without the camp shall his dwelling be.

## THOUGHT QUESTIONS 13:45,46

264. Are we to understand there are moral implications in all leprosy, *i.e.* that all lepers have leprosy because of their sin? Discuss.
265. What was the meaning of tearing one's clothes and not combing his hair?
266. "Unclean" in what regard?
267. Why live alone? With other lepers? Was this observed in the days of our Lord?

## PARAPHRASE 13:45,46

Anyone who is discovered to have leprosy must tear his clothes and let his hair grow in wild disarray, and cover his upper lip and call out as he goes, I am a leper, I am a leper. As long as the disease lasts, he is defiled and must live outside the camp.

## COMMENT 13:45,46

*vs. 45,46* Of the several comments on these verses we feel *Keil* has done such an admirable job of condensing into a paragraph all pertinent information: "With regard to the treatment

of lepers, the lawgiver prescribed that they should wear mourning costume, rend their clothes, leave their hair in disorder (Cf. 10:6), keep the beard covered (Cf. Ezk. 24:17,22) and cry 'unclean, unclean,' that everyone might avoid them for fear of being defiled (Lam. 4:15); and as long as the disease lasted they were to dwell apart outside the camp (Num. 5:2; 12:10; Cf. II Kings 15:5; 7:3), a rule which implies that the leper rendered others unclean by contact."

In the case of priests, which is the subject considered in Leviticus, we would almost conclude that leprosy was a form of punishment—although the inferences are not conclusive.

### FACT QUESTIONS 13:45, 46

314. Was the mourning for sin or suffering?
315. Tearing clothes was a sign of grief and repentance. Which is involved here?
316. Why not groom the hair? Why cover the beard?
317. To cry, "unclean, unclean" was an admission of need. What was it?
318. Leprosy is called "a living death." Why?

### LEPROSY IN LINEN, WOOLEN, AND LEATHER FABRICS AND CLOTHES 13:47-59

#### TEXT 13:47-59

- 47 The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;
- 48 whether it be in warp, or woof; or linen, or of woollen; whether in a skin, or in anything made of skin;
- 49 if the plague be greenish or reddish in the garment, or in the skin, or in the warp, or in the woof, or in anything of skin; it is the plague of leprosy, and shall be showed unto the priest.
- 50 And the priest shall look upon the plague, and shut up *that*

*which hath the plague seven days:*

- 51 and he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in the skin, whatever service skin is used for; the plague is a fretting leprosy; it is unclean.
- 52 And he shall burn the garment, whether the warp or the woof, in woollen or in linen, or anything of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.
- 53 And if the priest shall look and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in anything of skin;
- 54 then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more:
- 55 and the priest shall look, after that the plague is washed; and behold, if the plague have not changed its color, and the plague be not spread, it is unclean; thou shalt burn it in the fire: it is a fret, whether the bareness be within or without.
- 56 And if the priest look, and, behold, the plague be dim after the washing thereof, then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:
- 57 and if it appear still in the garment, either in the warp, or in the woof, or in anything of skin, it is breaking out: thou shalt burn that wherein the plague is with fire.
- 58 And the garment, either the warp, or the woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.
- 59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or the woof, or anything of skin, to pronounce it clean, or to pronounce it unclean.

#### THOUGHT QUESTIONS 13:47-59

268. What is meant by "leprous disease in a garment"?
269. How could decay touch the warp of a garment without

also touching the woof?

270. What was the danger in having leprosy in garments?

271. When was a garment to be burned?

272. If the disease has not spread what is to be done with the garment?

273. The change of color is very important. Why?

274. When would it be proper to tear out the area affected?

275. If it appears somewhere in the garment after the area has been torn out—then what?

276. Isn't all of this effort one to get rid of mildew? Discuss.

### PARAPHRASE 13:47-59

If leprosy is suspected in a woolen or linen garment or fabric, or in a piece of leather or leather-work, and there is a greenish or a reddish spot in it, it is probably leprosy, and must be taken to the priest to be examined. The priest will put it away for seven days and look at it again on the seventh day. If the spot has spread, it is a contagious leprosy, and he must burn the clothing, fabric, linen or woolen covering, or leather article, for it is contagious and must be destroyed by fire. But if when he examines it again on the seventh day the spot has not spread, the priest shall order the suspected article to be washed, then isolated for seven more days. If after that time the spot has not changed its color, even though it has not spread, it is leprosy and shall be burned, for the article is infected through and through. But if the priest sees that the spot has faded after the washing, then he shall cut it out from the garment or leather goods or whatever it is in. However, if it then reappears, it is leprosy and he must burn it. But if after washing it there is no further trouble, it can be put back into service after another washing. These are the regulations concerning leprosy in a garment or anything made of skin or leather, indicating whether to pronounce it leprous or not.

## COMMENT 13:47-59

vs. 47-59 An effort is made by some authorities to prove that the leprous condition of the garments and fabrics was caused by the same germ that infected man. If such were the case, *i.e.* the decay of clothes was exactly the same, *i.e.* identical to the infectious decay of human flesh it would indeed be a miracle. We are not denying this possibility, but it does seem just as reasonable to conclude that the effects of a damp climate are here being described and mildew is the problem.

Wool, linen and leather was the only substance used by the Israelites for clothes. (Cf. Deut. 22:11; Hosea 2:7,11; Prov. 31, 13) Reference to the "warp, or woof" (verses 48,49) has posed a problem as to just how decay could touch one set of threads without the other. The thought that mildew could infect the heap of yarn used for either warp or woof *before* it was used for weaving seems to answer the question.

The green or red color is again introduced as a sign of the possible presence of leprosy. The seven days of quarantine is also used. If the decay has not spread after seven days a washing could provide all the cleansing needed; however another seven days are necessary before a decision can be given. If the color had not changed after the first washing, the garment must be burned. After the second seven days if the rotting has not spread or changed color, the portion affected can be torn out of the garment. The diseased portion must be burned—the remaining portion is to be washed and considered clean.

It is difficult to avoid the impression that God is at work in the clothes—the houses—and in every other part of the daily life of the Israelite. God could and did use these very ordinary items to teach many lessons to those who wanted to learn. The largest and most constant lesson was of His interest and control of the mundane matters of every day. A corollary lesson was: every man's need to obey God—the habit of doing what He commands develops the essential character quality for maturing in His way of life. How very much this lesson is needed today as it was in the day when God spoke to Moses and Aaron!

## FACT QUESTIONS 13:47-59

319. In what way do some define leprosy of the house? How do others consider it?
320. Name the three substances used by the Israelites for clothes. Show how leprosy could touch the woof and not the warp.
321. Define the use of the two sets of seven days.
322. What are two good lessons to learn from this section?

REGULATIONS FOR THE PURIFICATION  
OF A LEPER 14:1-32

## TEXT 14:1-32

- 1 And Jehovah spake unto Moses, saying,
- 2 This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest:
- 3 and the priest shall go forth out of the camp; and the priest shall look; and, behold, if the plague of leprosy be healed in the leper,
- 4 then shall the priest command to take for him that is to be cleansed two living clean birds, and cedar-wood, and scarlet, and hyssop:
- 5 and the priest shall command to kill one of the birds in an earthen vessel over running water.
- 6 As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:
- 7 and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let go the living bird into the open field.
- 8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and bathe himself in water; and he shall be clean: and after that he shall come into the camp, but shall



dwell outside his tent seven days.

- 9 And it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, and he shall bathe his flesh in water, and he shall be clean.
- 10 And on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb a year old without blemish, and three tenth parts of an *ephah* of fine flour for a meal-offering, mingled with oil, and one log of oil.
- 11 And the priest that cleanseth him shall set the man that is to be cleansed, and those things, before Jehovah, at the door of the tent of meeting.
- 12 And the priest shall take one of the he-lambs, and offer him for a trespass-offering, and the log of oil, and wave them for a wave-offering before Jehovah:
- 13 and he shall kill the he-lamb in the place where they kill the sin-offering and the burnt-offering, in the place of the sanctuary: for as the sin-offering is the priest's, so is the trespass-offering: it is most holy.
- 14 And the priest shall take of the blood of the trespass-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.
- 15 And the priest shall take of the log of oil, and pour it into the palm of his own left hand;
- 16 and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before Jehovah.
- 17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering:
- 18 and the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed: and the priest shall make atonement for him before Jehovah.
- 19 And the priest shall offer the sin-offering, and make atonement for him that is to be cleansed because of his uncleanness:

- and afterward he shall kill the burnt-offering;
- 20 and the priest shall offer the burnt-offering and the meal-offering upon the altar: and the priest shall make atonement for him, and he shall be clean.
- 21 And if he be poor, and cannot get so much, then he shall take one he-lamb for a trespass-offering to be waved, to make atonement for him, and one tenth part of an *ephah* of fine flour mingled with oil for a meal-offering, and a log of oil;
- 22 and two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.
- 23 And on the eighth day he shall bring them for his cleansing unto the priest, unto the door of the tent of meeting, before Jehovah:
- 24 and the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them for a wave-offering before Jehovah.
- 25 And he shall kill the lamb of the trespass-offering; and the priest shall take of the blood of the trespass-offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.
- 26 And the priest shall pour of the oil into the palm of his own left hand;
- 27 and the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before Jehovah:
- 28 and the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering:
- 29 and the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make atonement for him before Jehovah.
- 30 And he shall offer one of the turtle-doves, or of the young pigeons, such as he is able to get,
- 31 even such as he is able to get, the one for a sin-offering, and the other for a burnt-offering, with the meal-offering: and

the priest shall make atonement for him that is to be cleansed before Jehovah.

- 32 This is the law of him in whom is the plague of leprosy, who is not able to get *that which pertaineth* to his cleansing.

## THOUGHT QUESTIONS 14:1-32

277. Why not include Aaron as God gave these instructions?
278. Doesn't the previous chapter provide for the cleanness of the leper? Why all the regulations of this chapter?
279. At what place does the leper meet the priest?
280. Please get a clear picture of just what was to be used by the priest in the purification ceremony. Define each item.
281. Read Hebrews 9:19-22 for some present-day meaning to this text.
282. Is the water "running" at the time of the ceremony? What is meant by the use of the term "running water"?
283. Name three possible clean birds for this service.
284. How was the bird killed? Where?
285. Picture just how all four items could be dipped in the blood and water. What size bowl?
286. What was used to sprinkle the blood on the leper? Where upon the leper was the blood sprinkled? How many times?
287. What is symbolized by the freeing of the living bird? (Cf. Heb. 9:13-15)
288. A bath and a shave are in order—but not an ordinary bath or shave—describe the purpose.
289. Why stay outside his tent seven days?
290. Is there something different in the bath and shave seven days later?
291. List the items for the sacrifice. How much is "a log" of oil?
292. In the trespass and sin offering is the leper saying (or God saying to the leper) he is sinful *therefore* he is a leper? Discuss.
293. It would almost seem the leper is being ordained to the priesthood. Why? Discuss the possible significance.

294. What does leprosy have to do with the hand, the head and the foot?
295. At what particular juncture does God declare atonement has been made?
296. What is represented by the blood and oil?
297. What is the substitution for a poor man?
298. What is meant by "waving" the offering before God?
299. Is the ceremony for the poor man just as elaborate as for the rich man? What does this say?

## PARAPHRASE 14:1-32

And the Lord gave Moses these regulations concerning a person whose leprosy disappears: The priest shall go out of the camp to examine him. If the priest sees that the leprosy is gone, he shall require two living birds of a kind permitted for food, and shall take some cedar wood, a scarlet string, and some hyssop branches, to be used for the purification ceremony of the one who is healed. The priest shall then order one of the birds killed in an earthenware pot held above running water. The other bird, still living, shall be dipped in the blood, along with the cedar wood, the scarlet thread, and the hyssop branch. Then the priest shall sprinkle the blood seven times upon the man cured of his leprosy, and the priest shall pronounce him cured, and shall let the living bird fly into the open field. Then the man who is cured shall wash his clothes, shave off all his hair, and bathe himself, and return to live inside the camp; however, he must stay outside his tent for seven days. The seventh day he shall again shave all the hair from his head, beard, and eyebrows, and wash his clothes and bathe, and shall then be declared fully cured of his leprosy. The next day, the eighth day, he shall take two male lambs without physical defect, one yearling ewe-lamb without physical defect, ten quarts of finely ground flour mixed with olive oil, and a pint of olive oil; then the priest who examines him shall place the man and his offerings before the Lord at the entrance of the Tabernacle. The priest shall take one of the

lambs and the pint of olive oil and offer them to the Lord as a guilt offering by the gesture of waving them before the altar. Then he shall kill the lamb at the place where sin offerings and burnt offerings are killed, there at the Tabernacle; this guilt offering shall then be given to the priest for food, as in the case of a sin offering. It is a most holy offering. The priest shall take the blood from this guilt offering and smear some of it upon the tip of the right ear of the man being cleansed, and upon the thumb of his right hand, and upon the big toe of his right foot. Then the priest shall take the olive oil and pour it into the palm of his left hand, and dip his right finger into it, and sprinkle it with his finger seven times before the Lord. Some of the oil remaining in his left hand shall then be placed by the priest upon the tip of the man's right ear and the thumb of his right hand and the big toe of his right foot—just as he did with the blood of the guilt offering. The remainder of the oil in his hand shall be used to anoint the man's head. Thus the priest shall make atonement for him before the Lord. Then the priest must offer the sin offering and again perform the rite of atonement for the person being cleansed from his leprosy; and afterwards the priest shall kill the burnt offering, and offer it along with the grain offering upon the altar, making atonement for the man, who shall then be pronounced finally cleansed. If he is so poor that he cannot afford two lambs, then he shall bring only one, a male lamb for the guilt offering, to be presented to the Lord in the rite of atonement by waving it before the altar; and only three quarts of fine white flour, mixed with olive oil, for a grain offering, and a pint of olive oil. He shall also bring two turtledoves or two young pigeons—whichever he is able to afford—and use one of the pair for a sin offering and the other for a burnt offering. He shall bring them to the priest at the entrance of the Tabernacle on the eighth day, for his ceremony of cleansing before the Lord. The priest shall take the lamb for the guilt offering, and the pint of oil, and wave them before the altar as a gesture of offering to the Lord. Then he shall kill the lamb for the guilt offering and smear some of its blood upon the tip of the man's right ear—the man on whose behalf the ceremony is being

performed—and upon the thumb of his right hand and on the big toe of his right foot. The priest shall then pour the olive oil into the palm of his own left hand, and with his right finger he is to sprinkle some of it seven times before the Lord. Then he must put some of the olive oil from his hand upon the tip of the man's right ear, and upon the thumb of his right hand, and upon the big toe of his right foot, just as he did with the blood of the guilt offering. The remaining oil in his hand shall be placed upon the head of the man being cleansed, to make atonement for him before the Lord. Then he must offer the two turtledoves or two young pigeons (whichever pair he is able to afford). One of the pair is for a sin offering and the other for a burnt offering, to be sacrificed along with the grain offering; and the priest shall make atonement for the man before the Lord. These, then, are the laws concerning those who are cleansed of leprosy but are not able to bring the sacrifices normally required for the ceremony of cleansing.

### COMMENT 14:1-32

#### THE FIRST STAGE OF REINSTATEMENT 14:1-9

*vs. 1-9* We are to understand this chapter as a sequel to the one just previous. In chapter 13, descriptions are given of those who were declared "clean," such persons are not to be restored to their home, family and sanctuary. Such a person asks for an audience with the priest. Since he had been to the priest to obtain his declaration of cleanness, the priest would know of his purpose. How compassionate were the priests in the days of Moses? Were they too busy to hear the plea of one who called from without the gate? It would seem from a careful consideration of all the sacrifices brought for his reinstatement that his leprosy was indeed some form of punishment, *i.e.* why offer a "guilt" or trespass offering if there was no guilt? This being true, a comparison of leprosy to sin and its consequences does not seem forced (as do so many other comparisons we have read).

This being true, let's produce what we hope will be helpful outlines from the seven types of leprosy. (Please read the whole thirteenth chapter again.)

I. The "bright spot" leper (or sinner)

1. Life becomes prematurely "old," *i.e.* white hair in youth.
2. Depression sets in.
3. If he is "shut up to God" in deep repentance he could be washed and made clean.

II. The "second time" leper

1. His sin is much more painful—"raw flesh."
2. If he is willing to give himself up as unable at all to help himself—"sin will completely overcome me" is his honest confession. In this is the power and principle of healing. "He that loses his life for my sake shall find it."
3. Even "raw flesh" can "turn again" and be clean. And what a joy and testimony it can be!

III. The "old wound, or scar" leper, *i.e.* "I forgive but I will not forget." Such an attitude will bring us into bondage.

1. Deeper than mere surface words and actions.
2. Consider it for "seven days," *i.e.* a short time and repent lest we must remember it forever outside the Gate.
3. An old wound *can* be healed.

IV. The "quick burn" leper

1. First—fresh sin can turn to leprosy.
2. If we let it get beneath the skin, it can soon become tragic and old.
3. God can recreate us in seven days of repentance and prayer, plus obedience.

V. Leprosy of the head

1. Acquiring "gold" is a loss, not a gain.
2. The loss of hair and beard could be a great gain (intellectual arrogance and sensual vanity).
3. Such leprosy (form of sin) is very deceptive. It can return if we do not stay shorn.

## VI. Bald leprosy

1. All can see it—do we care? Will we go to the priest?
2. He is unclean regardless of what he says.
3. Bald sin is no worse than hidden sin. It can be forgiven—he *can* be clean.

## VII. Garment leprosy

1. People judge us by our attitudes. They cover us like a garment. What if they are leprous?
2. Diseased attitudes affect all walks of life—linen, wool, leather.
3. It's either "wash it" or "burn it"!

The three constant attitudes to be taken by all us lepers?

1. "Blessed are they who mourn" (keep on mourning—a continuing action verb). (Rend your clothes and forget your hair.)
2. Hide your pride—"cover your beard" (under the robe of *His* righteousness).
3. Keep on admitting you have been—are now and always will be "unworthy" to be called "clean" (we are saved by *grace*, or *unearned* favor!).

There are two stages or steps in the reinstatement of the leper: (1) The use of the birds, cedar, scarlet wool and hyssop by the priest—wash and shave. Shave off *all* hair and bath by the leper. 14:1-9; (2) the eighth day sacrifices: two he-lambs, one ewe-lamb, meal offerings, log of oil, blood of trespass offering on ear, thumb, toe; oil on same three members as well as sprinkled seven times before the Lord; the rest of the oil in the left hand of the priest on the head of the leper—atonement is thus made. Sin offering and burnt offering and the meal offering made for the leper 14:10-20.

We need to get a very clear look at the four items and their use as given in verses 1-9: (1) the two clean birds. The word "birds" in the Hebrew text is said to mean "sparrows." How infinitely kind of God to choose sparrows as a part of man's restoration to His fellowship. Anyone can afford two sparrows. We remember our Saviour's reference to these birds (Cf. Matt. 10:29). We do want to understand every word as given by God to Moses in Leviticus, but we want also to find some application of the



text to our own lives.

It is helpful to see both the leper and the priest must make an effort in the acceptance of the leper. The leper must be taken from his place of seclusion (*Cf.* 13:46) and be brought to some place near the outer court of the tabernacle. The priest must leave the tabernacle and go without the camp to find the leper. We could see some similarity in this action to that of the prodigal son in Luke 15:11ff. We are touched by others who tell us of our great High Priest and Saviour. We respond and move toward Him, but He has already seen us "afar off" and is running to meet us. We are not at all sure the priests of the Old Testament all responded in this way, but we are sure that Jesus left the comfort and security of the camp of heaven to meet us outside the camp on a wooden cross. (*Cf.* Heb. 13:12,13)

The humble, temporary, trusting nature of the sparrow is very like our Lord. We believe a viable comparison can be made in the action taken with the two birds and the transaction God made on Calvary and at the open tomb. It might be helpful to say that the provision God made in the death of His son potentially provides for the healing of all moral lepers of all time in all the world. All that is now needed is the acceptance of our healing. Hence the fourteenth chapter can be very analogous to us. Notice closely the death of one of the birds: (1) To be put to death in a new earthenware vessel. In the clay bowl was a quantity of "living water", *i.e.* water taken from a spring or river while the water was in motion. The blood of the bird must be shed in such a manner that it will fall into the water in the bowl. Thus blood and water are found in the earthen vessel at the death of the sparrow. The comparisons are almost too beautiful and obvious to be delineated. He came "in the likeness of sinful flesh." He lived or "tabernacled among us" in a clay vessel just like ours. In that "body prepared" was "living water": salvation and "the Spirit without measure" John 3:34; 7:38,39. When He was slain for our return to fellowship "blood and water" were discovered in the earthen vessel (John 19:34,35). It was even after He died that blood and water mingled together. Oh, how poignant is the flight of the living bird "let loose in

the open field" to soar free in the open expanse of God's sky! How like our Lord who was taken up and a cloud received Him out of their sight. Acts 1:10,11.

The leper must be represented in the three other items: (1) "The cedar wood." It is most interesting to notice the difference in the meaning of this term as related to the circumstances in which it was written and the application of it in the time of Christ. *Jamieson*, *Fausset* and *Brown* give the first meaning and *Ginsburg* supplies the second. "The cedar here meant was certainly not the famous tree of Lebanon, and it is generally supposed to have been the juniper, as several varieties of that shrub are found growing abundantly in the clefts and crevices of the Sinaitic mountains. A stick of this shrub was bound to a bunch of hyssop by a scarlet ribbon, and the living bird was to be so attached to it, that when they dipped the branches in the water, the tail of the bird might also be moistened, but not the head or the wings, that it might not be impeded in its flight when let loose." Now from the traditions of the Second Temple, "This had to be a foot and a half long, and a quarter of a foot of the bed in thickness. Though this wood was primarily chosen for its antiseptic properties, which made it peculiarly suitable for the occasion, still, belonging to the loftiest of trees (Psa. 2:13, 27:24; Amos 2:9), it also was designated to symbolize the haughtiness of mind which called down the affliction of leprosy."

We readily see the primary meaning of this whole ceremony as it refers to the restoration of the healed leper, but we at the same time see some remarkable comparisons for us: the leper was a dead man restored (resurrected?) and set free as symbolized in the two birds. Perhaps his pride or haughtiness are represented in the cedar, his consequent or subsequent humility by the hyssop (a very ordinary sweet-smelling, low growing bush). (Cf. I Kings 4:33). The scarlet cord or ribbon of wool that bound the hyssop and bird to the cedar wood represented the blood to the leper by which he was healed and restored. Once again it is easy to take the place of the leper. It was our haughtiness, our selfish independence along with our repentance and deep humility held together with a scarlet cord, that led us to be

buried *with Him* in baptism for the remission of our sins and our restoration of fellowship. Could we find a comparison in "the anointing" all Christians receive in the person of the Holy Spirit (Cf. I John 2:21,27) and the sprinkling of the healed leper?

If the reader of these lines can only see an arbitrary parallel by the writer he is under no obligation to find more than this. We can rejoice in the wonders of our salvation whether we can find it in Leviticus or not.

vs. 10-20 Here is the eighth day ceremony. It is very important because in it we have for the leper the completion of his full fellowship into the camp of Israel. The actual preparation for this service began on the seventh day when "he shall shave all his hair off his head, his beard, his eyebrows, and his (body); and shall wash his clothes, also bathe his body in water, and be clean" (verse 9). Reading from verse 10 through verse 20 in *The Amplified Old Testament* we find: "The eighth day he shall take two he-lambs without blemish, and one ewe-lamb a year old without blemish, and three-tenths of an ephah of fine flour for a cereal offering, mixed with oil, and one log of oil. And the priest who cleanses him shall set the man who is to be cleansed and these things before the Lord, at the door of the tent of meeting; the priest shall take one of the male lambs and offer it for a guilt or trespass offering and the log of oil, and wave them for a wave offering before the Lord; he shall kill the lamb in the place where they kill the sin offering and the burnt offering, in the sacred place (the court of the tabernacle); for as the sin offering is the priest's, so is the guilt or trespass offering; it is most holy; and the priest shall take some of the blood of the guilt or trespass offering, and put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot. And the priest shall take some of the log of oil, and pour it into the palm of his own left hand, and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord, and of the rest of the oil that is in his hand shall the priest put some on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the

great toe of his right foot, on the blood of the guilt or trespass offering (which he has previously placed in each of these places). And the rest of the oil that is in the priest's hand he shall pour upon the head of him (place upon the head) who is to be cleansed, and make atonement for him before the Lord. And the priest shall offer the sin offering, and make atonement for him who is to be cleansed from his uncleanness, and afterward kill the burnt offering (victim). And the priest shall offer the burnt-offering and the cereal offering on the altar; and he shall make atonement for him, and he shall be clean."

We truly appreciate the words of Andrew Bonar upon this section:

To shew that now he is entirely free, the man is to bring all manner of sacrifices; and each is accepted for him. He brings one *he-lamb* for a trespass-offering, another for a sin-offering—both without blemish, according to the usual manner. Also, a ewe-lamb, yet tender, "of the first year," to be for a burnt-offering. The strength of the two previous victims, and the tenderness of this one, are happily blended; and these *three* sacrifices sum up all the general offerings of a man of Israel. Then, the *three* tenth deals of flour are the meat-offering for each sacrifice, one tenth deal for each (compare v. 21), of the finest flour of the land, and mingled with oil, to shew that it is set apart. Besides, there is a log of oil (a pint) set by itself in a vessel, to be poured on the head of the once leprous man, that he may be publicly received as an acknowledged Israelite, set apart for God. Once the man was set apart from his fellows as polluted; but now every proof of acceptance is heaped upon him. And all is done by the priest, that so it may be authoritatively done. To all this Christ refers in Matt. 8:4, Mark 1:44, and Luke 5:14. "Go, shew thyself to the priest, and offer for thy cleansing according as Moses commanded (In Matt 8:4, "offer thy *gift*," the sacrifices of the eighth day may be specially meant. And Jesus delighted in the exhibition of those types that shewed forth His death and resurrection.), for a testimony unto them."

These rites on the eighth day were meant to testify, in the most complete way, that the leprous man was acknowledged to be

fully clean. Just as the whole Church, and each member of it, on the day when Christ appears to those who wait for Him, shall be declared to be altogether clean, receiving the result of every gift and offering, and presented as set apart for ever to Jehovah.

The priest slays the he-lamb "*in the holy place*"; that is, in the consecrated courts, and on the very spot where the sin-offering is slain. A place is called "holy," if holy acts are done there; even as heaven is holy because every act done there is by holy worshippers, and done in a holy manner.

The priest's waving the trespass-offering and the log of oil, intimated that this offering for the leper was presented to the Lord. It declared his dedication to the Lord anew (the oil shewed *dedication*), and seemed to say, first, "*Against Thee, Thee only have I sinned*"; and then, "*Lord, truly I am Thy servant; I am Thy servant, and the son of Thy handmaid.*"

Some of the blood of this offering is put on the man's *right ear*; as if to say, "Thou art cleansed; go and hear in the camp the joyful sound." Some is put on the thumb *of his right hand*, as if to say, "thou art cleansed; use thy clean hands for God's work." Some is put upon the *great toe of his right foot*, as if to say, "Thou art cleansed; walk in the Lord's ways; go up to His courts, and ever walk before Him in the land of the living."

Some of the oil is then taken from the log (a log contained a pint of our measure). And first it is sprinkled before the veil seven times. Now, as in the case of *blood* so sprinkled, the meaning was that by this *blood-sprinkled* way the sinner had boldness to enter the Holiest; so, by *this oil* thus spread on the same spot, there is a declaration to the effect that *the man*, the leper now cleansed, offers himself as a consecrated one to serve the Lord who dwells within that veil.

The oil is put on the man's ear, as if to say, "Lord, I will hear for Thee,"—and on his right hand, as if to say, "Lord, I will act for Thee,"—and on his right foot, as if to say, "Lord, I will go up and down, to and fro, for Thee." He then pours on his head all that remains (v. 18), that, as it ran down in copious streams over all his person, he might hear every drop cry, "Thou art His that saves thee."

But farther; there is a double type here, as in the case of the two birds. Inasmuch as *the oil* was to be put upon *the blood* of the trespass-offering, there was implied the glorious truth that the blood which *cleanses* also *sanctifies*. If you are forgiven, you are not your own. If the price is paid for you, you are now the Lord's; He bought you. If pardoned by Jesus, then you are inhabited by the Holy Spirit. Jesus cleansed away the guilt that there might be a fair tablet on which the Spirit might re-write His holy law. If freed from guilt and Satan, you are handed over to the Lord, to serve Him in holiness and righteousness.

This being done, and atonement made by the trespass-offering (v. 19), the priest shall offer the sin-offering, and then the burnt-offering also. Some think this the "*the gift*," meant in Matt. 8:4, "The gift that Moses commanded." Thus he is assured of acceptance by every kind of offering; and is sent home rejoicing. "*He shall be clean.*"

vs. 21-32 "In the cases of poverty on the part of the person to be consecrated, the burnt offering and sin offering were reduced to a pair of turtle-doves or young pigeons, and the meat-offering to a tenth of an ephah of meal and oil; but *no* diminution was allowed in the trespass offering as the consecration offering, since this was the essential condition of reinstatement in full covenant rights. On account of the importance of all the details of this law, every point is repeated a second time in verses 21-32." (Keil)

### FACT QUESTIONS 14:1-32

323. How do chapters thirteen and fourteen relate?
324. What leads us to conclude that leprosy was a form of punishment?
325. Which form of leprosy seems to have the most application to your life? Discuss.
326. What are the three constant attitudes to be taken by all us lepers? Discuss.
327. Name the two steps necessary for reinstatement.

- 328. Show how the two clean birds compare with our Lord.
- 329. In what way are we reminded of the prodigal son?
- 330. How was the leper represented in the other three items?
- 331. There are two different identifications given for "the cedar." What were they?
- 332. How does the leper compare to us?
- 333. Describe the services of the eighth day and how they related to us.

### THE LAWS CONCERNING THE LEPROSY OF HOUSES 14:33-57

#### TEXT 14:33-57

- 33 And Jehovah spake unto Moses and unto Aaron, saying,
- 34 When ye are come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;
- 35 then he that owneth the house shall come and tell the priest, saying, There seemeth to me to be as it were a plague in the house.
- 36 And the priest shall command that they empty the house, before the priest goeth in to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:
- 37 and he shall look on the plague; and, behold, if the plague be in the walls of the house with hollow streaks, greenish or reddish, and the appearance thereof be lower than the wall;
- 38 then the priest shall go out of the house to the door of the house, and shut up the house seven days.
- 39 And the priest shall come again the seventh day, and shall look; and, behold, if the plague be spread in the walls of the house;
- 40 then the priest shall command that they take out the stones in which the plague is, and cast them into an unclean place without the city:

- 41 and he shall cause the house to be scraped within round about, and they shall pour out the mortar, that they scrape off, without the city into an unclean place:
- 42 and they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house.
- 43 And if the plague come again, and break out in the house, after that he hath taken out the stones, and after he hath scraped the house, and after it is plastered;
- 44 then the priest shall come in and look; and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean.
- 45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place.
- 46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.
- 47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.
- 48 And if the priest shall come in, and look, and, behold, the plague hath not spread in the house, after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed.
- 49 And he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop:
- 50 and he shall kill one of the birds in an earthen vessel over running water:
- 51 and he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:
- 52 and he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet:
- 53 but he shall let go the living bird out of the city into the open field: so shall he make atonement for the house; and it shall be clean.



- 54 This is the law for all manner of plague of leprosy, and for a scall,  
55 and for the leprosy of a garment, and for a house,  
56 and for a rising, and for a scab, and for a bright spot;  
57 to teach when it is unclean, and when it is clean: this is the law of leprosy.

## THOUGHT QUESTIONS 14:33-57

300. Now Aaron is again included in the address of God. Why?  
301. Are we to conclude from verse 34 that God expected them to soon be in Canaan?  
302. We must necessarily accept the fact that God visited some houses with leprosy as a punishment. Discuss.  
303. Why the hesitancy on the part of the owner of the house to identify leprosy?  
304. From the fact that items of furniture could be removed from a home with leprosy and yet be considered clean would seem to indicate leprosy was not contagious. Is this true?  
305. What are the symptoms of the disease in the house?  
306. What will happen during the seven days to decide the case of leprosy?  
307. Who is the "they" of verse 40? Why take the stones out? Why not scrape them?  
308. Why did God send this plague upon these people?  
309. In fourteen days the whole house could be torn down and removed. Under what conditions?  
310. During the quarantine of the house certain penalties are attached to those who are in it. What are they?  
311. It does seem strange to make a sacrifice to cleanse the house—it is inanimate and has no choice. Discuss.

## PARAPHRASE 14:33-57

Then the Lord said to Moses and Aaron, When you arrive in the land of Canaan which I have given you, and I place leprosy in some house there, then the owner of the house shall come and report to the priest, It seems to me that there may be leprosy in my house! The priest shall order the house to be emptied before he examines it, so that everything in the house will not be declared contaminated if he decides that there is leprosy there. If he finds greenish or reddish streaks in the walls of the house which seem to be beneath the surface of the wall, he shall close up the house for seven days, and return the seventh day to look at it again. If the spots have spread in the wall, then the priest shall order the removal of the spotted section of wall, and the material must be thrown into a defiled place outside the city. Then he shall order the inside walls of the house scraped thoroughly, and the scrapings dumped in a defiled place outside the city. Other stones shall be brought to replace those that have been removed, new mortar used, and the house replastered. But if the spots appear again, the priest shall come again and look, and if he sees that the spots have spread, it is leprosy, and the house is defiled. Then he shall order the destruction of the house—all its stones, timbers, and mortar shall be carried out of the city to a defiled place. Anyone entering the house while it is closed shall be defiled until evening. Anyone who lies down or eats in the house shall wash his clothing. But if, when the priest comes again to look, the spots have not reappeared after the fresh plastering, then he will pronounce the house cleansed, and declare the leprosy gone. He shall also perform the ceremony of cleansing, using two birds, cedar wood, scarlet thread, and hyssop branches. He shall kill one of the birds over fresh water in an earthenware bowl, and dip the cedar wood, hyssop branch, and scarlet thread, as well as the living bird, into the blood of the bird that was killed over the fresh water, and shall sprinkle the house seven times. In this way the house shall be cleansed. Then he shall let the live bird fly away into an open field outside the city. This is the method for making atonement for the house

and cleansing it. These, then, are the laws concerning the various places where leprosy may appear: In a garment or in a house, or in any swelling in one's skin, or a scab from a burn, or a bright spot. In this way you will know whether or not it is actually leprosy. That is why these laws are given.

## COMMENT 14:33-57

vs. 33-57 We trust by this juncture the reader of this text will conclude that we are much more interested in his knowledgeable understanding of the divine word than we are in producing another commentary among the many that are already available. For this reason it is important that all questions be answered fully; it is also important that the reader acquaint himself with the several other works on Leviticus (we hope to introduce not less than twenty-five of them). We quote here from *Jamieson, Fausset and Brown* (p. 96):

Leprosy in a house—This law was prospective, not to come into operation till the settlement of the Israelites in Canaan. The words, "I put the leprosy," has led many to think that this plague was a judicial infliction from heaven for the sins of the owner; while others do not regard it in this light, it being common in Scripture to represent God as doing that which He only permits in His providence to be done. Assuming it to have been a natural disease, a new difficulty arises as to whether we are to consider that the house had become infected by the contagion of leprous occupiers; or that the leprosy was in the house itself. It is evident that the latter was the true state of the case, from the furniture being removed out of it on the first suspicion of the disease on the walls. Some have supposed that the name of leprosy was analogically applied to it by the Hebrews, as we speak of cancer in trees when they exhibit corrosive effects similar to what the diseased so named produces on the human body; while others have pronounced it a mural efflorescence or species of mildew on the wall apt to be produced in very damp situations, and which was followed by effects so injurious to

health as well as to the stability of a house, particularly in warm countries, as to demand the attention of a legislator. Moses enjoined the priests to follow the same course and during the same period of time for ascertaining the true character of this disease as in human leprosy. If found leprous, the infected parts were to be removed. If afterwards there appeared a risk of the contagion spreading, the house was to be destroyed altogether and the materials removed to a distance. The stones were probably rough, unhewn stones, built up without cement in the manner now frequently used in fences and plastered over, or else laid in mortar. The oldest examples of architecture are of this character. The very same thing has to be done still with houses infected with mural salt. The stones covered with the nitrous incrustation must be removed, and if the infected wall is suffered to remain, it must be plastered all over anew. (48-57) The priest shall pronounce the house clean, because the plague is healed—The precautions here described show that there is great danger in warm countries from the house leprosy, which was likely to be increased by the smallness and rude architecture of the houses in the early ages of the Israelitish history. As a house could not contract any impurity in the sight of God, the “atonement” which the priest was to make for it must either have a reference to the sins of its occupants or to the ceremonial process appointed for its purification, the very same as that observed for a leprous person. This solemn declaration that it was “clean,” as well as the offering made on the occasion, was admirably calculated to make known the fact, to remove apprehension from the public mind, as well as relieve the owner from the aching suspicion of dwelling in an infected house.

#### FACT QUESTIONS 14:33-57

334. In what way was this law “prospective”?
335. Was this or was this not “a judicial infliction from heaven”? Discuss.
336. Did leprous occupants infect the house?
337. What were the symptoms of this leprosy?

338. How cleansed?

339. For what benefit were offerings made?

### SEXUAL UNCLEANNESS 15:1-33

#### LAWS RELATING TO TWO CASES OF DISEASE AND TWO OF NATURAL CAUSE

#### THE FIRST CASE 15:1-15

#### TEXT 15:1-15

- 1 And Jehovah spake unto Moses and to Aaron, saying,
- 2 Speak unto the children of Israel, and say unto them , When any man hath an issue out of his flesh, because of his issue he is unclean.
- 3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.
- 4 Every bed whereon he that hath the issue lieth shall be unclean; and everything whereon he sitteth shall be unclean.
- 5 And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even.
- 6 And he that sitteth on anything whereon he that hath the issue sat shall wash his clothes, and bathe himself in water, and be unclean until the even.
- 7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.
- 8 And if he that hath the issue spit upon him that is clean, then he shall wash his clothes, and bathe himself in water, and be unclean until the even.
- 9 And what saddle soever he that hath the issue rideth upon shall be unclean.
- 10 And whosoever toucheth anything that was under him shall be unclean until the even: and he that beareth those things shall wash his clothes, and bathe himself in water, and be

unclean until the even.

- 11 And whomsoever he that hath the issue toucheth, without having rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even.
- 12 And the earthen vessel, which he that hath the issue toucheth, shall be broken; and every vessel of wood shall be rinsed in water.
- 13 And when he that hath an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes; and he shall bathe his flesh in running water, and shall be clean.
- 14 And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before Jehovah unto the door of the tent of meeting, and give them unto the priest:
- 15 and the priest shall offer them, the one for a sin-offering, and the other for a burnt-offering; and the priest shall make atonement for him before Jehovah for his issue.

#### THOUGHT QUESTIONS 15:1-15

312. "Moses and Aaron are both addressed, as in the case of the disease of leprosy (13:1). Wherever there is only a *law* laid down, Moses alone hears the voice. God speaks only to the *lawgiver*. But, in cases where *disease* is prescribed for by special rules, Aaron is joined with Moses. Is this because a priest—a high priest—ought to have much compassion, and might be more likely to learn compassion while hearing the tone of pity in which the Lord spoke of man's misery?"
313. Just what is being discussed in this text?
314. Is this an example of venereal disease in the time of Moses? Discuss.
315. Why consider the man yet unclean if his emission stops?
316. Is there some moral defilement transferred to his bed by his condition? Discuss.
317. Was there any hygienic value in the instructions given here?
318. List all the areas of activity in which the diseased man must

- count himself as unclean. Why was such a regulation given?
319. List all the areas of contact where such spells uncleanness to the one who makes contact. Why mention this?
320. How is this uncleanness removed from utensils? persons? the diseased?

## PARAPHRASE 15:1-15

The Lord told Moses and Aaron to give the people of Israel these further instructions: Any man who has a genital discharge is ceremonially defiled. This applies not only while the discharge is active, but also for a time after it heals. Any bed he lies on and anything he sits on is contaminated; so anyone touching the man's bed is ceremonially defiled until evening, and must wash his clothes and bathe himself. Anyone sitting on a seat the man has sat upon while defiled is himself ceremonially unclean until evening, and must wash his clothes and bathe himself. The same instructions apply to anyone touching him. Anyone he spits on is ceremonially unclean until evening, and must wash his clothes and bathe himself. Any saddle he rides on is defiled. Anyone touching or carrying anything else that was beneath him shall be defiled until evening, and must wash his clothes and bathe himself. If the defiled man touches anyone without first rinsing his hands, that person must wash his clothes and bathe himself and be defiled until evening. Any earthen pot touched by the defiled man must be broken, and every wooden utensil must be rinsed in water. When the discharge stops, he shall begin a seven-day cleansing ceremony by washing his clothes and bathing in running water. On the eighth day he shall take two turtle-doves or two young pigeons and come before the Lord at the entrance of the Tabernacle, and give them to the priest. The priest shall sacrifice them there, one for a sin offering and the other for a burnt offering; thus the priest shall make atonement before the Lord for the man because of his discharge.

## COMMENT 15:1-15

We are delighted to be able to offer the reader these splendid comments by Keil and Delitzsch. We could fain originality and the end product would be far less than what is here. We do believe we have some observations that approach originality in other areas of Leviticus, but in the fifteenth chapter we concede a deep indebtedness to these men:

Chapter 15. The Uncleaness of Secretions.—These include (1) a running issue from a man (vs. 2-15); (2) involuntary emission of seed (vs. 16,17), and the emission of seed in sexual intercourse (v. 18); (3) the monthly period of a woman (vs. 19-24); (4) a diseased issue of blood from a woman (vs. 25-30). They consist, therefore, of two diseased and two natural secretions from the organs of generation.

vs. 2-15 The *running issue from a man* is not described with sufficient clearness for us to be able to determine with certainty what disease is referred to: "If a man becomes flowing out of his flesh, he is unclean in his flux." That even here the term flesh is not a euphemism for the organ of generation, as is frequently assumed, is evident from verse 13, "he shall wash his clothes and bathe his *flesh* in water," when compared with chapter 16:23,24, 28, etc., where flesh cannot possibly have any such meaning. The "flesh" is the body as in verse 7, "whoever touches the flesh of him that hath the issue," as compared with verse 19, "whosoever toucheth her." At the same time, the agreement between the law relating to the man with an issue and that concerning the woman with an issue (v. 19, "her issue in her flesh") points unmistakably to a secretion from the sexual organs. Only the seat of the disease is not more closely defined. The issue of the man is not a hemorrhoidal disease, for nothing is said about a flow of blood; still less is it a syphilitic suppuration (*gonorrhoea virulenta*), for the occurrence of this at all in antiquity is very questionable; but it is either a diseased flow of *semen* (*gonorrhoea*), i.e. an involuntary flow drop by drop arising from weakness of the organ, as *Jerome* and the Rabbins assume, or more probably, simply *blenorhoea urethroe*, a discharge of



mucus arising from a catarrhal affection of the mucous membrane of the urethra (*urethritis*). The participle is expressive of continued duration. In verse 3 the uncleanness is still more closely defined: "whether his flesh run with his issue, or his flesh closes before his issue," *i.e.* whether the member lets the matter flow out or by closing retains it, "it is his uncleanness," *i.e.* in the latter case as well as the former it is uncleanness to him, he is unclean. For the "closing" is only a temporary obstruction, brought about by some particular circumstance.—Verse 4. Every bed upon which he lay, and everything upon which he sat, was defiled in consequence; also every one who touched his bed (v. 5), or sat upon it (v. 6), or touched his flesh, *i.e.* his body (v. 7), was unclean, and had to bathe himself and wash his clothes in consequence.—Vs. 9, 10. The conveyance in which such a man rode was also unclean, as well as everything under him; and whoever touched them was defiled till the evening, and the person who carried them was to wash his clothes and bathe himself.—Verse 11. This also applied to every one whom the man with an issue might touch, without first rinsing his hands in water.—Vs. 12, 13. Vessels that he had touched were to be broken to pieces if they were of earthenware, and rinsed with water if they were of wood, for the reasons explained in chapter 11:33 and 6:21.—Vs. 13-15. When he was cleansed, *i.e.* recovered from his issue, he was to wait seven days with regard to his purification, and then wash his clothes and bathe his body in fresh water, and be clean. On the eighth day he was to bring two turtle-doves or young pigeons, in order that the priest might prepare one as a sin-offering and the other as a burnt-offering, and make an atonement for him before the Lord for his issue.

#### FACT QUESTIONS 15:1-15

340. Can we be sure just what disease is described in the "flowing out his flesh"? Discuss.
341. What is meant by "his flesh"?

342. "The issue of the man is not a 'hemorrhoidal disease.' "  
How do we know?
343. Is moral uncleanness involved here? Please show any indication of it in the text.
344. How was the uncleanness to be cleansed from one who had touched the unclean?
345. Show at least three ways this uncleanness could be spread.
346. The sacrifices of two turtledoves or pigeons indicate no severity in the uncleanness. Discuss.

## INVOLUNTARY EMISSION OF SEED 15:16-18

## TEXT 15:16-18

- 16 And if any man's seed of copulation go out from him, then he shall bathe all his flesh in water, and be unclean until the even.
- 17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.
- 18 The woman also with whom a man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.

## THOUGHT QUESTIONS 15:16-18

321. What caused this loss of seed?
322. In what sense unclean? How to be cleansed?
323. What else could be made unclean? How cleansed?
324. Are we to understand from this text that the sex-act is here condemned? Discuss.

## PARAPHRASE 15:16-18

Whenever a man's semen goes out from him, he shall take a complete bath and be unclean until the evening. Any clothing or bedding the semen spills on must be washed and remain ceremonially defiled until evening. After sexual intercourse, the woman as well as the man must bathe, and they are ceremonially defiled until the next evening.

## COMMENT 15:16-18

vs. 16-18 *Involuntary emission of seed.*—This defiled for the whole of the day, not only the man himself, but any garment or skin upon which any of it had come, and required for purification that the whole body should be bathed, and the polluted things washed.—Verse 18. *Sexual connection.* "If a man lie with a woman with the emission of seed, both shall be unclean till the evening, and bathe themselves in water." Consequently it was not the *concubitus* as such which defiled, as many erroneously suppose, but the emission of seed in the *coitus*. This explains the law and custom, of abstaining from conjugal intercourse during the preparation for acts of divine worship, or the performance of the same (Ex. 19:5; I Sam. 21:5,6; II Sam. 11:4), in which many other nations resembled the Israelites. (For proofs see Leyrer's article in *Herzog's Cyclopaedia*, and *Knobel in loco*, though the latter is wrong in supposing that conjugal intercourse itself defiled.)

## FACT QUESTIONS 15:16-18

347. No word of condemnation is here given, only a free admission of the physical impotence or weakness of man. Nonetheless cleansing must be made. Why?
348. There is nothing wrong in the sex-act "per se" or "as such"; the prohibition here helps explain Exodus 19:5; I Sam 21:5, 6; II Sam. 11:4. How so?

## THE MENSTRUAL PERIOD OF WOMEN 15:19-24

## TEXT 15:19-24

- 19 And if a woman have an issue, *and* her issue in her flesh be blood, she shall be in her impurity seven days: and whosoever toucheth her shall be unclean until the even.
- 20 And everything that she lieth upon in her impurity shall be unclean: everything also that she sitteth upon shall be unclean.
- 21 And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.
- 22 And whosoever toucheth anything that she sitteth upon shall wash his clothes, and bathe himself in water, and be unclean until the even.
- 23 And if it be on the bed, or on anything whereon she sitteth, when he toucheth it, he shall be unclean until the even.
- 24 And if any man lie with her, and her impurity be upon him, he shall be unclean seven days; and every bed whereon he lieth shall be unclean.

## THOUGHT QUESTIONS 15:19-24

325. Was there some physical hygienic reason in the regulation of verse 19?
326. Name three conditions of uncleanness and how they are cleansed.
327. Is sexual intercourse forbidden during this time? Discuss.

## PARAPHRASE 15:19-24

Whenever a woman menstruates, she shall be in a state of ceremonial defilement for seven days afterwards, and during that time anyone touching her shall be defiled until evening. Anything she lies on or sits on during that time shall be defiled. Anyone touching her bed or anything she sits upon shall wash

his clothes and bathe himself and be ceremonially defiled until evening. A man having sexual intercourse with her during this time is ceremonially defiled for seven days, and every bed he lies upon shall be defiled.

### COMMENT 15:19-24

*vs. 19-24 The menses of a woman.*—"If a woman have an issue, (if) blood is her issue in her flesh, she shall be seven days in her uncleanness." As the discharge does not last as a rule more than four or five days, the period of seven days was fixed on account of the significance of the number seven. In this condition she rendered every one who touched her unclean (v. 19), everything upon which she lay or sat (v. 20), every one who touched her bed or whatever she sat upon (vs. 21, 22), also any one who touched the blood upon her bed or seat; and they remained unclean till the evening, when they had to wash their clothes and bathe themselves.—Verse 24. If a man lay with her and her uncleanness came upon him, he became unclean for seven days, and the bed upon which he lay became unclean as well. The meaning cannot be merely if he lie upon the same bed with her, but if he have conjugal intercourse, as is evident from chapter 20:18 and Num. 5:13 (*Cf.* Gen. 26:10, 34:2, 35:22; I Sam. 2:22). It cannot be adduced as an objection to this explanation, which is the only admissible one, that according to chapter 18:19 and 20:18 intercourse with a woman during her menses was an accursed crime, to be punished by extermination. For the law in chapter 20:18 refers partly to conjugal intercourse during the hemorrhage of a woman after child-birth, as the similarity of the words in chapter 20:18 and 12:7 clearly proves, and the case of a man attempting cohabitation with a woman during her menstruation. The verse before us, on the contrary, refers simply to the possibility of menstruation commencing during the act of conjugal intercourse, when the man would be involuntarily defiled through the unexpected uncleanness of the woman.

## FACT QUESTIONS 15:19-24

349. Why seven days involved in this purifying?  
350. Do you suppose there was any embarrassment involved in the uncleanness and the purifying?  
351. Some felt that intercourse with a woman during her period "was an accursed crime, to be punished by extermination." This is not right. Why not? Discuss.

## DISEASED ISSUE FROM A WOMAN 15:25-33

## TEXT 15:25-33

- 25 And if a woman have an issue of her blood many days not in the time of her impurity, or if she have an issue beyond the time of her impurity; all the days of the issue of her uncleanness she shall be as in the days of her impurity: she is unclean.  
26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her impurity: and everything whereon she sitteth shall be unclean, as the uncleanness of her impurity.  
27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bath himself in water, and be unclean until the even.  
28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.  
29 And on the eighth day she shall take unto her two turtle-doves, or two young pigeons, and bring them unto the priest, to the door of the tent of meeting.  
30 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering; and the priest shall make atonement for her before Jehovah for the issue of her uncleanness.  
31 Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle that is in the midst of them.  
32 This is the law of him that hath an issue, and of him whose

seed of copulation goeth from him, so that he is unclean thereby;

- 33 and of her that is sick with her impurity, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

### THOUGHT QUESTIONS 15:25-33

328. Read Matthew 9:20 for a woman who had the problem here described.
329. How was healing to be effected in the days of Moses—or is there any thought of such here? Discuss.

### PARAPHRASE 15:25-33

If the menstrual flow continues after the normal time, or at some irregular time during the month, the same rules apply as indicated above, so that anything she lies upon during that time is defiled, just as it would be during her normal menstrual period, and everything she sits on is in a similar state of defilement. Anyone touching her bed or anything she sits on shall be defiled, and shall wash his clothes and bathe and be defiled until evening. Seven days after the menstruating stops, she is no longer ceremonially defiled. On the eighth day, she shall take two turtle-doves or two young pigeons and bring them to the priest at the entrance of the Tabernacle, and the priest shall offer one for a sin offering and the other for a burnt offering, and make atonement for her before the Lord, for her menstrual defilement. In this way you shall cleanse the people of Israel from their defilement, lest they die because of defiling My Tabernacle that is among them. This, then, is the law for the man who is defiled by a genital disease or by a seminal emission; and for a woman's menstrual period; and for anyone who has sexual intercourse with her while she is in her period of defilement afterwards.

## COMMENT 15:25-33

**vs. 25-33** *Diseased issue from a woman.*—If an issue of blood in a woman flowed many days away from (not in) the time of her monthly uncleanness, or if it flowed beyond her monthly uncleanness, she was to be unclean as long as her unclean issue continued, just as in the days of her monthly uncleanness, and she defiled her couch as well as everything upon which she sat, as in the other case, also every one who touched either her or these things.—Vs. 28-30. After the issue had ceased, she was to purify herself like the man with an issue, as described in verses 13-15.—Obedience to these commands is urged in verse 31: “Cause that the children of Israel free themselves from their uncleanness, that they die not through their uncleanness, by defiling My dwelling in the midst of them.” *Hiphil*, to cause that a person keeps aloof from anything, or loosens himself from it, from *Niphal* to separate one’s self, signifies here deliverance from the state of uncleanness, purification from it. Continuance in it was followed by death, not merely in the particular instance in which an unclean man ventured to enter the sanctuary, but as a general fact, because uncleanness was irreconcilable with the calling of Israel to be a holy nation, in the midst of which Jehovah the Holy One had His dwelling-place (chapter 11:44), and continuance in uncleanness without the prescribed purification was a disregard of the holiness of Jehovah, and involved rebellion against Him and His ordinances of grace.—Vs. 32,33. *Concluding formula.* The words, “*him that lieth with her that is unclean,*” are more general than the expression, “lie with her,” in v. 24, and involve not only intercourse with an unclean woman, but lying by her side upon one and the same bed.

## FACT QUESTIONS 15:25-33

352. Why mention this possible contingency as related to an issue of blood?
353. Was it really very important that these regulations be



observed? Discuss.

354. What one permanent moral lesson could we learn from this chapter?

## THE DAY OF ATONEMENT 16:1-34

### 1. AARON'S PREPARATION 16:1-10

#### TEXT 16:1-10

- 1 And Jehovah spake unto Moses, after the death of the two sons of Aaron, when they drew near before Jehovah, and died:
- 2 and Jehovah said unto Moses. Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat.
- 3 Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.
- 4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the line mitre shall he be attired: they are the holy garments; and he shall bathe his flesh in water, and put them on.
- 5 And he shall take of the congregation of the children of Israel two he-goats for a sin-offering, and one ram for a burnt-offering.
- 6 And Aaron shall present the bullock of the sin-offering, which is for himself, and make atonement for himself, and for his house.
- 7 And he shall take the two goats, and set them before Jehovah at the door of the tent of meeting.
- 8 And Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for Azazel.
- 9 And Aaron shall present the goat upon which the lot fell for Jehovah, and offer him for a sin-offering.
- 10 But the goat, on which the lot fell for Azazel, shall be set alive

before Jehovah, to make atonement for him, to send him away for Azazel into the wilderness.

## THOUGHT QUESTIONS 16:1-10

- 330. Why is reference made to the death of Aaron's sons?
- 331. Had Aaron been into the holy of holies prior to the instructions of the Lord?
- 332. What was "the mercy seat"?
- 333. Why demand such a severe penalty for going into the holy of holies?
- 334. From whence came "the cloud" above the mercy seat?
- 335. The bull and the ram were not to be brought into the most holy place. What is meant in verse 3?
- 336. Why the change of clothes? What were the three or four pieces of clothes?
- 337. Did Aaron take a bath or just wash himself?
- 338. What is meant by "take from the congregation of the people of Israel"? (Verse 5)
- 339. Aaron must make atonement for himself and his house. How did he do it? (Verse 6)
- 340. Where were the two goats when they were "before the Lord"? Why cast lots for them?
- 341. Who was Azazel?
- 342. The Lord's goat was used for what purpose?
- 343. What happened to the goat for Azazel?
- 344. Was this goat sent away into the wilderness *to* Azazel or *for* Azazel?

## PARAPHRASE 16:1-10

After Aaron's two sons died before the Lord, the Lord said to Moses, Warn your brother Aaron not to enter into the Holy Place behind the veil, where the Ark and the place of mercy are, just whenever he chooses. The penalty for intrusion is death.

For I Myself am present in the cloud above the place of mercy. Here are the conditions for his entering there: he must bring a young bull for a sin offering, and a ram for a burnt offering. He must bathe himself and put on the sacred linen coat, shorts, belt, and turban. The people of Israel shall then bring him two male goats for their sin offering, and a ram for their burnt offering. First he shall present to the Lord the young bull as a sin offering for himself, making atonement for himself and his family. Then he shall bring the two goats before the Lord at the entrance of the Tabernacle, and cast lots to determine which is the Lord's and which is to be sent away. The goat allotted to the Lord shall then be sacrificed by Aaron as a sin offering. The other goat shall be kept alive and placed before the Lord. The rite of atonement shall be performed over it, and it shall then be sent out into the desert as a scapegoat.

## COMMENT 16:1-10

vs. 1,2 Nadab and Abihu disqualified themselves and were slain. The laws for the clean and the unclean are given in chapters eleven through fifteen to better prepare Aaron and his other two sons to enter into the presence of the Lord with true reverence. The day of atonement is a fitting conclusion and completion of all the sacrifices of the year. Amid all the best efforts of man are imperfections and shortcomings; even in the midst of the ceremonies of the tabernacle unworthy attitudes and actions could be found. This day "is an annual supplement and completion of all the ordinances which were daily practiced, the design of which was to obtain atonement and reconciliation."

Perhaps the irregular time used by his sons was the reason for reference to time in verse 2. Most of all: Aaron is warned about acting without God's direction, presumption must not be any part of his motive.

The source or composition of the cloud above the mercy seat has been a point of considerable discussion. Was the cloud from the incense or from another source? Are we to understand that

the incense filled the room and also covered the mercy seat, but that in addition there was a special cloud of supernatural brightness or glory which hovered between the wings of the cherubim over the mercy seat? We believe the latter explanation to be the true one. Some feel "the cloud of glory" as versus "the cloud of incense" was not there at all times, but only on the occasions when God wished to speak to His people. Perhaps this is true. At whatever juncture it must have been an awesome thought to step through the veil into the presence of the Almighty God!

vs. 3,4 "Here is Aaron's personal preparation: after the usual morning sacrifice (*Cf.* Numbers 29:11), and a sacrifice of seven lambs at the same time so as to indicate the complete offering up to God that was that day to be made, and the complete dependence on atoning blood that day to be shown in all that was done—Aaron approached the holy place. In so doing, he led along a bullock for his sin-offering (of 2 years old, Ex. 29:1) and a ram for his burnt-offering—both of these for himself, as an individual, and for his household (perhaps for all the priests and Levites. *Cf.* Psa. 115:12). (*Bonar*) Before Aaron made any of the sacrifices on the day of atonement he must dress himself in the plain white robes which were very much like those of the ordinary priests. A change was made from the vestments of the high priest between the morning sacrifices and those for this great day of atonement. The bull and the ram were both purchased by Aaron from his own money. Tradition says the high priest had two changes of the white linen—one of Egyptian linen and the other of Indian and less costly. There were four pieces to this dress. Aaron must bathe himself every time he changes his garments.

v. 5 After Aaron had put on his linen robes the people—at their own expense—brought to him two goats. Whereas a ram is specified here and also earlier, for a burnt offering we read nothing of the slaying of these rams for a burnt offering. Evidently the focus of interest and attention is to be upon the sin offerings as the most important part of the day of expiation.

vs. 6-10 By the action of dedicating for himself and his house the sin offering Aaron was freely and publicly admitting his guilt.

and need. Tradition says that successors of Aaron in the time of Christ used the following words as he laid his hands upon the head of the ram: "O Lord, I have sinned, I have committed iniquity, I have transgressed before Thee, I and my house. O Lord, I beseech Thee cover my sins, iniquities and transgressions which I have committed before Thee, I and my house, even as it is written in the Law of Moses Thy servant." The congregation responded by saying "Blessed be the name of His glorious kingdom forever and forever."

"Having presented his own sin-offering, the high priest, accompanied by the two chief priests, now came to the north side of the altar. Here one of his companions who was next in rank to the high priest placed himself at his right side, while the other, who held the office of chief of the principal household (Cf. I Chron. 24:6) stood at his left. It was here that the two goats were presented with their faces to the west, where the Holy of Holies was, and where the Divine Majesty was especially revealed." (C. D. Ginsburg)

The description of the lots used in the selection of the goats is well described in the following words:

The lots consisted of two small tablets which at an earlier time were of box or ebony wood, but which during the later part of the second Temple were made of gold, and were kept in a wooden chest. On the one was engraved the words "For Jehovah," and on the other "For Azazel," the expression in the original, which is translated *scapegoat* in the Authorized Version. The high priest, after shaking the chest, put both his hands into the urn and simultaneously took out the two tablets, one in each hand. Hereupon he put the tablet which he had in his right hand upon the goat that was standing on his right side, whilst the tablet in his left hand he put on the goat on his left side. If the tablet with the inscription "For Jehovah" was in his right hand the chief priest who stood at the right of the pontiff exclaimed "Hold up thy right hand on high!" and if it happened to be in the left hand, the chief of the principal household, who stood on his left, called out to him "Hold up thy left hand." Hereupon the high priest laid the two lots on the two goats, the one in the

right hand on the goat at his right, and the one in the left hand on the animal at his left, exclaiming at the same time, "To the Lord a sin offering!"

The identity of "Azazel" is important. The term itself means "removal." As in all verses of this study we want to be as thorough and helpful as possible, hence we refer you to two positions on this subject and what we consider a convincing argument by Andrew Bonar:

The objections urged to the common rendering "*scape-goat*," however, are, after all, of no great weight. It is evidently the most natural meaning. The word for a *goat*, had just been used, ver. 5, and "to depart, go away," was likely enough, even on account of its similar sound, to be the term employed to express the fact of the goat's being dismissed. Then, as to the two plausible objections alleged by some against this view, when examined, they have no force. For the first is, that if the clause, "the one lot for the Lord," intimate that the goat is *appropriated to a person*, so should the next clause, "the other lot for Azazel," also signify *appropriation to a person*. But the answer to this is, that the proper sense is not *appropriation to*, or *designation for persons*. The proper sense is *designation for use*, viz., the one for the purpose of being killed at the Lord's altar; the other for the purpose of being sent away to the wilderness. The second objection is more serious. It is said that the words in ver. 10 never can mean, "make atonement *with him*," but must mean "*for him*," as the object. And it is on this ground mainly that *Bush* defends his strange idea of this goat being a type of apostate Israel. But, in reply we assert that the words may have the meaning which our version gives them; and that would probably have been used if "*for him*" had been meant, seeing this is the phrase used all throughout this chapter to express that idea. In Exodus 30:10, the phrase occurs twice in the sense of "*atone over*, or *upon*"—"Aaron shall make atonement *upon* the horns of it once in a year"; and "once in the year shall he make atonement *upon it*." So here, the priest is to make atonement *over* the scape-goat, by putting Israel's guilt upon it ere he sends it away. And if one say, that surely it is strange that this

the mercy-seat shall he sprinkle of the blood with his finger seven times.

## THOUGHT QUESTIONS 16:11-14

345. Is presenting the bull and sacrificing the bull two distinct actions? Discuss.
346. Why not have someone else kill the bull *i.e.* other than Aaron?
347. How many visits does the high priest make into the Holy of Holies? What does he take on his first visit?
348. Why cover the mercy seat with the smoke of the incense?
349. Try to visualize the action with the blood. Just where was it placed?

## PARAPHRASE 16:11-14

After Aaron has sacrificed the young bull as a sin offering for himself and his family, he shall take a censer full of live coals from the altar of the Lord, and fill his hands with sweet incense beaten into fine powder, and bring it inside the veil. There before the Lord he shall put the incense upon the coals, so that a cloud of incense will cover the mercy place above the Ark (containing the stone tablets of the Ten Commandments); thus he will not die. And he shall bring some of the blood of the young bull and sprinkle it with his finger upon the east side of the mercy place, and then seven times in front of it.

## COMMENT 16:11-14

vs. 11-14 "Having formally dedicated the bullock for his own sin offering (see v. 6), and after the two goats which constitute the people's sin offering had been presented and their lots decided (vs. 7-10), Aaron comes back to his own sin offering a

mode of expression should occur so rarely, the answer is, the *act described by it occurred rarely*, and no other words could better express the act intended.

### FACT QUESTIONS 16:1-10

355. How does the content of chapters eleven through fifteen prepare Aaron and his sons to properly enter into the presence of the Lord?
356. What was the real purpose of the day of atonement—in what way was it “a fitting climax”?
357. Of what form and from what source was the cloud in the Holy of Holies?
358. What did Aaron use for a sin offering and a burnt offering?
359. Describe Aaron’s attire and the reason for it.
360. In what action did Aaron admit his sin and need?
361. Describe the action of lots for the goats.
362. Who or what was “Azazel”?

### THE SIN OFFERING FOR THE PRIESTS 16:11-14

#### TEXT 16:11-14

- 11 And Aaron shall present the bullock of the sin-offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself.
- 12 And he shall take a censer full of coals of fire from off the altar before Jehovah, and his hands full of sweet incense beaten small, and bring it within the veil:
- 13 and he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not:
- 14 and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat on the east; and before



second time. He again laid both his hands on the victim and repeated the confession for himself, for his house, and for the whole priesthood as in verse 6." (*Ibid.*)

The animal must be killed by the high priest himself, since it is for his own sins. Aaron received the blood in a sprinkling bowl and according to tradition he handed it to an attendant who was to stir it while Aaron was in the Holy of Holies to prevent the blood from coagulating.

Before the blood of the bull can be sprinkled Aaron provides himself with two handfulls of the finest incense. This is probably carried in a bowl or cup in his left hand. The censer was carried in his right hand—this was full of brightly-glowing coals which he had taken from the west side of the altar of burnt offering, *i.e.* the side nearest the Holy of Holies. With these two bowls in his hands he approaches the veil and walks through it into the Holy of Holies. He moves to a spot in front of the ark and deposits the censer on the right side of the ark between the stoves. He now throws the incense upon the coals in the censer and waits until the room is filled with the smoke of the incense. He then backs out of the Holy of Holies while he bows before the presence of God. Upon arriving in the holy place he prays a prayer before going out to the outer court where his attendant still waits with the bowl of blood. With blood not his own but taken to atone for his own sins Aaron returns through the veil to the place where he was upon his first entrance. The blood was sprinkled by the finger of the high priest once "upon the mercy seat eastward" or "on the front"—in front (not *on* the front) he shall sprinkle the blood seven times (*Cf.* Heb. 2:17).

#### FACT QUESTIONS 16:11-14

363. Aaron's sin-offering bull was dedicated (v. 6) but here it is slain. What happens to its blood?
364. Describe in your own words Aaron's first entrance into the Holy of Holies.
365. What is the procedure for returning from the Holy of Holies? Why does he come out?

## THE SIN OFFERING FOR THE PEOPLE 16:15-19

## TEXT 16:15-19

- 15 Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat:
- 16 and he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins: and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.
- 17 And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out, and have made atonement for himself, and for his household, and for all the assembly of Israel.
- 18 And he shall go out unto the altar that is before Jehovah, and make atonement for it, and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.
- 19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel.

## THOUGHT QUESTIONS 16:15-19

350. Read Heb. 2:17 and discuss its application here.
351. Read Heb. 9:22-24 and relate to this text.
352. Why not allow anyone even in the holy place while the high priest goes into the Holy of Holies?
353. Is "the altar" in verse 18 the altar of incense or of "burnt offering"?