



A Course

In

**LEVITICUS,
STUDIES IN**

Prepared by the
Committee on Religious Education
of the
American Bible College

Pineland, Florida 33945

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INTRODUCTION

God's Covenant with Israel is made in Ex. 19-24. Ex. 25-40, is mostly about planning and building the Tabernacle, the central place of covenant worship for the LORD. Leviticus is a manual for the inauguration of Israel's covenant worship with its sacrifices, laws for living a life of holiness and the communication of vows and tithes to the Lord.

Numbers is a history of the implementation of this covenant worship system and pilgrimage to their Promised Land.

The following is a digested explanation and scriptural usage of God's covenant relationship as related by B. H. Carroll:

(1) A covenant is a voluntary agreement between two parties, under stipulations binding either party, having been duly ratified.

(2) Basically the Bible refers to two covenants, the Old and the New.

(3) The Old Covenant, the Sinitic covenant is found in Exodus 19:1 to 24:11.

(4) The Sinitic covenant was given at Sinai in Arabia.

(5) This part of Exodus, 19:1 to 24:11 is called The Book of the Covenant.

(6) The Sinitic Covenant was in kind a National covenant.

(7) The two parties involved in the Sinitic Covenant were God and national Israel.

(8) The nature of the Sinitic Covenant is a theocratic covenant, or a covenant of which God, the party of the first part, fixed the terms and national Israel, the party of the second part, accepted them.

(9) This covenant was a development of one of the two covenants made with Abraham.

(10) The two covenants made with Abraham were the grace covenant and the earth or temporal covenant.

(11) The grace covenant is found in Genesis 12 and 22; the earth or temporal covenant, in Genesis 15 and 17.

(12) The three New Testament books, Galatians, Romans, and Hebrews, expound the difference between the Old and New Covenants.

(13) The time difference between the Abrahamic Covenant and the Sinitic Covenant—The Sinitic Covenant was 430 years after the grace covenant and 401 years after the temporal or circumcision covenant.

(14) The Covenant at Sinai is a development of the earth or temporal covenant.

(15) The purposes of the Sinitic covenant – 1. Negatively: Not to justify or give life. 2. Positively: a). A schoolmaster unto Christ; b). To discover sin, as a

mirror, c). To provoke to sin, i.e., to reveal a deprived nature by provoking to sin in the spirit of disobedience, d). Tutor till Christ, the object of faith, came. e). In its ceremonial part to typify the new covenant in Christ.

(16) The ceremonial part of the Sinitic Covenant was abrogated in Colossians 2:14.

(17) The giving of the Sinitic Covenant consisted of: 1. God's proposition and their acceptance of it; 2. The preparation for it; 3. The signal by which they were assembled; 4. The covenant itself; 5. The stipulations of the covenant; 6. The covenant accepted; 7. The covenant ratified; 8. The feast of the covenant.

(18) The three constituent parts of the Sinitic Covenant are: 1. The moral law, or God and the normal man, Exodus 22:1-7. 2. The law of the altar, or God and the sinner, Exodus 20:24-26. 3. The civil code, or God and the state, Exodus 22:11-23:33.

(19) Leviticus, and much of Numbers are a partial development the Sinitic Covenant's Altar.

(20) This part of the covenant foreshadows the New Covenant in Christ.

(21) The essentials of approach to God are: 1. A place; 2. A sacrifice; 3. A mediator; 4. Times to approach God; 5. A ritual prescribing everything; 6. A provision for the priesthood.

(22) We find the account of the writing, reading, accepting, and ratifying of the Sinitic Covenant in Exodus 24:1-8.

(23) The feast of the covenant was the feast which was celebrated by Moses, Joshua, Aaron, Nadab, and Abihu, and seventy of the elders of Israel as representatives of Israel on the one part and God on the other. Exodus 24:9-11.

(24) The witness of the covenant was God's copy which was kept in the Ark of the Covenant.¹

The following relates the Sinitic Covenant to the Books of Leviticus and Numbers:

The first six books of the Old Testament tell a story which runs from the creation of the world (Gen. 1-2) to a ceremony to renew the Covenant between the Lord and Israel in the Promised Land (Joshua 24). ... This story is the introduction to the faith and life of the People of God, the indispensable historical and theological background to what Israel believes and does in her existence before God. When the people of Israel speak of the Lord they mean the God who

¹ B. H. Carroll, AN INTERPRETATION OF THE ENGLISH BIBLE, Vol. 2, The Book of Leviticus, pp. 125-127.

created the world and man, who called the fathers and set their present under the future of the promise, who revealed his name to Moses and saved the Israelites when they were in bondage in Egypt, who made covenant with them at Sinai, who brought them through the wilderness and gave them the land in which they live. ... When Israel thinks about its own identity, it thinks of itself as a work of the Lord, created and formed in the process of the holy history. Israel is the People of God because He chose them in the fathers, made them His people through the Covenant, preserved and defended and chastised them in the wilderness, and brought them into the Promised Land. They owe their existence to the election of the Lord. Their life is to be lived according to His will as made known in the Covenant requirements. ...The election of Israel is God's way of bringing some back to trust and obedience. As the Covenant People they are the first step in God's strategy to reclaim His world by grace instead of judgment. God's lordship over them is a sign that one day all the kingdoms of this world shall become the Kingdom of the Lord. Israel's very existence is prophetic of what is to be for all creation.²

Leviticus 1—Numbers 10:28. These chapters open in the midst of the second part of the Sinai story. In the first part, Exodus 19-24, the Covenant proper is concluded and God's instruction for the fundamental life of Israel is given in the Decalogue and the Covenant Law. In Exodus 25 the second part begins with God's instruction about the Tabernacle. The Tabernacle sequence reaches its climax in Exodus 40:34-38 when "the glory of the LORD" descends from Mount Sinai's summit to rest in and fill the Tabernacle. This dramatic and mysterious event is the basic clue to what the entire second part of the Sinai section is about. The fundamental reality of the Covenant is the relationship of God and Israel: "I will be your God and you will be my people." By the Covenant, God said to Israel, "Lo, I am with you." The Tabernacle is the provision for God's presence; it is His place in the midst of Israel; by it God shows Himself to be the center of Israel's life. Leviticus and Numbers 1:1-10:28 are a continuation of the Tabernacle sequence, for the defining concern in all their variety is the arrangement of Israel's life around the Presence at the center. *God is holy*. This affirmation is the presupposition of the entire second section of the Sinai story. The affirmation raises a question. How do profane and sinful men arrange their entire existence around the wondrous Holy One who comes to be in their midst? Leviticus

1:1-Numbers 10:28 moves from one area to another of Israel's life, dealing with the new situation created when the Holy appears in the midst of common life. How shall men offer themselves in adoration, gratitude, and confession to the Holy God? The manual of sacrifice (Lev. 1-7) is the answer. How shall profane man reach to the Holy and the Holy to sinners in the commerce of worship? The consecrated mediatorial priesthood (Lev. 8-10) is the answer. How shall the holiness of God dominate and sanctify profane life? The manual for purification (Lev. 11-16) is the answer. How shall the people obey the holiness of God so that the "holy" becomes a way of life? The law of holiness (Lev. 17-27) is the answer. How shall the nation be organized and arranged in its public existence so that its way through history is a pilgrimage guided by the Holy? The preparation to leave Sinai to move toward the fulfillment of God's promise (Num. 1-10) is the answer. Exodus 25—Numbers 10, then, is the completion of the Covenant arrangement. Exodus 25-40 describes the great fact of Israel's Covenant existence—the Holy in their midst. Leviticus 1:1—Numbers 10:28 shows what the Presence means for Israel's life.

Numbers 11-36. These chapters belong to the section in which Israel leaves Sinai, moves through the wilderness, finally camps in the plains of Moab, and there prepares to enter the Promised Land. Chapters 11-21 follow Israel from Sinai to the plains of Moab, and tell of happenings along the way, happenings between God and Israel by which the way of God with his people becomes clearer. The story moves from camp to camp as Israel progresses toward her goal, but the concern is with far more than the mere geography of Israel's route. How does a sinful people exist and move through the wilderness of this world under the lordship of God? What is the nature of the way from election to consummation? How does the Lord maintain His people on the way? It is these kinds of questions which chapters 11-21 of Numbers raise and speak about. What happened to Israel on the way through the wilderness has meaning for the Chosen People on their way under God in all times. In the rest of Numbers, chapters 22-36, Israel is in camp in the plains of Moab preparing to cross the Jordan into the Land of Promise. All the varied material in these chapters is held together by that basic motif of preparation. During the rigorous and tragic years in the wilderness, one generation has passed away. Now the second generation must be confirmed in the Covenant order. The Balaam story (chs. 22-24) puts the promise to Abraham once more over the people. The first encounter with the gods of the land is undergone (ch. 25). The people are numbered once more (ch. 26), and instructions for their life in the land across the Jordan

² James L. Mays, *THE LAYMAN'S BIBLE COMMENTARY*, Vol. 4 (John Knox Press, Richmond, Virginia, 1963) pp. 8, 9. Hereafter referred to as [KNOX].

are given (chs. 27-36). Moses is readied for his death, and arrangement is made for Joshua's assumption of leadership. After these chapters, Deuteronomy comes with its rolling sermons by Moses, putting afresh the Covenant truth and the Covenant life. The whole is meant to be a witness to Israel in all times that only those who live as the Covenant People can experience the blessings of God's promise. ...

This, then, is the way in which Leviticus and Numbers fit into the larger whole of Genesis—Joshua. Their location is part of their meaning. The interpreter must keep this total context in mind as he begins with Leviticus and reads each of the sections in it and Numbers. [KNOX, pp.10-12]

In this study, the student will be made aware that all of the Old Testament's Levitical, sacrificial system is pictured by and finds its fulfillment in the Lord Jesus Christ. Hence, a person will never completely understand the New Testament and in particular the Book of Hebrews until obtaining a working understanding of the Book of Leviticus.

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ACKNOWLEDGEMENT

The compiler of this course study uses the commentary, UNDERSTANDING THE BIBLE, by Dr. David H. Sorensen as the basis of this work. We wish to thank other authors and publishers for the use of their material. This course study will consist mainly of the inclusion of additional notes from other sources, unless otherwise noted. The scripture texts are altered to conform with the King James Version except where the authors are using their own rendering. It is our desire that this study will be enlightening and spiritually rewarding as you comprehend Leviticus' manual for Old Testament, Covenant worship. All other references will be footnoted and bracketed.

Respectfully your servant in Christ Jesus,

Dr. Marvin W. Royse

FOREWARD

APPROACH TO THE STUDY OF THIS BOOK

Leviticus is the most foundational book on Covenant Worship. A lifetime of study would be too short to master it. The historical foundation is deep, and the student who is not willing to do prolonged and patient thinking ought not to undertake the study of this book. Each phrase and each verse is of value, and to grasp an understanding of Leviticus, it must be carefully broken down and analyzed into its component parts. Each part must be studied by itself and then in its relation to the other parts. Analysis is not enough. We must synthesize our facts to see the book as a whole. The student should first read Leviticus thoroughly at least ten times in order to see the book as a whole with its compartmentalized sections. Then you should analyze the individual words in their contextual usage. Finally, you should synthesize your culminated facts into a cohesive whole.

Suggestions for Study

As we undertake these studies in Leviticus, our primary effort should be to familiarize ourselves with the text itself. This we may do through careful reading and rereading. Following Dr. James M. Gray in his book, *How to Master the English Bible*, we suggest the following five rules for this reading:

- (1) Read the whole book at one time, ignoring chapter and verse divisions.
- (2) Read it continuously, right through at a single sitting, without break or interruption.
- (3) Read it repeatedly, over and over again; not twice, but ten or fifteen times.
- (4) Read it independently, without consulting other people's interpretations until you have direct contact and immediate acquaintance with the book itself.
- (5) Read it prayerfully, seeking your interpretation from the Holy Spirit who is present in the subject matter and also in the heart of the devout reader.

Reading is our First step, but mere reading is not study. Having read the book, we study it carefully and purposefully, closing the book from time to time to summarize our study. Use a good Hebrew lexicon and Bible dictionary for a grasp of unfamiliar words and terms. Additional books should be consulted where available, and a comparative study made of the different interpretations.

Some Values to Be Sought

Closely connected with our purpose in reading and with the problems that we face are the values that we seek. First, we want a working knowledge of the *content* of the book of Leviticus. Then, we want to know its *aim* and *purport*. Finally, we want to lay hold of the message of the book both for its Old Testament worshipers and its twentieth century readers. The final test of value will be not how much of the text we have mastered, but how much Christ has mastered our lives through these *Studies in Leviticus*.

OUTLINES OF THE BOOK OF LEVITICUS

McClintock and Strong's Outline.

I. *The Laws directly relating to Sacrifices* (chapters 1-7).

1. The first group of regulations (chapters 1-3) deals with three kinds of offerings: the burnt-offering, the meat-offering, and the thank-offering.

a. The burnt-offering (chap. 1) in three sections. It might be either:

(1) a male without blemish from the *herds* (verses 3-9), or

(2) a male without blemish from *the flocks*, or lesser cattle (verses 10-13), or

(3) it might be fowls, an offering of turtle-doves or young pigeons (verses 14-17). The subdivisions are here marked clearly enough, not only by the three *kinds* of sacrifice, but also by *the form* in which the enactment is put. Each begins with, "If his offering," etc., and each ends with, "An offering made by fire, of a sweet savor unto Jehovah."

b. We have here the meat-offering, or bloodless offering, in four sections:

(1) in its uncooked form, consisting of fine flour with oil and frankincense (verses 1-3);

(2) in its cooked form, of which three different kinds are specified baked in the oven, fried, or boiled (verses 4-10);

(3) the prohibition of leaven, and the direction to use salt in all the meat-offerings (verses 11-13);

(4) the oblation of first-fruits (verses 14-16).

c. *The Sheltamins*, "peace-offering" (A.V.), or "thank-offering" (Ewald) (chapter 3), in three sections. Strictly speaking, this falls under two heads: first, when it is of the *herd*; and, secondly, when it is of the *flock*. But this last has again its subdivision; for the offering, when of the flock, may be either a lamb or a goat. Accordingly, the three sections are, verses 1-5; 7-11; 12-16. Verse 6 is merely introductory to the second class of sacrifices, and verse 17 a general conclusion, as in the case of other laws. This concludes the first decalogue of the book.

2. The laws concerning the sin-offering and the trespass (or guilt) offering (chapter 4, 5). The sin-offering (chap. iv) is treated of under four specified cases, after a short introduction to the whole in verses 1, 2:

(1) the sin-offering for the priest, 3-12;

(2) for the whole congregation, 13-21;

(3) for a ruler, 22-26;

(4) for one of the common people, 27-35.

3. Naturally upon the law of sacrifices follows the law of the priests' duties when offering the sacrifices (chapter 6, 7).

(1) The first Decalogue [is a basic rule carrying binding authority, such as the Ten Commandments.]

(a) "This is the law of the burnt-offering" (6:9, A.V.), in five enactments, each verse (verses 9-13) containing a separate enactment.

(b) "And this is the law of the meat-offering" (verse 14), again in five enactments, each of which is, as before contained in a single verse. (verses 14-18).

(2) The next decalogue is contained in verses 19-30.

(a) Verse 19 is merely introductory; then follow, in five verses, five distinct directions with regard to the offering at the time of the consecration of the priests, the first in verse 20 the next two in verse 21, the fourth in the former part of verse 22, and the last in the latter part of verse 22 and verse 23.

(b) "This is the law of the sin-offering" (verse 25). Then the five enactments, each in one verse, except that two verses (27, 28) are given to the third.

(3) The third decalogue is contained in Leviticus 7:1-10, the laws of the trespass-offering

(4.) The fourth decalogue, after an introductory verse (verse 11), is contained in ten verses (verses 12-21).

(5) The last decalogue consists of certain general laws about the fat, the blood, the wave-breast, etc., and is comprised again in ten verses (verses 23-33), the verses, as before, marking the divisions. The chapter closes with a brief historical notice that Moses gave these commands on Mount Sinai (verse 35-38).

II. *An entirely historical section* (chapters 8-10), in three parts.

1. In chapter 8 we have the account of the consecration of Aaron and his sons by Moses before the whole congregation.

2. In chapter 9 Aaron offers, eight days after his consecration, his first offering for himself and the people:

3. Chapter 10 tells how Nadab and Abihu, the sons of Aaron, eager to enjoy the privileges of their new office, and perhaps too much elated by its dignity, forgot or despised the restrictions by which it was fenced round (Exodus 30:7, etc.), and, daring to "offer strange fire before Jehovah," perished because of their presumption.

III. *The laws concerning purity and impurity*, and the appropriate sacrifices and ordinances for putting away impurity (chapters 11-16)

IV. *Laws chiefly intended to mark the Separation between Israel and the Heathen Nations* (chapters 17-20).

V. We come now to the last group of decalogues — that contained in chapters 21-26:2. The subjects comprised in these enactments are:

1. The personal purity of the priests. They may not defile themselves for the dead; their wives and daughters must be pure, and they themselves must be free from all personal blemish (chapter 21).

2. The eating of the holy things is permitted only to priests who are free from all uncleanness: they and their household only may eat them (chapter 22:16).

3. The offerings of Israel are to be pure and without blemish (chapter 22:17-33).

4. The last series provides for the due celebration of the great festivals when priests and people were to be gathered together before Jehovah in holy convocation (chapter 23, 25), with an episode (chapter 24).

VI. *On Vows*. —(Leviticus 27)³

G. Feasts (ch. 23)

H. The Tabernacle Lamps and Loaves (ch. 24:1-9)

I. Blasphemy (ch. 24:10-23)

J. Years of Release (ch. 25)

K. The Blessing and Curse (ch. 26)

L. Rules on Vows and Tithes (ch. 27)

New Geneva Study Bible Outline⁴

I. Laws on Sacrifice (chs. 1-7)

A. Instructions for the Laity (1:1-6:7)

1. The Burnt Offering (ch. 1)
2. The Grain Offering (ch. 2)
3. The Peace Offering (ch. 3)
4. The Sin Offering (ch. 4:1-5:13)
5. The Trespass offering (5:14-6:7)

B. Instructions for the Priests (6:8-7:38)

1. The Burnt Offering (6:8-13)
2. The Grain Offering (6:14-23)
3. The Sin Offering (6:24-30)
4. The Trespass Offering (7:1-10)
5. The Peace Offering (7:11-36)
6. Summary (7:37, 38)

II. Instruction of Priesthood (chs. 8-10)

A. Consecration of Aaron and His Sons (ch. 8)

B. Aaron's First Sacrifice (ch. 9)

C. Judgment on Aaron's Sons (ch. 10)

III. Uncleanness and Its Treatment (chs. 11-16)

A. Unclean Animals (ch. 11)

B. Childbirth (ch. 12)

C. Skin Disease (chs. 13-14)

D. Discharges (ch. 15)

E. The Day of Atonement (ch. 16)

IV. The Practice of Holiness (chs. 17-27)

A. Sacrifice and Food (ch. 17)

B. Sexual Behavior (ch. 18)

C. Principles of Good Neighborliness (ch. 19)

D. Capital Crimes (ch. 20)

E. Disqualifications for Priests (ch. 21)

F. Rules on Sacrifice (ch. 22)

³ James Strong & John McClintock, *CYCLOPEDIA of BIBLICAL, THEOLOGICAL and ECLESIASTICAL LITERATURE*, Vol. 5, Hereafter referred to as [MCCLINTOCK].

⁴ *NEW GENEVA STUDY BIBLE*, (Thomas Nelson Publishers, Nashville, 1995) pp. 154-155. Hereafter referred to as [NEW GENEVA].

CHAPTER 1

I. THE MANUAL OF SACRIFICIAL OFFERING INSTRUCTIONS. (1:1-6:7)

- A. The Burnt Offering (ch. 1)
- B. The Grain Offering (ch. 2)
- C. The Peace Offering (ch. 3)
- D. The Sin Offering (ch. 4:1-5:13)
- E. The Trespass offering (5:14-6:7)

1

I. THE MANUAL OF SACRIFICIAL OFFERING INSTRUCTIONS. (1:1-6:7)

The Book of Leviticus is a Tabernacle worship manual and instruction guide for priests and laity.

Dr. James L. Mays presents the following introductory synopsis of terms:

The first table of instructions concerning offerings covers the burnt offering, cereal offering, peace offering, sin offering, and guilt offering. The content of the whole is terse, objective, and stylized; it is a fabric of repeated formulas, varied in each case to allow for the different sacrifice or animal under consideration. The divisions within the section on each offering are arranged according to the animal or kind of cakes being presented, or (in the case of the sin and guilt offerings) according to the offerer or the occasion. The section is addressed to the people, and its formal style seems suited for public instruction of the laity concerning the different rituals of offering.

In the descriptions of each ritual some items recur constantly; the comment will deal first with these recurring features. These are concerned with:

The object offered. In the animal sacrifice, the offering may be a bull, sheep, or goat; turtledoves or young pigeons are allowed for those who cannot afford the more expensive animal. The [meat] cereal offering always consists of fine flour, frankincense, and oil. A male animal has place of preference, but in certain cases a female is permitted and even specified. Always the animal must be "without blemish," an offering of honor and reverence, the best for the Lord. (See the specifications concerning the conditions of animals for sacrifice in Leviticus 22:17-33.) In the animal sacrifices, fat and blood are of particular importance. Except in the burnt offering, when the entire animal is consumed, it is the fat and fatty organs which are burnt on the altar. The blood is always subject to a particular treatment. In most cases it is splashed against the base of the altar. In the sin offering a part of the blood is sprinkled on the curtain of the inner sanctuary, and another part smeared on the horns of the altar of incense. (On the special function of blood in sacrifice, see Leviticus 17:10-13.) In the [meat] cereal offering

the use of leaven and honey is prohibited; salt is required.

The laying on of hands. The one who brings animal sacrifice lays his hand on the head of the offered animal in presenting it at the Tabernacle. The purpose of this ritual is not a mechanical conveying of one's sins, making the animal an external substitute in place of the offerer. It is rather a way of identifying oneself with the sacrifice, so that the offerer is personally involved by intention and devotion in what is done to and through the sacrifice. It becomes his own surrender to God for the purpose for which the offering is brought.

Aaron's sons, the priests. The Aaronic priesthood of the Second Temple in the postexilic period are alone qualified to preside over the ritual of sacrifice. As the elect of God to serve him in the Temple, they act in his name, and their declaratory pronouncements by which the sacrifice is accepted and judged accomplished have divine authority. They do not act as though in the ritual man is doing something to and for a passive God, but rather represent God so that he is active in the sacrifice as the One who permits and achieves the purpose for which the sacrifice was brought.

The altar. At the door of the Tent stood the great altar of burnt offering, the prototype of the ones in the courts of the Solomonic and the postexilic Temples. On it were offered all sacrifices burned with fire (see its description in Exod. 27:1-8).

The expression, "an offering made by fire, [of a sweet savour unto the LORD]," (vs. 9) . . . in very early times in a primitive concept of sacrifice, it was thought that the very odor of the burning sacrifice smelled good to the gods and put them in a mood to be favorable. Here and elsewhere in the Old Testament the crass meaning has clearly gone, and the phrase has become a stylized, archaic expression used as a declaratory formula of the priest to pronounce the offering as satisfactory; that is, God accepts it for the purpose for which it was brought. Paul uses a turn of the same phrase in Philippians 4:18 concerning gifts sent to him, and in Ephesians 5:2 concerning Christ's sacrifice.

The expression, "make atonement for," is used as a concluding formula to state the effect of the sin and guilt offerings. It is used only once of another sacrifice, the burnt offering (1:4), and there it carries its most general sense of strengthening a relationship. In the offerings occasioned by sin it has real place, for in them the reason for the sacrifice is a damaged personal relationship between God and people when the sacred order of the Covenant has been broken. The meaning of the term in earlier pre-Israelite times is uncertain: whether it meant "to cover sin" and so to hide it, or "to wipe it away," implying a physical notion of sin as a stain. But in the Old Testament, and especially in the

Priestly tradition, "make atonement for" is a fixed technical term of ritual which means "to bring about an expiation." The sacrifice of which the formula is used makes amends to God for the sin for which it is brought. The offering for sin and guilt is not a mechanical or magical procedure which externalizes sin and depersonalizes its problem. It might, and did, become that in the eyes of Israel. But that was not its intention, and such conceptions were denounced by the prophets. Sacrifice to atone for sin was an ordinance provided by God to establish a means of reconciliation. It was a way to offer his mercy to those sinners who would acknowledge their sin and seek the restoration of unity with God. It should not be forgotten that the expression usually has the added phrase, "and he shall be forgiven." Forgiveness, the personal healing of broken relations, is what the sacrifice conveys. [KNOX, pp. 30-32]

A. The Burnt Offering (ch. 1)

Vss. 1-2. Introduction

Moses begins his manual on worship at the tabernacle by recording the laws of sacrifice. The laws are subdivided into sections addressed to the laity (1:1-6:7) and to the priests (6:8-7:38). Sacrifice in Israel involved the offering of selected domestic animals, grain, oil, and wine. All these products symbolized the worshiping Israelite, who, through the act of sacrifice, was giving himself back to God in some way. In every animal offering the worshiper placed his hand on the victim's head, thereby identifying himself with the animal, saying in effect, "This animal represents me." The animal sacrifices involved the animal's death, and so the sacrifices had atoning symbolism: the animal dying in the sinful worshiper's place represented redemption from the death he deserved. There is then a common core of meaning and significance shared by all the sacrifices. But each sacrifice also had its own distinctive ritual features and religious emphases. This is indicated by the different names of the sacrifices, which sometimes highlight the ritual distinctiveness ("burnt offering,") and sometimes the theologically distinctive feature ("peace offering, trespass offering")

... Although the Lord, in response to Moses' (intercession (Ex, 32), had rescinded His verdict to judge the people for their idolatrous worship of the golden calf, the removal of their sin remained an unresolved problem, These sacrifices provided an atonement for them and for Aaron, their priest, who led them into that sin (ch. 9), In contrast to Aaron, Jesus Christ, the High Priest ... is without sin and never tempts His people to sin (Heb, 9:6-15). [NEW GENEVA, p. 155]

Vss. 3-17. The Burnt Offering.

The 'Burnt offering' stands first in Leviticus for several reasons. It was derived from patriarchal times; it was offered twice daily, besides frequently on other occasions; and in its significance it expressed the complete consecration which should be the habitual state of the true worshipper. Its name literally means 'that which ascends,' and refers, no doubt, to the ascent of the transformed substance of the sacrifice in fire and smoke, as to God. The central idea of this sacrifice, then, as gathered from its name and confirmed by its manner, is that of the yielding of the whole being in self-surrender, and borne up by the flame of intense consecration to God.⁵

The "burnt sacrifice" [offering] (chap. 1) is in three sections. It might be either: (1) a male without blemish from the *herds* ... (verses 3-9), or (2) a male without blemish from *the flocks*, or lesser cattle ...(verses 10-13), or (3) it might be fowls, an offering of turtle-doves or young pigeons (verses 14-17). The subdivisions are here marked clearly enough, not only by the three *kinds* of sacrifice, but also by *the form* in which the enactment is put. Each begins with, "If his offering," etc., and each ends with, "An offering made by fire, of a sweet savor unto Jehovah." [MCCLINTOCK, p. 3].

Vs. 4. "Atonement", Hebrew **רפיק**; *kaphar*, to cover over sin. [MCCLINTOCK, Vol. 1, p. 3].

"ATONEMENT" is an O.T. word that describes God's RESTORATION of the sinner to God's FELLOWSHIP. "Atonement" in the K.J.V. is translated from the Heb. wd. *Kaphar* = to cover up (not do away with). It is used solely in the O.T. with the exception of Rom. 5:11 that states the O.T. "atonement" was "received" and completed by Christ's final sacrifice. In the O. T. covenant, Christ had not yet paid for sins; hence, they were only covered up until Christ's future sacrifice was completed.

"REMISSION" is the N.T. counterpart to the O.T. "atonement." It is translated from the Greek wd. **ἄρῃσις** = case dismissed. This was a Greek legal term used when a judge DISMISSED the charges against a person and restored him back into human fellowship. In the New Testament, "REMISSION" is found in Matt. – Romans and Hebrews and is never found in the O.T. Hence, for the believer, Christ did not "ATONE" (cover-up) our sins, but He "REMISSED" (dismissed) them for ever – THEY ARE NO MORE.

Vs. 5. In the next step, the worshiper was to slaughter the young bull before the LORD. Since the

burnt offering of a sheep or goat was slaughtered "at the north side of the [altar of burnt offering, later enlarged and referred to as the Brazen Altar in Solomon's Temple]." (v. 11), this was evidently the case also with the bull, "before the LORD" simply being a general term applicable to any place in the forecourt which obviously included "the north side of the altar" (see comments under v. 3). The verb "to slaughter" is a technical term for sacrifice. The *death* of the animal victim was (theologically speaking) the most significant phase of the sacrificial ritual since the life poured out in death (symbolized by "blood" in 17:11) is what effects, atonement.

The next step in the ritual passed to the priest who caught the blood in a bowl as the animal was slain and then splashed it on all four sides of the altar of sacrifice. This was done, at least in later times, by throwing it against two opposite corners of the altar so that blood splashed on all sides...

Vss. 6-9. The person who was to skin the burnt offering and cut it into pieces was the worshiper, not the priest (cf. v. 12). He was also to wash the animal's inner parts (v. 9) and hind legs (i.e., those portions defiled by excrement), while the priest arranged the wood (v. 7) and then the pieces of the animal, including the head and the fat (v. 8, more carefully defined in 3:3-4 in the case of the fellowship offering where only the fat was burned), on the fire on the altar. The instruction for the priests to put fire on the altar (1:7) is difficult to understand since at the ordination of the priests (chaps. 8-9), the national festivals (Num. 28-29), and numerous individual occasions sin offerings were offered before burnt offerings, so the fire would already be burning. In fact the fire was not to be allowed to go out between the daily morning and evening sacrifices (Lev. 6:12-13). Perhaps the expression is a general one to indicate priestly responsibility to care for the fire. The uniqueness of the burnt offering is made evident in that the priest was to burn the animal in its entirety on the altar. That the burnt offering was an aroma pleasing to the LORD is an anthropomorphic expression indicating the Lord's approval and acceptance of the completed sacrifice.⁶

The expression, "a sweet savor unto the Lord," was used as a declaratory formula of the presiding priest to pronounce the offering as satisfactory to God. " 'a sweet savor unto JEHOVAH': an anthropomorphic description of the divine satisfaction with the sacrifices offered, or the gracious acceptance of them on the part of God (see Gen. viii. 21), which is used in connection

⁵ Alexander Maclaren, THE BOOKS OF EXODUS, LEVITICUS AND NUMBERS, (A. C. Armstrong and Son, New York, 1907), p. 234. Hereafter referred to as [MACLAREN].

⁶ F. Duane Lindsey, THE BIBLE KNOWLEDGE COMMENTARY, OLD TESTAMENT, Leviticus, (Chariot Victor Pub., Colorado Springs, CO., 1985), p. 175. Hereafter referred to as [LINDSEY]

with all the sacrifices, even the expiatory or sin-offerings (chap. 31), and with the drink-offering also (Num. xv. 7, 10).⁷ Paul uses a similar phrase in Philippians 4:18 concerning gifts sent to him, and in Ephesians 5:2 concerning Christ's sacrifice.

Vss. 10-13. Less expensive rams and he goats with the same perfections could also be used for the whole burnt offering with the same procedures of killing the bullock.

Vss. 14-17. The RICH were to bring the most *costly*; the POOR, those of *least price*. Even in this requisition of *justice* how much *mercy* was mingled! If a man could not bring a *bullock* or a *heifer*, a *goat* or a *sheep*, let him bring a *calf*, a *kid*, or a *lamb*. If he could not bring any of these because of his *poverty*, let him bring a *turtle-dove*, or a *young pigeon*, (see chap. v. 7 ;) and it appears that in cases of extreme poverty, even a *little meal* or *fine flour* was accepted by the bountiful Lord as a sufficient oblation. ...This brought down the benefits of the sacrificial service within the reach of the poorest of the poor; as we may take for granted that every person, however low in his circumstances, might be able to provide the tenth part of an ephah, about three quarts of meal, to make an offering for his soul unto the Lord. But every man must bring *something*; the law stooped to the lowest circumstances of the poorest of the people, but every man must *sacrifice*, because every man had *sinned*.⁸

Due to the size of the bird, all the ritual was done by the priest.

Second step in the ritual was the presentation of the sacrifice at the sanctuary where the offerer laid his hand upon its head and, in faith, appointed it as a substitute to be "accepted for himself, to make atonement for him" (1:4; cf. Num. 27:19-21) By thus assuming the sinner's own position, the victim depicted Christ, Whom God made to be sin for us (II Cor. 5:21) that we might be "accepted in the beloved" (Eph. 1:6). Third, the animal was immediately killed (1:5, 11, 15), its death taking the place of the sinner's (cf. Rom. 6:23). It was punished in his stead, "an atonement for him" (Num. 6:11). The particular symbol of the surrendered life was the blood (cf. Gen. 9:4), also a type of the life of Christ that was yet to be poured out

for the propitiation of God toward those with faith in His blood (Rom. 3:25).⁹

B. The Meat Offering (ch. 2)

Chap. ii. The MEAT [grain/cereal]-OFFERING.—The burnt-offerings are followed immediately by the meat-offerings, not only because they were offered along with them from the very first (Gen. iv. 3), but because they stood nearest to them in their general signification. The usual epithet applied to them is *minchah* [K.J.V. "meat"], *lit.* a present with which anyone sought to obtain the favour or goodwill of a superior (Gen. xxxii. 21, 22, xl. 11, 15, etc.), then the gift offered to God as a sign of grateful acknowledgment that the offerer owed everything to Him, as well as of a desire to secure His favour and blessing. This epithet was used at first for animal sacrifices as well as offerings of fruit (Gen. iv. 4, 5). But in the Mosaic law it was restricted to bloodless offerings, *i.e.* to the meat-offerings, whether presented independently, or in connection with the animal sacrifices (*zebachim*). The full term is *korban minchah*, offering of a gift...The meat-offerings consisted of fine wheaten flour (vers. 1-3, or cakes of such flour (vers. 4-6), or roasted grains as an offering of first-fruits (vers. 14-16). To all of them there were added oil (vers. 1, 4-7, 15) and salt (ver. 13); and to those which consisted of flour and grains, incense also (vers. 1 and 15). Only a handful of each kind was burnt upon the altar; the rest was handed over to the priests, as "a thing most holy" (ver. 3). [KEIL, pp. 291-292]

The law of the grain offering (chap. 2; cf. 6:14-23) is subdivided according to different methods of preparation: one unbaked (2:1-3), three baked (vv. 4-10), and the special crushed and roasted grain offering of first fruits (vv. 14-16)...

(1) A grain offering in unbaked form (2:1-3). The ritual order for the grain offering involved four steps: (a) The worshiper prepared the offering (vv. 1, 4-7), and (b) presented it, probably in a bowl (cf. Num. 7:13), to the priest at the sanctuary (Lev. 2:2, 8); (c) the priest separated a handful as a memorial portion (vv. 2, 9, 16), and (d) burned this portion on the altar, "an aroma pleasing to the LORD" (vv. 2, 9).

2:1. The basic grain offering was to consist of fine flour (rather coarse by modern standards) mixed with oil and incense (the addition of the latter was all that distinguished the preparation of the grain offering from normal food preparation).

2:2. The priest took the grain offering from the worshiper and separated a **handful of the fine flour**

⁷ Keil and Delitzsch, BIBLICAL COMMENTARY ON THE OLD TESTAMENT, Vol. II, (EERDMANS PUB. CO., Grand Rapids, 1968), pp. 288, 289.

Hereafter referred to as [KEIL]

⁸ Adam Clarke, CLARKE'S COMMENTARY, VOL. NELSON & PHILLIPS, Cincinnati, 1872), p. 508.

Hereafter referred to as [CLARKE].

⁹ J. Barton Payne, THE BIBLICAL EXPOSITOR, LEVITICUS, (A. J. Holman Co., Philadelphia, 1973), pp. 103-104. Hereafter referred to as [PAYNE].

and oil, together with all the incense, and burned it on the altar as a memorial portion—a token that the whole was given to God. When a grain offering was brought by a priest, the entire offering was burned on the altar (6:22-23). The grain offering was described in the same terms as the burnt offering: **an offering made by fire, an aroma pleasing to the LORD** (cf. 1:9, 13, 17).

2:3. In contrast with the burnt offering, which was totally consumed on the altar (cf. 1:9), **the rest of the grain offering** was given to the priests for food (or when it accompanied a fellowship offering, portions went to the priest [7:12-14] and the leftovers became a part of the fellowship meal eaten by the worshiper and his family [cf. 7:15-27]), for it was **a most holy part** of that offering. The phrase "most holy," as applied to a Levitical sacrifice, was a technical expression indicating those portions of an offering (whether a grain, fellowship, sin, or guilt offering) which were to be eaten only by qualified members of the priesthood.

(2) A grain offering in baked form (2:4-10). **2:4-7.** Using the normal cooking utensils and methods of food preparation (except that incense was added to the portion burned on the altar; cf. v. 2), the worshiper prepared either oven-baked **cakes** or **wafers**. **...mixed** or **spread with oil** (v. 4), or crumbled griddle-baked cakes **mixed** and spread **with oil** (vv. 5- 6), or pan-fried cakes mixed with oil (v. 7). This variety of three utensils and four types of bread was apparently designed to encourage worshipers to bring their offerings whatever their economic or social circumstances.

2:8-10. The ritual procedure for a baked **grain offering** was the same as for an unbaked offering (though no mention is made of incense). **The priest** burned **the memorial portion**. **...on the altar** and retained **the rest** for food (with the exceptions noted under v. 3).

(3) Additional instructions regarding the grain offering (2:11-16). **2:11-13.** **Yeast** and **honey** were prohibited from all grain offerings. **The offering of the first fruits** (cf. 23:16-17) allowed these, but it was not technically a grain offering, that is, **one offered on the altar as a pleasing aroma**. However, **all the offerings** for the altar were to include **salt**, apparently symbolic of Israel's covenant relationship with God (**the salt of the covenant of your God**), which was the foundation of the Levitical sacrificial system. Since **salt** was regarded in the ancient Near East as not being destructible by fire, "a covenant of salt" seems to refer to an eternal covenant (Num. 18:19; 2 Chron. 13:5).

2:14-16. Special instructions are needed for the **grain offering of firstfruits** offered at harvest time. It consisted of **crushed heads of new grain roasted in the fire**, with **oil and incense** added, and the normal

memorial portion burned on the altar, the remainder no doubt going to **the priest**.

As a vegetable product (in contrast with animal) the *distinctiveness* of the **grain offering** was the absence of any blood ritual, though this offering was normally associated with burnt or fellowship offerings involving blood sacrifices. Since the grain offering involved the Israelites' normal *food* and cooking methods, it may have symbolized the dedication of everyday life to God and perhaps the recognition of God's provision of daily needs. Especially in the form of a firstfruits offering, it constituted a recognition of God's covenant mercies and an affirmation of loyalty to **the LORD** of the covenant who had brought Israel into their land (Deut. 26:9-10).

The *typology* of the grain offering pictures the person of Christ and points up the substitutionary value of His death on the cross. This is illustrated in the normal conjunction of the grain offering with the burnt or fellowship offerings. It may be that the fine flour speaks of His perfect, well-balanced humanity, the oil pictures the Holy Spirit who overshadowed Him at the Incarnation, the frankincense points to the moral fragrance of His person, and the absence of yeast (leaven) illustrates His separateness from sin. Beyond this, it is interesting that even the image of grain falling into the ground and "dying" to bring forth fruit was used by Jesus to illustrate His death (John 12:23-24). [LINDSEY, pp. 176-177]

C. The Peace Offering (ch. 3)

The data for the law of the peace offering are found by comparing ch. 3 with the following passages: 7:11-34; 19:5-8; 22:21-25. We put them all together, in this lesson that the student may obtain a complete view of the whole. There are certain features of this offering which differ from the others:

(1) The objects offered. The peace offering might be a female (1), the explanation for which may be that the effects of the atonement are contemplated rather than the act itself. Furthermore, no turtle dove or pigeon was permitted, the explanation for which may be that as the offering was connected with a sacrificial meal of which several partook, a small bird would be insufficient.

(2) The Lord's portion consisted chiefly of the fat (3-5), the richest portion, symbolizing that the best belongs to Him. Kellogg calls attention to the fact that the eating of the fat of all animals was not prohibited [Deut. 12:15-24], but only those used in sacrifice, and in these only when they were being so used. The prohibition of the eating of blood, however, applied to all animals and always (17: 10-12). The peace offering was to be consumed *upon* the burnt offering (5), thus symbolizing that the peace it typified was grounded upon the fact of atonement and acceptance on the part

of the offerer. The peace offering usually followed the [meat] meal offering (see the details in the dedication of Aaron, ch. 8, and those of the Day of Atonement, ch. 16).

(3) By turning to 7: 28-34 it will be seen that certain parts of the peace offering belonged to the priests. The waving of these parts back and forth, and the heaving of them up and down, were a token of their dedication to God first, and their being received back again from Him by the priests.

By comparison of 7:15, 22:29-30 and parallel places, it will be seen that the offerer himself had for his portion all that remained. It also will be seen that he was at liberty to invite his friends to the feast, which must always be eaten at the sanctuary and which was an occasion of joy (Deut. 12:4-7, 17, 18). The only condition for partaking of the feast was that of ceremonial cleanness (7:20, 21).

The meaning of "peace" in this case includes not only tranquility of mind based on a cessation of hostilities (that is, a mere negative peace), but positive joy and prosperity. Quoting Moorehead, three propositions define it: "Peace *with* God, Ro. 5:1; the peace *of* God, Phil. 4:7; and peace *from* God, I Cor. 1:3, conceived of as flowing into our hearts."

The feast, therefore, is an expression of friendship and fellowship growing out of the fact that the breach between man and God has been healed by His grace. The Israelite, who represents the Christian saint, is seen to be enjoying a feast with God, where God Himself is the host rather than the offerer. God first accepts the victim in expiation of sin and then gives it back for the worshiper to feast upon with Himself. Moreover, the feast is held in God's house, not in that of the offerer, emphasizing the fact that God is the host. Of course Christ is the offering represented here, whose blood is shed for our guilt and to bring us into reconciled relation with God, and who Himself then becomes the meat by which we who are reconciled are thereafter sustained (John 6:51-58).

Keep in mind that this is a *joint* repast in which all three partake. God, the priest and the offerer. It therefore represents our fellowship with the Father, and with His Son Jesus Christ (I John 1:3). Remember also that cleanness is the condition (I John 1:9). An Israelite might remain such and be unclean, but he could hold no feast and enjoy no communion with God while in that condition. The application to Christians is very plain (I Peter 1:13-16).¹⁰

¹⁰ James M. Gray, CHRISTIAN'S WORKERS' COMMENTARY, (Fleming H. Revell Co., New York, 1915), p. 82. Hereafter referred to as [GRAY].

D. The Sin Offering (ch. 4:1-5:13)

With the words 'If a person sins' (4:2), Moses introduces his instruction to the laity regarding the sin offering. While all sacrifices make atonement for sin to some extent, atonement is the dominant concern of the sin offering. Sin and uncleanness make a person unfit to be in God's presence and also pollute the sanctuary, making it impossible for God to dwell there. The sin offering is designed to cope with this aspect of sin by purifying both the sinner and the sanctuary. The distinctive feature of the sin offering is the use to which the sacrificial blood is put. In other sacrifices the animal's blood is splashed over the side of the altar, but in the case of the sin offering it could be applied to the horned corners of the altar, or sprinkled inside the tabernacle tent (on the incense altar or veil), or even inside the Most Holy Place. Because the tabernacle and its furniture were closely associated with the people who met God there (Heb. 9:22 note), the people's sin defiled the tabernacle as well as the themselves. Such pollution required cleansing. [GENEVA, p. 157]

The sin offering is the first of the two compulsory (non sweet-aroma) offerings. As the three sweet-aroma offerings set forth the Person of Christ in all His perfection, the two compulsory offerings illustrate the work of Christ in securing pardon and redemption. The predominant thought in the latter is atonement. The purpose of the sin offering was to atone for sins committed unknowingly (v. 2), especially where no restitution was possible. This stands in sharp contrast to sins committed willfully or presumptuously, i.e. with a high hand in defiant rebellion against God. In such cases the sin offering was of no avail (Num. 15:30, 31; cf. Heb. 10:26-28). Four categories of sin offerings are listed: (1) for the high priest, a bull (vv. 3-12); (2) for the congregation, a bull (vv. 13-21); (3) for a ruler, a male goat (vv. 22-26); and (4) for a commoner, a female goat or female lamb (vv. 27-35). The sin offering is preeminently a type of Christ, as Christ became a substitute for us on the cross (2 Cor. 5:21; Gal. 3:13). Although some expositors treat the first 13 verses of ch. 5 as part of the trespass offering, it is better to take them as part of the sin offering. The same introductory formula, "Now the LORD spoke to Moses, saying," occurs in v. 1 and again in 5:14, and the term "sin offering" occurs no less than eight times within the passage.¹¹

4:1-2. The law concerning the sin-offering committed through ignorance.

¹¹ A. Criswell, *Believer's Study Bible* [computer file], electronic ed., Logos Library System, (Nashville: Thomas Nelson) 1997, c1991 by the Criswell Center for Biblical Studies. Hereafter referred to as [CRISWELL]

The sin-offering. ...made atonement for sins done in ignorance, unwittingly, unintentionally, or inadvertently. Compare this with Numbers 15:30–31 and Psalm 51, where the picture is quite different for intentional sins committed knowingly. The sin offering was for the guilt and defilement of the sin nature. It had to do with our natural depravity as the sons of Adam, hence the aspect of sins done in ignorance.¹²

4:3-12. For the priest thus sinning.

If the offender was the high priest or the congregation, then the sin offering was a bull, whose blood was sprinkled seven times in front of the beautiful veil in the holy place (vv. 6, 17), smeared on the horns of the altar of incense (vv. 7, 18), and the remainder poured out at the base of the altar of burnt offering (vv. 7, 18)...

The remainder of the bull (excluding the fatty portions, which were burned on the altar of burnt offering, vv.8–10, 19, 20) was taken outside the camp and burned (cf. 4:21; 8:17; 9:11). The deeper significance of this is found in Heb. 13:10–13. The burning of the sin offering outside the camp typified the death of Christ outside the gates of Jerusalem (cf. John 19:17–20). [CRISWELL]

4:13-21. For the sins of ignorance of the whole congregation.

The second category of the sin-offering was when “the whole congregation of Israel” sinned through ignorance. The idea is that the congregation may not have realized their sin. However, when once it was made known, then the following steps were to be accomplished. (1) A young bullock was to be brought to Tabernacle. The elders of the congregation were to gather there and lay their hands upon the head of the animal. Then it was to be killed there.

(2) In fashion quite similar to that for a priest, its blood was to be sprinkled seven times “before the LORD, *even* before the veil.” (3) Then some of the blood was to be placed upon the horns of the altar of incense and (4) the remainder was to be poured out at the bottom of the brazen altar in the courtyard. (5) Once again, the fat of the animal was to be burned as prescribed in verses 9-10.

(6) Finally, the entire remains of the bullock were to be collected, dragged without the camp, and burned as specified in verses 11-12. In so doing, the priest would make “an atonement for them, and it shall be forgiven them.” The word translated as **atonement** (כִּפּוּר *kaphar*) has the sense ‘to cover,’ ‘propitiate,’ or to

‘reconcile.’ Though the sin of Israel was not removed, it was covered. God was propitiated and Israel was thus reconciled to their God. The actual cleansing of sin would not take place until the cross of Christ. See Romans 3:24-25. Israel was thus forgiven.

It is noteworthy that the basis for forgiveness as well as reconciliation was the shed blood of an innocent, substitutionary victim. As the elders placed their hands upon the head prior to its sacrifice, they identified with it as their substitute. It is also of note that the reference of atonement is here mentioned as it will in each of the succeeding accounts. Perhaps the reason it was not mentioned in regard to the offering of the priest is that Christ Himself had no sin which needed to be atoned for. He also did not have any sin which needed to be forgiven.¹³

4:22-26. For the sins of ignorance of a ruler.

You will notice that all these different groups are to bring an offering because they are sinners. Their responsibility is different in each case, but they are all guilty. This has reference to a civil ruler. People who are rulers are often charged inaccurately and there is gossip about them. This must be real guilt. His sin must come to his knowledge and then he shall bring his offering. Again, the ruler is in a place of responsibility. His offering was of less worth than that of the priest or the entire congregation, but it was of more value than that of a private person...

The ruler was to bring an offering of a male, kid goat, without blemish. The offering was not as valuable as the bullock. The ritual and the procedure for the offering for the ruler follow the same steps as that for the priest and for the people. You see, the sin of the man is the same as if he were a private citizen. The value of the animal he must sacrifice indicates the degree of his responsibility.¹⁴

4:27-35. For the sins of ignorance of any of the common people.

And if any one of the common people sin through ignorance. The final category enumerated the remainder of the Israelites—the common people.

A female goat could be offered in this case. It was less expensive than a male, and perhaps it speaks more of passive sin than of active participation. The blood was applied as prescribed in the ruler’s sin offering (vss. 25–26).

¹² Jerry Falwell, executive editor; Edward E. Hinson and Michael Kroll Woodrow, general editors, *KJV Bible commentary [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson) 1997, c1994. Hereafter referred to as [FALWELL].

¹³ David H. Sorenson, *UNDERSTANDING THE BIBLE*, Vol. 3, (Northstar Ministries, Duluth, MN.), p. 575. Hereafter referred to as [SORENSEN].

¹⁴ J. Vernon McGee, *THRU THE BIBLE*, Vol. 1, (Thru The Bible Radio, Pasadena, CA., 1981), p. 342. Hereafter referred to as [MCGEE].

It was also possible to offer a female lamb, as specified here. The manner of its offering follows the established pattern.

The purpose of all these transactions for the sin-offering was **atonement** (Heb *kapar*), a covering over of the sin. The mediation of a priest was always required. [FALWELL]

E. The Trespass Offering (ch. 5:1-6:7)

The trespass offering (vs. 6) is to atone for specific, fully aware sin (vss. 1-5), whereas the sin offering atoned for the guilt or depravity of sin in general. 5:1-13 describe offerings for a common person, rather than a priest or tribal leader. The four types of sins listed in vss. 1-4 basically reflect sins of omission [something neglected or left undone] or forgetfulness.

Vs. 1. The trespass described in this verse is that of a **witness who will not utter it**. When called upon to testify, he refuses to tell what he knows—either to save the innocent or to condemn the guilty. [FALWELL]

Vss. 2-3. Or if a soul touch any unclean thing.—The second instance adduced which requires this sacrifice is the case of anyone touching the dead body of a clean animal, or the living or dead body of an unclean animal or reptile...

And if it be hidden from him.—That is, if he, through carelessness, forgot all about it that he had contracted this defilement; as the Vulgate rightly paraphrases it, "and forgetteth his uncleanness." The touching of a carcass simply entailed uncleanness till evening, which the washing of the person and his garments thus defiled sufficed to remove (Lev. xi. 24, 31). It was only when thoughtlessness made him forget his duty, and when reflection brought to his mind and conscience the violation of the law, that he was required to confess his sin, and bring a trespass offering.¹⁵

Vs. 4. Of those who bind themselves by vows or oaths, and do not fulfill them.

Failure to keep a vow or promise is a sin. It results from a lack of self-control.

Before making a commitment, one should take full consideration. One ought to fully consider any commitment before agreeing to it. Cf. Leviticus 27 and Numbers 30.

Vss. 5-10. The normal trespass offering was either a female goat, or a lamb in order to make an atonement for his sin. However, if one was too poor to bring the lamb or goat, two turtledoves or a pair of young pigeons could be substituted for the offering.

Vss. 11-13. But if he be not able. In cases of extreme poverty, a further substitution was allowed. The meal [ground flour] could be offered in place of any animals. The question arises as to how this could satisfy the rule that "... without shedding of blood ..." there is no forgiveness of sin (Heb 9:22). O. T. Allis has suggested that the mingling of the meal on the altar (part was burned, vs. 12) with the other bloody offerings could be seen as meeting this principle, and that the main aspect taught in all these sacrifices—that of vicarious substitution—is perfectly illustrated even in this offering of meal. [FALWELL]

In such cases this offering was accepted on an equal par with the larger, more expensive offerings. God is no respecter of persons (Rom 2:11).

Vss. 14-19. Additional laws relative to trespasses, through ignorance in holy things.

(15) If a soul commit a trespass.—The word used here for trespass is not the same which is so rendered in verse 19, and from which the noun rendered in this very chapter by trespass offering (chap. v. 6, 7, 15, 16, 19), is derived. **It** literally denotes to cover, then to act covertly, to be faithless, especially in matters of a sacred covenant made either with God (Lev. Xxvi. 40; Num. xxxi. 16; Deut. xxxii. 51, etc.), or between husband and wife (Num. v. 12, 27)...

And sin through ignorance.—If at the time of its committal he did not know that it was a transgression. (See chap. iv. 2.)

In the holy things of the Lord.—That is, inadvertently keeping back the things which belong to the sanctuary, and to the service of the Lord, as, for instance, the tithes, the first fruits, or not consecrating or redeeming his firstborn (Exod. xxviii. 38; Num. v. 6-8)...

A ram without blemish.—For committing any of these transgressions presumptuously, the transgressor incurred the punishment of excision (Num. xv. 30; Heb. x. 28); but when they were done unawares, he was to bring a ram as a sacrifice. According to the rules which obtained during the second Temple, it must be over thirty-one days in the second year of its age. It was of greater value than the female sheep. The sacrifice for a trespass in holy things, though ignorantly committed, was therefore more costly than for the sin of ignorance mentioned in verse 6...

With thy estimation by shekels of silver.—That is, according to the valuation of Moses, to whom this was primarily addressed, the ram is to be so grown up as to be worth several, or at least two shekels. The act of valuing was transferred by Moses to the officiating priests. (See chap. xxvii. 8, 12; Num. xviii. 16.) For the shekels of the sanctuary see Exod. xxx. 13...

(16) And he shall make amends.—As the sacrifice was simply to atone for the transgression, the offender

¹⁵ Charles John Ellicott, ELLICOTT'S COMMENTARY ON THE WHOLE BIBLE, Vols. I-II, (Zondervan Publishing House, Grand Rapids, MI., 1959), p. 353. Hereafter referred to as [ELLICOTT].

was in the first place to make restitution of the full value of the principal which he had inadvertently appropriated...

And shall add the fifth part thereto. — Besides paying the principal, the fifth part of the value of the holy property thus restored is to be added to the original amount. According to the rules which obtained in the time of Christ, the principal was estimated as four-fifths of the whole, and the lacking one-fifth was added. Thus, for instance, if the offender had consumed holy things to the value of four shekels, he had to pay five shekels, the fifth being added to the four. This, according to our mode of reckoning, is one-fourth. No distinction is here made whether the offender be the high priest, a prince, or a private individual...

(17) And if a soul sin.—To guard the Israelites most effectually against making profane use of anything dedicated to the sanctuary and its service, it is here further enacted in verses 17-19, that a trespass offering is to be brought when a man only suspects that he had used things which belonged to the Lord, though he can no longer remember what particular holy property it was, which he used for his own purpose. In the canonical exposition, which obtained during the second Temple, of these sacrificial laws, the trespass offering enacted here is called "The Doubtful Offering," in contradistinction to the one enacted in verses 14-16, which is called "The Certain Offering."...

These things. —That is, the holy things of the Lord specified in verse 15....

Though he wist it not, *i.e.*, is uncertain about it. Thus, for instance, he might be in doubt whether or not his transgression consisted in not delivering the first-fruit to the sanctuary, or in having used some other sacred property. (Comp. Gen. xx. 5, etc., 2 Sam. xx. 1, etc.)...

Yet is he guilty, and shall bear his iniquity.—Still, he feels that he may be guilty of the transgression, and consequently is burdened with the weight of his iniquity. (See chap. v. 1.)...

(18) And he shall bring a ram. —Under such circumstances of suspense and feelings of guilt, he is to bring the same victim as in the former instance.

With thy estimation.—That is, according to thy *i.e.*, Moses' valuation, the ram is to be worth two shekels. (See verse 15.)...

And wist it not. —Better, *though he wist or knew not*, the precise sacred thing which he used, as the same phrase is rendered in the preceding verse. That is, to be on the right side, the priest shall make an atonement for him concerning this error of inadvertence, though the offender is uncertain whether he actually committed the offence or not. Still, as the case is a doubtful one, he is exempt from the additional fifth part which the

transgressor had to pay who indisputably committed this offence in ignorance. (See verse 16.)...

(19) It is a trespass offering. —That is, though the prescribed fifth part is here dispensed with, it is still a trespass offering, for his conscience tells him that he has trespassed against the Lord. [ELLCOTT, p. 357, 358]

Vss. 6:1-7. The trespass offering for violation of property rights.

(3) The guilt offering for violation of property rights. 6:1-7. Whereas 5:14-19 pertained to violations against "the LORD'S holy things" (5:15) and "the LORD'S commands" (5:17), 6:1-7 relates to defrauding another person though this is also recognized as being unfaithful to the LORD. The sins listed in verses 2-3 seem to relate to types of embezzlement, theft, extortion, and failure to return lost property (cf. Num 5:6-10). In such cases, since the violation was against human property rights, the restitution payment and fine were given to the owner on the day the offender presented his guilt offering (Lev. 6:5). If the offended party was no longer living and had no surviving relative, the restitution and fine were paid to the priest (cf. Num. 5:8-10). Again, the result of the guilt offering was atonement and forgiveness (Lev. 6:7).

The *distinctive feature* of the guilt offering was the restitution payment and fine to the wronged party, either man or God. The ram of the guilt offering was not part of the restitution but was an expiation for the sin before God. [LINDSEY, p. 185]

END OF SAMPLE