

Part I

The Five Great Offerings

CHAPTERS 1-7

I. Read most prayerfully, patiently and carefully, several times over, these opening chapters. Picture before your mind the priest fulfilling the various directions in each offering. It is of the utmost importance that we get well before us the particulars concerning each, both to study their present typical meaning and to be prepared to understand the frequent and always meaningful references to these offerings in the later books of the Bible. God expects us to read carefully what He has here written for our learning; if we fail to do so, let us not be surprised if we do not find profit or interest in some other parts of the Word. Our Father has uttered it *all*. It is all holy and precious. Every word of it will abide forever.

There are three great steps in coming to understand these types and shadows: 1) mastering the contents; 2) finding the key to it all; then 3) using the key. Take the first step first. This faithfully done, the rest is simple and easy. Again, let me urge you, *read the chapters over and over, till all their details are familiar.*

II. The chapter names are at once seen: 1. Burnt-Offer-

ing; 2. Meal-Offering; 3. Peace-Offering; 4. Sin-Offering; 5. Trespass-Offering; 6-7. Laws of Offerings.³

In Leviticus we have then, first, THE OFFERINGS: in chapter 1:3, burnt-offerings of cattle: in verse 10, of sheep or goats, a male without blemish; verse 14, of birds, of turtle-doves, or of young pigeons. In verses 5-9, 11-13, 15-17, we see that the priest received the offering from the offerer, and attended to offering it up.

In chapter 2 we have the meal-offering: verses 1, 4, unleavened cakes of fine flour . . . baken in the oven: verse 13, all "baken" offerings were to have salt; verse 14, a meal-offering of first-fruits . . . grain in the ear parched with fire.

In chapter 3, we have the peace-offerings: first, of the herd, cattle (vv. 1-5); next of the flock,—sheep (6-11); and a goat (12-16). Note in verse 17 that neither fat nor blood were to be *eaten*,—the fat representing the *excellence* of the offering, and the blood, its *life*—these were both *God's portion!*

In chapter 4, the sin-offering is set forth; with individuals (1-12) and the whole congregation of Israel (13-21). Worship was before the mind of the offerer in the peace-offerings and the meal-offerings. But forgiveness for sin, in this offering. See verses 20, 26, 31, 35.

In chapter 5 the sin-offering is still before us, but this chapter has the words (e.g. in vv. 2, 3, 4, 5) shall be guilty—even of some unknown sin or uncleanness. We read, even if it be hidden from him . . . he shall be guilty (v. 2). He must bring a female from the flock, a lamb or a goat, for a sin-offering . . . if his means suffice not for a lamb then he shall bring . . . two turtle-doves or two young pigeons . . . one for a sin-offering, and the other for a burnt-offering. The blood of these the priest sprinkled on the side of the altar, draining the rest of the blood at the base of the altar.

3. The offerings and feasts of Leviticus set forth in picture the work of Christ. To quote from the author's book, *Romans, Verse by Verse*: "John the Baptist, pointing to Christ, said, 'Behold the Lamb of God that taketh away the sin of the world!'—something that had never before been! Therefore, after the Cross, it is written, 'Once in the consummation of the ages, hath he [Christ] been manifested to put away sin by the sacrifice of himself' (Heb. 9:26)."

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If his means did not suffice for the doves or pigeons, then he brought the tenth part of an ephah of fine flour for a sin-offering. How graciously God regarded the ability of the offerer.

In verses 14 to 16, a trespass-offering is to be brought by one who erred unwittingly and knew it not . . . in any of the things which Jehovah hath commanded not to be done (17, 19).

Thank God, the words, he shall be forgiven, blessedly occur in verses 10, 13, 16, 18.

Chapter 6:1-7 should have been part of chapter 5, as it is another case of trespass-offering. We emphasize, first, that what is here specified requires a trespass-offering of a ram without blemish (v. 6); and (v. 7) the priest makes atonement (by shedding the blood of the ram), upon which the offerer is forgiven concerning whatsoever he doeth so as to be guilty thereby.

Second, we enumerate here (often overlooked by us!) the things God specified which also bring guilt: (1) dealing falsely with his neighbor in a matter of deposit, or of bargain, or of robbery, or of oppressing a neighbor (v. 4); (2) dealing falsely about finding that which was lost or anything about which he hath sworn falsely,—he shall even restore it in full, and shall add the fifth part more thereunto . . . in the day of his being found guilty (v. 5). Verse 7 concludes the law of the trespass-offering, whereas verse 8 goes back to chapter 1. It takes knowledge, discernment, patience, eagerness, and devotion to Christ and God's Word to appreciate and love Leviticus.

The fire . . . kept burning upon the altar continually (v. 13) represents the holy judgment of God.

The five great offerings of these chapters unite to present to us the person and work of the Lord Jesus Christ in its five-fold character.

In the Burnt Offering we see Christ offering Himself without blemish unto God (Heb. 9:14) as a sweet-smelling savor (Eph. 5:2), delighting to do His Father's will in the sacrifice of Himself (Ps. 40:6-8; Heb. 10:5-7). The flaying, dismembering and washing show His gladly laying open

to His Father's searching sight and requirement His whole being. The burning of the whole on the altar signifies God's entire and glad acceptance of Christ's willing offering of Himself, as whatever was burnt on the altar was sent up as acceptable to God.

In the Meal Offering (Revised Version) Christ, seen by the Father as the perfect Man, is set before us. Flour, the earthly fruit, proclaims His real humanity; fine flour, the perfect character of His manhood, as even, harmonious, one with itself throughout; the mingled oil, the Holy Spirit working in His conception and birth (Luke 1:35), and the poured oil, the Holy Spirit poured upon Him as His baptism (Luke 3:21, 22; Acts 10:38). God's memorial handful, burnt on the altar with the frankincense, shows Christ living His human life for God's glory first, as the chief end of it; though afterward the priests (types of all true Christians—Rev. 1:6) feast on it also (John 6:50-58). Since honey symbolizes natural earthly sweets, and leaven (the effort of man to make bread tasty) always sin (Matt. 13:33 is by no means an exception!), both were excluded from the offerings, as Christ partook of neither. But salt, the preserver and purifier, was always to be used, as setting forth the abiding character of Christ's work.

The Peace Offering shows Christ as our peace, the Reconciler of God and man, satisfying God's holy claims and bringing us nigh in Himself. (See Eph. 2:13-20; Col. 1:21.) Of this offering God took the fat which signified His delight in the devotion and excellencies of Christ. The priests took the shoulder and breast, showing Christ's *strength* and *affections* given us as our proper and sustaining portion. The offerer was allowed to feast together with God on this offering.

These three—the Burnt, the Meal and the Peace Offering—are "sweet savor" offerings and set forth what Christ is as toward God in all His works. The last two, the Sin and the Trespass Offering, show us what Christ was made for us. (See II Cor. 5:21; John 1:29; Isa. 53:6.)

In the Sin Offering we see Him dealing with the question of sin; in the Trespass Offering with individual sins.

He put away *sin* by the sacrifice of Himself, and bore the *sins* of many (Heb. 9:26-28). In the Sin Offering He dealt with sin in the root (Rom. 6:6); in the fruit in the Trespass Offering (I Pet. 2:24). The offerer, by the laying on of hands, became identified with his offering, which was then put in the place of death in his stead. So Christ became one with us (Heb. 2:11, II Cor. 5:21) and was judged in our place to satisfy God's holy and righteous wrath against *our* sin.

As the Burnt Offering Christ absolutely satisfied and delighted His Father, and the whole offering burnt on the altar expresses it. When He was the Sin Offering, His Father's face was turned from Him; He was in the place of judgment. God could not look upon sin. (Compare (1) Matt. 27:45, 46; (2) II Cor. 5:21; (3) Heb. 1:13.) So the body of the Sin Offering was burnt "without the camp," where those unclean, or those under sin's judgment, were relegated (Cf. Heb. 13:11, 12).

But even in the Sin Offering the fat was burnt on the altar, as God delighted in the inner devotion and affections of Christ (which the fat seems to represent), through all the awful visitation of our sin upon Him.

It should be noted that on the Day of Atonement the blood of the Sin Offering alone was taken *inside the veil*. Only as the Sin Offering could Christ bring human beings into God's presence.

The order of the offerings expresses what Christ is to Godward; and then, reversed, how man apprehends Christ. In the Burnt Offering Christ is seen doing His Father's will; in the Meal Offering He appears as the perfect Man, the Father's delight; in the Peace Offering, bringing God and sinful man together; in the Sin Offering, being made the world's Sin-Bearer; in the Trespass Offering, bearing our individual sins.

But the sinner *first* finds Christ as his Trespass Offering, the Bearer of his own particular transgressions—that is *Salvation*. Then as his Sin Offering—that is *victory* over sin itself. Then as his Peace Offering—that is fellowship. Then as his Meal Offering—the perfect Man, Christ, into

whose image the Holy Ghost is ready to fashion him—that is *sanctification*. Finally in the strength of the Great Burnt Offering he offers his own body as a living sacrifice for service to God—the highest Christian duty and privilege (Rom. 12:1, 2).