

Typical events at Sinai

Ex. 19 – Israel constituted a kingdom of priests – Typical of the Ecclesia formed – 1 Pet. 2:9

Ex. 24 – The Law delivered, covenant established – Moses departs to receive the plans of the Tabernacle – Typical of Christ's absence in heaven

Ex. 32 – The apostasy of Israel – Moses returns unexpectedly – Typical of the return of Christ and the Judgement Seat

Num. 3 – Levi rewarded with firstborn status for faithfulness – Typical of age-lasting priesthood for the Saints

Three concurrent events dominated the first 12 days of the first month of Israel's second year in the wilderness:

1. 1st day of 1st month of 2nd year – Moses sets up the Tabernacle and sanctifies it – Ex. 40:1,17; Lev. 8:10-12 – Typical of the glorification of the Saints – 1 Cor. 15:52
2. First 7 days of 1st month of 2nd year – Consecration of Aaron and his sons to the priesthood – Ex. 40:9-16; Lev. 8:10-12, 33-36 – Typical of the anointing of the Millennial priesthood – Rev. 5:9-10; 20:4-6
3. First 12 days of 1st month of 2nd year – Princes of the tribes of Israel bring offerings for Tabernacle – Num. 7 (note V.1,10) – Typical of the role of the Saints as kings

The following is a brief summary of the first seven chapters of Leviticus which deal with the **6 altar offerings**. The offerings are listed in the order of their presentation:

1. Burnt offering
2. Meal offering
3. Peace offering
4. Sin offering
5. Trespass offering
6. Drink offering is not mentioned here but is found in Ex. 29:40-41; Lev. 23:13,18,37

The above order is important – First is the burnt offering which signified dedication to Yahweh, mentally, morally and physically (head first = thinking, fat second = inner self/emotions, inwards/legs last = actions/works); meal offering followed because while it is easy to bring along an animal from herd or flock, it is not so easy to produce fine flour – it requires much more labour extended over a long period. Hence, the lesson was driven home – **Profession must be matched by performance**. It is also significant that the largest animal that could be offered as a burnt offering is listed first – a bullock. It was an Israelite's most valued possession – the source of his growth and prosperity. Most only had one and as the list of possible burnt offerings proceeds the value diminishes down to a dove or pigeon. Yahweh is making the point that He wants our dedication first, and that being the case, the very best that we can offer should be offered.

Peace offering followed because it signifies the desire to be one with God – i.e. in fellowship with Him. The three types of peace offering spoke of the way dedication followed through could

result in actions that bespoke fellowship with Yahweh – (1) thanksgiving (the burnt offering also involved atonement and therefore resulted in gratitude); (2) vow (i.e. total commitment to God); (3) voluntary (i.e. the desire to acknowledge the importance of God in our lives). Their relative importance is emphasised by the duration over which they could be eaten by the offerer as he shared a fellowship meal with God – thanksgiving was most important and could only be consumed on day 1, while vow and voluntary could be eaten on day 2. Any remainder on the third day (when corruption sets in) had to be burnt – Lev. 7:17.

But then comes sin offering. The very best attempts of men to serve God are undermined by sin and failure. Sin offering acknowledges that and seeks a way to recover and make a new start.

However, some sins involves robbery of God and/or men and have ramifications on the lives of others, hence trespass offering follows hard on the sin offering. Not all sins are trespasses against others involving denial of rights, failure to keep specific commitments or promises, etc, but all trespasses are sin.

Chapter divisions of Lev. 1 to 10

What may be offered for the following:

Lev. 1:1-17 – The law of the burnt offering

Lev. 2:1-16 – The law of the meal offering

Lev. 3:1-17 – The law of the peace offering

Lev. 4:1-5:13 – The law of the sin offering (reference to trespass offering from Lev. 5:6-13 is misleading – it refers to the sin offering)

Lev. 5:14-6:7 – The law of the trespass offering (see below)

What was to be done with the offerings:

Lev. 6:8-13 – Making burnt offerings

Lev. 6:14-18 – Making meal offerings

Lev. 6:19-23 – Priest's consecration offerings

Lev. 6:24-30 – Sin offerings eaten or burnt

Lev. 7:1-10 – Making trespass offerings

Lev. 7:11-21 – Making peace offerings

Lev. 7:22-27 – No fat or blood eaten

Lev. 7:28-34 – Wave and heave offerings

Lev. 7:35-38 – Portions for the priest

Additional comment on the trespass offering

Reference in Lev. 5:6 and to “trespass” in V.7 uses the Hebrew word *asham* – guilt. Roth. translates “guilt-bearer” as do others. The context shows the subject here is sin and the need for a sin offering to acknowledge it. In Lev. 5:15 the word “trespass” is *ma'al* – unfaithful or treacherous act, trespass. The kind of trespasses are listed in Lev. 6:2-3 where the same word

ma'al is translated "trespass". These acts harm others and publically damage the Divine name, hence while they are sins (missing the mark), they are also transgressions against others that rob either or God or man of what is rightfully theirs, hence trespass. Restoration and additional payment was required.

Bro. W.F. Barling wrote in Law and Grace under the heading:

The etiquette of sacrificial worship

"The offerings in combination made plain to every Israelite that his first and fundamental need was forgiveness for his sin (sin offering); that his contrition was of no avail unless it expressed itself in amendment of life (trespass offering); that God's willingness to pardon him brought him under the obligation to dedicate himself (burnt offering) and his labours (meal and drink offering), unconditionally to God's service; and that he enjoying the privilege of fellowship with God had to realise its implications in terms of holy living (peace offering)."

...and in relation to burnt and peace

"The offerings bore in upon the people that their duty was to respond to God's mercy in forgiving their sin by devoting themselves completely to him (burnt offering) and by sinlessness honouring their privilege of fellowship with him (peace offering)."

Lev. 8 to 10 – The consecration of Aaron and his sons – 8 days of pageantry, drama and tragedy

Lev. 8:1-5 – The preparation

Lev. 8:6-9 – Aaron and sons washed and robed

Lev. 8:10-11 – The Tabernacle anointed

Lev. 8:12-13 – Aaron and his sons anointed

Lev. 8:14-17 – Their sin offerings made

Lev. 8:18-21 – Their burnt offerings made

Lev. 8:22-29 – Their peace offerings made

Lev. 8:30 – Sprinkled with oil and blood

Lev. 8:31-32 – Instructions on priests portions

Lev. 8:33-36 – Seven days of consecration

Lev. 9 – The 8th day – Aaron's first day officiating at the altar (for the first 7 days Moses was priest)

Lev. 9:1-2 – Aaron's offering for himself

Lev. 9:3-4 – The offerings of the people

Lev. 9:5-7 – Moses instructs Aaron

Lev. 9:8-14 – Aaron offers for himself

Lev. 9:15-22 – Aaron offers for the people

Lev. 9:23-24 – Yahweh's glory appears – The sacrifices consumed by fire

Lev. 10 – The ceremony disrupted by Nadab and Abihu

Lev. 10:1-2 – Nadab and Abihu die by fire

Lev. 10:3-7 – Aaron instructed and warned

Lev. 10:8-11 – Ban on strong drink for priests (V.10 introduces the laws of uncleanness – Lev. 11-15)

Lev. 10:12-15 – The priest's portions of offerings

Lev. 10:16-20 – The body of sin offering burnt (the Law of Moses failed on its first day of operation under the Aaronic priesthood)

Lev. 11-15 – The laws of uncleanness