

The cover features a circular collage of three distinct images. The top image shows a large, craggy mountain with a pinkish-red hue. The middle image depicts a vast campsite with numerous tents and people in a dry, open landscape. The bottom image shows a person standing next to a fire, with a large, dark, rectangular object nearby. The collage is set against a background of dark brown and white geometric shapes.

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THE OFFERINGS

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Flanigan, Jim



A Response of Worship

Leviticus 1:1-17; 6:8-13; 7:8

A well-known Bible Dictionary says of the Book of Leviticus, “The name describes its contents, for it deals with the law of the priests, the sons of Levi ... The designation sets forth the book as a manual of the O.T. priesthood. The Jews, however, commonly designate the book from its opening phrase *vayigra*, “and He called.” Leviticus sets forth the way of the priestly approach to God” (Unger).

The opening verses of Leviticus should be read in conjunction with the closing verses of Exodus (Ex 40:34-38). Twice in those verses it is recorded that “the glory of the Lord filled the tabernacle.” The tabernacle had just been constructed at the foot of Mount Sinai, and such was the glory that filled the tent that Moses was not able to enter in. It was from out of the glory-filled tabernacle that Jehovah called Moses in Leviticus 1:1.

This was not the first time that the Lord had called Moses. He had called him in Exodus 3:4 and He had called him again in Exodus 19:3. The first call came out of the bush; the second call came out of the mountain; this call comes out of the tabernacle. In a sense every call came out from glory. The first was a call to service and the second a call to holiness, but this third call was a call to worship. It is incumbent upon every believer that we should serve and it is essential that we should pursue holiness. But the highest form of service is the worship of those who can lift up holy hands in the sanctuary (Psalm 134:2; 1 Tim 2:8).

What a wonder is this, that Jehovah in all His greatness should call out of the glory desiring something from man! Note the contrast between “man” and “Jehovah.” “If any man of you bring an offering

unto the Lord.” The call is from “Jehovah,” the eternally self-existent One, Creator and Sustainer, and Sovereign Proprietor of the universe, and He is calling to “man,” which in Hebrew is *adam*, creature of the dust and of the clay. Well might any man ask, “What can I, frail mortal that I am, possibly bring to the inscrutable, ineffable Jehovah?” What can man, out of his spiritual and moral poverty bring to the self-sufficient Jehovah dwelling in excellency and in inexpressible glory? The succeeding verses make it clear that the Lord is looking for appreciation, for gratitude, for worship. Many years later the Savior Himself confirmed the same great truth to the woman of Samaria, saying, as He spoke to her of true worshipers, “The Father seeketh such to worship Him” (John 4:23).

The worshiper must come in the appointed way with the offering stipulated by Jehovah. The word “bring” (Heb. *qarub*), suggests a reverent approach with the intention of presenting an offering, so that the Burnt Offering is often referred to as an “approach offering.” The offerings presented by Noah and Job were burnt offerings. These were offered for their approach and acceptance in the days before the inauguration of the Levitical priesthood (Gen 8:20; Job 1:5).

The Burnt Offering, as indeed some of the other offerings, may have been in any one of five different forms drawn from three different spheres. The offering could be from the herd, from the flock, or from the fowls, three spheres. But from these spheres the offering could be a bullock, a sheep, a goat, a turtle dove, or a young pigeon, five different forms. Those interested in Bible numerals will see a significance in the numbers “5” and “3” which keep recurring throughout the story of the Levitical Offerings. The number five is usually associated with God in His grace, or, as others say, with man in his weakness. Is there much difference? Surely man in his weakness is always dependent upon God in His grace. The number three is the divine number, ever linked with the perfections of the Divine Tri-unity. Here in these offerings is the story of man in his frailty approaching God in His glory, in a manner devised by the Lord Himself in holy perfection.

The word used for the Burnt Offering in verse 3 is the Hebrew *olah*. It denotes an ascending in smoke and the word is incorporated in the more familiar English “holocaust.” How descriptive this word was of every Burnt Offering, offered upon the fire of the great altar, to ascend in a sweet savor to Jehovah. How expressively did it foreshadow that lovely Life which was to come, which would ascend always as a sweet savor to God, and never more so than when offered without spot to God upon the altar at Golgotha.

Standing at the door of the Tabernacle the offerer would put his hand upon the head of his offering, leaning upon it. This was a symbolic action and two things were happening. First, he was really saying, “This is mine, my offering.” He was being identified with it. Then, all the acceptability of the offering was being transferred or imputed to him. It was accepted for him and he was accepted in it. The word “atonement” is the Hebrew *kaphar* whose primary meaning is “to cover,” so that all the shortcomings and failings of the offerer were covered in the acceptability of his offering and he was accepted.

It is important to see that the phrase in verse 3, “of his own voluntary will” should rather be rendered “for his acceptance” as in verse 4 (See JND, RSV, ASV, and others). This is not a Sin Offering. The hands which bring it are the hands of a worshiper. It is a privilege to give to the Lord what He demands but it is a greater privilege to bring to Him, out of a full heart, what He does not demand. This is worship.

The details which follow portray those delightful aspects of Christ which every appreciative heart will want to present to Jehovah.



Flanigan, Jim



Acceptance with Deep Appreciation

Having presented his offering to the Lord, it was now the solemn and painful responsibility of the offerer to kill the offering. The hands of the worshipper would be stained with the blood of the victim which was to die for his acceptance. So a believer in this age ever remembers that his sins have been responsible for the death of Him in Whom he is accepted. Note that there are no grades of acceptance and there is no progress in it. We may advance in knowledge and in appreciation, but not in acceptance. We are all, equally and eternally, “accepted in the Beloved” (Eph 1:6).

As mentioned earlier, there are five different forms of the Burnt Offering. A man might bring a bullock, a sheep, a goat, a turtledove, or a young pigeon, according to his resources. We must not introduce market values into this. They denote varying appreciation, but each is offered from a willing heart as a man is able, and all are pleasing to the Lord. It would not be expected that a man with limited and meagre resources could bring a bullock, but if he brings what he can then the Lord accepts that. Conversely, if a man has ample resources it would not be expected that he should present but a turtledove or a pigeon. A young believer does not have either the rich experience or the knowledge of one who has known the Savior for many years, but appreciation of Christ offered out of a loving heart will delight the heart of God just the same as the eloquent contribution of the older saint.

Whichever form the offering may take, there were two essentials. It must be a male and it must be without blemish. The male is symbolic of initiative and activity. The female of another offering portrays other features. Our Lord Jesus lived a busy active life, even in those early years of boyhood and youth. He was always about His Father’s business (Luke 2:49). He was not cloistered away from the noise and

bustle of society. He worked as a carpenter in Nazareth. He walked the streets of that town, mingled with its people, attended its synagogue, and likely travelled to Jerusalem regularly with his pious parents and townsfolk. But throughout those years and the few years of ministry that followed, He remained impeccably pure. His was a spotless, stainless life without blemish, active until the end.

In the animals and birds of the Burnt Offering it is relatively easy to see those features of Christ which pleased the Father. There is unwearied service in the bullock; meek, uncomplaining suffering in the sheep; a steadfast, resolute walk in the goat; unwavering devotion in the dove, and uncomplaining poverty in the pigeon.

The bullock was a strong, patient, apparently untiring servant. Whether in ploughing or reaping, gathering in the harvest, or threshing, the bullock was a ready servant, silently plodding in a path of obedience. Such was our blessed Lord. He was the pattern Evangelist, Pastor, and Teacher, always busy in teaching, preaching, healing, and praying. No one ever served men as much or as well as He did, but He was never the servant of man. He was the perfect Servant of Jehovah. Such an One we contemplate as we worship.

The sheep is noted for its submissiveness. John Baptist looked upon Jesus “as He walked” and said, “Behold the Lamb of God.” So we delight to consider the holy walk of Him Who in meek submission to the will of God yielded Himself to cruel men who sheared Him of His rights, crowned Him with thorns and scourged Him, and finally hanged Him on a tree outside the city. It was the obedient submissiveness of One Who could say, “Not My will, but Thine be done” (Luke 22:42).

The goat has an appealing characteristic in Proverbs 30:29-31. It has, in the lovely rendering of JND, “a stately step” and is “comely in going.” There is indeed a firm resolution in that stately step, and so it was with Jesus. None could dissuade Him from the path of God’s will. His closest followers might say as He spoke of suffering and death, “Far be it from Thee Lord; this shall not be unto Thee,” but

He was resolute. “He must go ... and suffer ... and be killed” (Matt 16:21-23).

The inwards and the legs of these offerings were washed in water. This was to make them typically, what the Lord Jesus was intrinsically. He was inwardly and outwardly holy, essentially and morally pure.

The turtledove is noted for an unwavering and enduring devotion to its partner. It is also said to have a single eye, with vision only for the object of its affection. Was this not indeed true of Him Who lived and walked in pure and jealous devotion to His Father? “The Father loveth the Son,” He could say, and “I love the Father” (John 3:35; 5:20; 14:31). What eternal affection there was between the Father and the Son Who ever dwelt in His bosom. What a subject for meditation!

The pigeon is the very picture of poverty. How our hearts go out to Him Who voluntarily “became poor” (2 Cor 8:9). He came to a manger, to swaddling bands, and to the poverty of a carpenter’s home in Nazareth. He owned no property. It is often said that He borrowed a penny, a boat, a donkey, an upper room, and even a cross. O His poverty!

So do we bring to God, in worship, our appreciation of this lovely Man Who was portrayed so long ago in these ancient Scriptures. Many details have been left untouched. They are greater than the confines of these short papers, but may we discover them in future personal study!



Flanigan, Jim



A Gift Given to God

Leviticus 2:1-16; 6:14-18

We have seen in an earlier chapter that there were five forms of the Burnt Offering. There may have been a bullock, a sheep, a goat, a turtle dove, or a young pigeon. These are symbolic, respectively, of the unwearying service, the uncomplaining suffering, the undeviating pathway, the unwavering devotion, and the uncomplaining poverty of the Lord Jesus. It is that which we call His moral glory. This moral beauty of the Lord Jesus has been the grand subject of hymns and meditations down the centuries. It may be viewed practically in the four Gospels, a delightful study of His stainless pathway. It may be studied doctrinally in the Epistles as the inspired writers speak throughout of One Who was without sin. It may be seen typically in the materials and colors, the service and ministry of the ancient Tabernacle of Israel. Our present chapters portray that moral glory in the symbolic language of the Meat Offering.

It will be observed that while the Authorized Version of our Bible (AV or KJV) consistently says “Meat Offering,” many other translations will prefer meal offering, food offering, grain offering, or cereal offering. The word which occasions these differences is the Hebrew *minchab* which simply means a gift, a tribute, a present, or oblation. Such a gift was usually in the form of food and since the older word for food is “meat” as in Mark 14:3, John 4:8, 32, 34, and indeed, as early as Genesis 1:29-30, so it is here in Leviticus 2. J. N. Darby renders *minchab* quite literally and simply calls the Meat Offering “an oblation.” The Meat Offering was a gift of food for the altar and for the priests.

Those who prefer “Meal Offering” use this title because substantively the offering was of meal or flour in various forms, but neither “meal”

nor “grain” is a true translation of *minchah*. “Meat” here has nothing to do with “flesh.”

Many young believers, approaching the Meat Offering for the first time will perceive a problem in that here is an offering without blood. Many will have heard energetic gospel preachers thundering out denunciations of Cain and his bloodless offering and God’s rejection of it. Yet here are explicit instructions for the bringing of a bloodless offering which will be accepted by the same Lord Who rejected Cain.

There is a dual answer to this apparent problem. First, this is not in any sense an offering for sin. There is no thought of sin in this offering. The hand which grasps the handful of fine flour for the altar is not the trembling hand of a sinner looking for forgiveness. It is the hand of a grateful worshiper desiring to offer a gift to Jehovah. In later chapters we shall see that there are Sin Offerings and Trespass Offerings for forgiveness. The Meat Offering is neither.

Second, this offering was usually a companion offering. It was an adjunct to the Burnt Offering. Many, many times, especially in the Book of Numbers, we read of “the Burnt Offering and his Meat Offering,” as if to say that when there was a Burnt Offering it would be accompanied by a Meat Offering (Num 28:10-12 and throughout chapter 29). In that case the flour of the Meat Offering would soon be saturated by the blood upon the altar.

It will be evident then that in looking for “Christ in the Offerings” the bloodless offering will direct our minds to the life and character of Christ rather than to His death. However, the perfections of the Savior’s life and the value of His death are inseparably linked; they are interdependent in the plan of God. Calvary is the climax of our Lord’s moral glory. He was “obedient unto death” (Phil 2:8). His death upon the cross is of infinite value because it was the laying down of a perfect life.

While there is no thought of death in this offering and no suffering for sin, there are nevertheless several typical suggestions of deep suffering and these will be observed in a study of the different forms in which the flour of the offering was prepared and offered. Our

Lord Jesus had sufferings during His lifetime apart from those which we term “atoning.” As believers we sing, “Forever on Thy burdened heart a weight of sorrow hung.” He was a Man of sorrows Who suffered the pangs of being misunderstood, the hurt of misrepresentation, reproach, and rejection. He bore the sadness of unbelief even in His own household, and then the final refusal of the nation to which He had come as the promised Messiah. He was indeed –

A Man of sorrows, of toil and tears,
An outcast Man and a lonely;
But He looked on me,
and through endless years
Him must I love – Him only.

–*Frances Bevan*

As in the case of the Burnt Offering, there are again five forms of the Meat Offering, and these are from three different spheres. A significance of the numbers “5” and “3” has already been suggested in our study of that first offering. Although the Meat Offering is always of fine flour, at times the flour may be presented in its unbaked state, at other times it may be baked, and yet again it may be the original ears of corn. These are the three spheres.

As for the five forms of the offering, these are, fine flour unbaked; flour baked in the oven; flour baked in a pan or flat plate; flour baked in a frying pan; green ears of corn dried by the fire. These all speak of Christ in some way and it will be evident that they represent varying aspects of His Person and varied appreciations. One man will present his offering in one way, and another will bring his in a different way. So it is with believers today. We have different apprehensions of the Savior and different capacities of understanding, but it must move the heart of God with pleasure when His people bring their handful, their appreciation of Him Who has so delighted the heart of His Father. “The Father seeketh such to worship Him” (John 4:23). Precious details follow in the chapter.



Flanigan, Jim

Leviticus 2:1-16; 6:14-18

Six ingredients are mentioned in connection with the Meat Offering. Four of these were always to be included as essential constituents of the offering. Two, however, were forbidden and must strictly be excluded. There must be fine flour, oil, frankincense, and salt. There must not be either leaven or honey. These details always direct us to the Person of Christ, propounding and protecting His moral glory. The fineness of the flour, the fullness of the oil, the fragrance of the frankincense, and the freshness of the salt are beautifully typical of that lovely life which brought so much pleasure to God.

The Fineness of the Flour

The finest flour has no coarseness, no roughness, no harsh lumps. Such was the character of the Lord Jesus. The choicest saints all seem to have some outstanding virtue or quality, each in itself commendable. We must admire the patience of Job, the faith of Abraham, the meekness of Moses, the wisdom of Solomon, the courage of Daniel, the energy of Peter, the love of John, and the knowledge of Paul. These same qualities we see in many of our brethren today. But our Lord Jesus bore the fruit of the Spirit in its entirety and completeness. Was there more love than joy? Was there more peace than longsuffering? Was there more gentleness than goodness or more faith and meekness than temperance? "No!" we answer; every pleasing feature was displayed in Him in perfect balance. There was no unevenness in His character.

The fine flour in its beauty
The perfect Man portrays,
In all His path of duty,
In all His heavenly ways.

-I. Y. Ewan

The Fullness of the Oil

Oil is a well-known symbol of the Holy Spirit, source of light, heat, and health. It was applied to the flour of the Meat Offering in three different ways. Sometimes the flour was mingled with oil, sometimes it was anointed with oil, and sometimes it was saturated as the oil was poured upon it. Flour mingled with oil! Do we hear Gabriel say to Mary, “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God” (Luke 1:35)? In the womb of the virgin, in the mystery of the incarnation, the Savior was conceived by the power of the Spirit. We are not asked to understand or explain or question, but simply to believe. It is as though the flour were miraculously mingled with the oil in Mary’s womb.

Then one memorable day, when Jesus was about thirty years of age, He stood with a faithful, obedient remnant in the waters of Jordan, “and the Holy Ghost descended in a bodily shape like a dove upon Him” (Luke 3:22). A little later He could apply the words of the prophet Isaiah to Himself as He read, “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor” (Luke 4:18). The flour was anointed with the oil.

Those were the early days of a busy life of ministry. It was a service saturated with the holy fellowship of the Spirit. Peter sums up and says, “Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you” (Acts 2:22). “God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the devil; for God was with Him” (Acts 10:38). The flour was saturated with the oil!

The Fragrance of the Frankincense

Frankincense was white, pure, precious, and very sweet. What a telling symbol it was of the One Who so delighted the heart of His Father! Note however, that while a handful of the flour and the oil was placed on the altar, all the frankincense was put there for God, as if to say that only God Himself could fully appreciate the fragrance of that lovely Life. If all our appreciation was gathered together it would not suffice to express fully the beauty of the Savior.

The Father only, glorious claim,
The Son can comprehend.

-Josiah Conder

As opposed to the inclusion of frankincense, there was to be no honey in the Meat Offering. Frankincense is pure sweetness which actually exudes the more when fire is applied. Honey is sweet but can be soured by fire. It is a natural sweetness. The fragrance of our Lord's character could only be enhanced by the heat of suffering; when nailed to the tree, He could say, "Father, forgive them."

The Freshness of the Salt

Salt is a great preservative; leaven is a corrupting element and when used typically in Scripture it is always a symbol of evil. Is Jehovah giving to us a double assurance of the purity of the Lord Jesus? Put in the preserving salt, He commands, but keep out the corrupting leaven. The leaven of the Pharisees was formalism; the leaven of the Sadducees was rationalism; the leaven of Herod was sensualism. Leaven in Corinth was moral evil; leaven in Galatia was doctrinal evil. Being always a symbol of evil, leaven had no place in that which foreshadowed Christ.

Further careful study will show that sometimes the Meat Offering was baked in the oven, concealed from human view. Such were some of our Lord's sufferings, like those in the wilderness where He met Satan alone. At other times the offering was baked openly on a flat plate. Some of the Savior's sorrows were witnessed by all, as His tears, His sighs, His groans, and His physical sufferings on the cross.

But sometimes the offering was prepared in a cauldron, a vessel with sides, partly visible but partly hidden. He had sorrows which, like Gethsemane, were observed only by those who were near to Him. Lack of space forbids a detailed study of the first-fruits, green ears of corn dried by the fire, but what a privilege is ours to take our handful of appreciation and present it to God for His pleasure! May we rise to our priestly responsibility!



Flanigan, Jim



Feasting in Fellowship

Leviticus 3:1-17; 7:11-21, 29-34

In our Introduction to the Offerings it has been observed that the Peace Offering occupies a central place, being the third offering of the five. The first two offerings are primarily for the heart of God; the last two meet the needs of sinful men. In the Peace Offering a satisfied God and forgiven men meet together in a holy communion. This is, in fact, the meaning of the word “peace” in these chapters. It is not the usual lovely Hebrew *shalom* but is however, a cognate word *shelem*. This word indicates fellowship, friendship, harmony.

It is important to note that men did not bring the Peace Offering to make or obtain peace. This had already been made and the offerer now approached with his gift in the enjoyment of peace. One might ask, “Why did a man bring a Peace Offering in preference to a Burnt Offering?” The answer is actually in the word “fellowship.” The Burnt Offering was wholly for God. Men did not eat of it at all. But portions of the Peace Offering were for the altar, the priests, the offerer, and his family and friends. What a privilege it is to bring to God something for His heart in which others might have joy, too! Such was the Peace Offering and such is our joy as we, in fellowship with God and with one another, contemplate Christ. In this we can truly say that “we have fellowship one with another” (1 John 1:7), and that “our fellowship is with the Father” (1 John 1:3). In priestly dignity we may bring our appreciation of the Son to the Father. This is worship.

Note that the word “Peace” here is a plural word, *shelemim*, which is untranslatable into English. The Hebrew plurality often denotes magnitude, plenitude, or intensity, but if some prefer to understand a plurality in the English sense of the word then, of course, it may be

said that every believer has peace with God and may enjoy the peace of God, and rejoice in having a personal knowledge of the God of peace. This is indeed plurality, being different aspects of peace, but it is most likely that we are expected to see plurality in the Hebrew sense, meaning greatness, vastness, magnificence.

Another interesting feature to be observed is that although the Peace Offering is, initially, the central offering of the five, yet in the laws of the offerings in chapters 6 and 7 the Peace Offering comes last of all. Two things are intimated by this. First, we need to be in the good of the other offerings, appreciating Calvary in all its fullness, before we can truly enjoy the fellowship signified in the Peace Offering. Second, when we have arrived at the enjoyment of the fellowship here described, there is nothing more to follow. The ultimate experience of every believer is to enjoy communion with divine Persons and with other like-minded saints. Then we have indeed arrived!

Yet another important and beautiful point to notice is that here in the Peace Offering, for the first time, a female is introduced into the offerings. In all the forms of the Burnt Offering it had to be “a male without blemish.” We have seen the characteristics of the male exemplified in the Lord Jesus, but it is touching to see also the gentle characteristics of the female in His lovely life too. The male signifies responsibility, activity, and headship, but these characteristics are, in Christ, perfectly blended with the passiveness and patience, the subjection and submission, the devotion and obedience, as seen in the female. The One in Whom we fellowship displays every pleasing feature, and all in perfect balance.

There were three circumstances in which a man might have brought his Peace Offering. Sometimes it was for thanksgiving (7:15). God may graciously have granted the man some request, or significantly blessed him in some particular. He wanted to express his thanksgiving and so he brought a Peace Offering. Of course he could have brought a Burnt Offering but as we have seen earlier, he wanted others to share with him in his thankfulness and so a Peace Offering was his choice.

Another man brought his Peace Offering in association with a vow (7:16). Perhaps he was about to embark upon some service for God or was intent upon ordering something in his life and family. He would make his tryst with God at the altar. Where better for the believer to make some similar promise to God than in the very shades of the cross. In the solemnity of Calvary such a tryst would be hallowed indeed and the offerer could scarcely forget his promise.

Yet another man would bring his Peace Offering for still another reason. It was, for him, a voluntary offering, a willing expression of worship (7:15). There may, in this case, be no reason in particular except a desire to give something to God out of a full heart. Again, it may be asked, "Why not a Burnt Offering, to be burnt wholly on the altar and ascend heavenward in a sweet savour?" As has already been noted, the offering of a Peace Offering would allow others to share in the worship. God, priests, offerer, family, and friends may all join with this offerer in his worship. All will have their part and all will enjoy their respective portions. These portions will be observed in another article.

Once again let it be noted that whether the Peace Offering was offered for thanksgiving, or in the making of a vow, or as a voluntary offering, in none of these circumstances was the offerer bringing his offering to obtain peace. He was coming to the altar already in the enjoyment of peace, and in fellowship with God he was offering accordingly. So do we, in the possession of divine peace, bring our thanksgivings, make our vows, and render our worship. Calvary has made it all possible.

At rest through Jesus blood,
At rest from self and sin,
Saved and at peace with Thee, O God,
We boldly enter in.
At rest and unafraid,
Yet in befitting fear,
Calm in the perfect peace He made,
We rev'rently draw near.

-I. Y. Ewan



Flanigan, Jim



The Food of the Altar

Many thoughtful readers have, at times, sought to link the principal offerings with the four Gospels and it seems almost obvious that the Peace Offering should be seen in Luke's Gospel where there are some nineteen occurrences of the word "peace" in the twenty-four chapters. There is also, in Luke's Gospel, a recurring mention of male and female, male and female, male and female. Examples of these are Zacharias and Elizabeth, Joseph and Mary, Simeon and Anna, Namaan and the widow of Sarepta. All these are in the opening chapters and a careful perusal of the whole Gospel will reveal many more of such couples with their male and female characteristics as in the Peace Offering (Lev 3:1).

As with the other offerings there were certain regulations to be observed in the bringing of a Peace Offering, which could be either from the herd or from the flocks. The characteristics and features of these different varieties have been noted in the Introduction. Once again the offerer must lean his hand upon the head of his offering as if to say, "This is mine." He was, without a spoken word, being identified with his offering by his action. This personal identification with the offering was a necessary requirement. "His own hands shall bring the offerings of the Lord made by fire" (Lev 7:30).

After the slaying of the animal, which, had to be done by the offerer himself, there is detailed the relevant portions for the altar, the priest, and the offerer. The blood, the fat, and the inwards were God's portion and these are mentioned first. The blood was sprinkled upon the altar round about. "Sprinkle" is perhaps too mild a word, for the blood was actually scattered on the sides of the altar. Then the fat that covered the inwards of the offering, with the kidneys and the caul above the liver, were all burnt upon the altar for a sweet savor. How beautifully these all portray what Christ meant to God!

The blood is the life of the flesh. The pouring out of the blood upon the altar is suggestive of that lovely life of the Savior being offered unreservedly to God in perfect obedience even unto death.

The fat is the very energy of the offering, symbol of its richness and health. So it was with our Lord Jesus. With what tireless energy He devoted Himself to the will of His Father! Day and night He was constantly engaged in holy service for God's pleasure.

The inwards were the unseen features. The hidden feelings, motives, affections, and thoughts of Christ were known only to God. The desires of the Son were ever for the glory of the Father. He could say, as no other man could say, "I do always those things that please Him" (John 8:29).

The caul above the liver was probably the midriff or diaphragm, associated with the control of respiration or breathing. The Savior's daily life, every breath, was for the delight and pleasure of God.

These were all burnt upon the altar and upon the Burnt Offering so that all would ascend together in a sweet savor to God. All that Jesus was, all that He did, all, in entirety, must have delighted the heart of God.

But the priests had their share of that which had already satisfied the altar. It was a great privilege to eat of that which was the food of the altar. The sons of Aaron would feast upon the breast and the shoulder of the offering and yet, even this priestly portion must first be presented to the eye of God so that the breast became known as "the wave breast" and the shoulder became known as "the heave shoulder." The breast would be ceremonially waved horizontally before the Lord so that His eye would see that upon which His priests were to feed. Similarly, the shoulder of the animal would be lifted upward; again a ceremonial presentation to the eye of God. These are familiar types or symbols. The breast, so expressive of the love of Christ, has been enjoyed by the Father and is now, in wondrous grace, enjoyed by His people. Jesus could say, "The Father loveth the Son" and "I love the Father" (John 5:20; 14:31), and we have been brought to share in Their love.

The shoulder speaks of strength. It is the power and the steadfastness of Him Who lived for God and now sustains His people. There is no weakness or vacillation in Christ. After all, one day the government will be upon His shoulder (Isaiah 9:6) and upon those same strong shoulders He carries every lost lamb which He recovers (Luke 15:5). How often do we read of Him that “He is able” (Phil 3:21; 2 Tim 1:12; Heb 2:18; Heb 7:25). The Father saw, with complacent pleasure, the enduring steadfastness of His Servant-Son during those days of His ministry and now would have us enjoy the same.

The remainder of the offering was carried home by the offerer. With his family and friends they would feast upon that which had already fed the altar and the priests. However, there were stipulations. If the offering had been offered as a thanksgiving then it must be eaten the same day. Thanksgiving is a very basic exercise requiring little spirituality. It must be attended to at once or it may be forgotten. If however, the offering is brought with a vow, or if it be a voluntary offering, in such cases it may be assumed that there is some deeper exercise on the part of the offerer and another day is permitted. But even then, the offerer must not be too far from the altar. His meal could become but a common meal and be an abomination. Well do we sing, “Jesus keep me near the cross.” We must never stray far from the altar if our exercises are to be acceptable to God.

The Peace Offering is the last of the sweet savor offerings, after which follow details of the guilt offerings.



Flanigan, Jim



“Will a Man Rob God?”

Although the Sin Offering and the Trespass Offering have much in common, yet they do need to be distinguished. In general it may be said that the Sin Offering was for the sinner rather than for sins, whereas the Trespass Offering took notice of particular sins or trespasses and was the due penalty for such. This means, as is often said, that Christ as my Trespass Offering is for what I have done but Christ as my Sin Offering is for what I am. What I am is, in fact, worse than what I have done for I would never have done what I have done had it not been for what I am.

The Sin Offering then was offered to make atonement for the ignorance of the sinner. Ignorance may be general or it may be particular but sins of ignorance are sins nevertheless demanding the shedding of blood. It is a sad reflection of the state of the human heart that a man may sin and not even be aware that he has sinned. It is often insisted that these guilt offerings deal with the sins of a people already redeemed. This is indeed so, but God abhors sin whether it be in the ungodly or in His people and the measure of that divine hatred of sin is seen at the cross.

Throughout Leviticus 4, it is anticipated that four different classes of people may sin and sin always robs God in some way. The priest may sin. The whole congregation may sin. A ruler may sin. One of the common people may sin. The priest, the people, the prince, and the peasant are all vulnerable, but whether prince or peasant, an offering is required.

First, the priest may sin. This is both sad and serious for it is noticeable that in his case it does not say, “through ignorance.” A man in his privileged position ought to have known. There may indeed be ignorance but there is no excuse for it. Jehovah is thus

robbed of worship for how can a sinning priest engage in worship either for himself or for those whom he represents? We shall see that his Sin Offering is commensurate with his responsibility.

Second, the whole congregation may sin and God is robbed of effective testimony for how can a sinning congregation bear proper testimony for Him. Again and again Israel sinned against the Lord causing Him to abandon them to their enemies. For centuries too, they failed in the keeping of His feasts and in the paying of tithes, so that in Malachi He charges them, “Ye have robbed Me” (Mal 3:8, 9).

Third, a ruler may sin. God is consequently robbed of government. It was the responsibility of the rulers to govern the people but such rule would not be possible if a ruler had sinned. How could a sinning prince suitably and acceptably govern the people? The same principle obtains in the New Testament. Accusations against an elder must be proven, but if they are, then, “Them that sin rebuke before all, that others also may fear” (1 Tim 5:19-20).

Fourth, one of the common people may sin. Can this be so serious? Indeed it is, for God is thereby robbed of fellowship. Fellowship with each one of His redeemed people is exceedingly precious to Him, how precious we shall see as we consider the appropriate Sin Offerings.

The sinning priest must bring a bullock, the highest form of Sin Offering. His position and his knowledge required a large offering. He must bring his bullock to the door of the tabernacle and lay his hand upon its head. It was a public, and perhaps painful, confession that he had sinned. The blood of the slain bullock would then be brought into the tabernacle. Seven times the blood must be sprinkled before the veil for the eye of God. The horns of the golden altar would then be anointed and the rest of the blood poured out at the bottom of the great brazen altar in the court. The fat and the kidneys and the caul above the liver having been put upon the fire of the altar to be burnt, then the skin of the bullock with his flesh, head, legs, the remaining inwards and the dung must be carried outside the camp to be consumed. This was the place of the defiled, the place of the leper,

and the place of execution. Sin is abhorrent to God and the Sin Offering had to be utterly burnt without the camp. The typical significance is clear. “The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also ... suffered without the gate” (Heb 13:11-12).

The sinning congregation must likewise bring a bullock and the elders must lay their hands upon its head, again a public acknowledgement of sin. When it is killed then the ritual as prescribed for the sinning priest is again to be followed for the congregation.

In the case of a sinning ruler he must bring for his guilt a kid of the goats, a male without blemish. When he has similarly laid his hand upon its head and killed it, then some of the blood would be put upon the horns of the altar of Burnt Offering and the rest poured out at the bottom of the altar while the fat burned on the same altar.

For one of the common people who had sinned Jehovah would accept a female kid of the goats or a lamb. Again the great altar must be anointed with blood and the blood poured out at its base while the fat burned on the altar. There is now however, a most touching addition in the case of this offering. For the one and only time in connection with the guilt offerings we have the expression, “for a sweet savor” (Lev 4:31). How sweet, how precious to God, is the restoration of even a commoner who has sinned.

Many lovely details of the Sin Offering have been for the present omitted but will be considered, God willing, in a continuing paper.



Flanigan, Jim



God's Requirements for His People's Sins

While there is an undoubted difference between the Sin Offering and the Trespass Offering, it is generally agreed that there is what has been called a “gray area” in the first thirteen verses of chapter 5. One verse alone suitably demonstrates this. “And he shall bring his Trespass Offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a Sin Offering” (Lev 5:6). Here, in one short verse, both

“Trespass Offering and “Sin Offering” are used to describe the same offering. The answer seems to be that although the two offerings in question are to be distinguished yet there are principles which apply to both and Leviticus 5:1-13 is like a transition between the two. This section outlines sins which are sins of omission rather than sins of commission and which have an element of ignorance. Everyone knows that telling an untruth is sin. But here is the case of a man who may not speak at all. Adjured by the magistrate he does not tell what he knows. He tells no lie but he has sinned, even by not speaking.

Then there is the case of a man who, perhaps walking in long grass or undergrowth, unknowingly stumbles on the carcass of an unclean beast. This is indeed done in ignorance; had he known he would have avoided it. But, ignorance or not, he has touched it and is thereby unclean. Defiling associations will defile a man and must be carefully avoided.

There follows the story of one who has promised to do something. He has solemnly sworn his intention, but for some reason or other he cannot fulfill his promise when the time comes. His intention may be good and his inability to keep his promise be due to circumstances completely out of his control. How, or why, in such cases, can a man be guilty? The answer is simple. When God promises, He always

keeps His promise. If a man promises and fails to deliver that is not like God and is therefore ungodly. Was the promise made rashly, without full knowledge of the circumstances? There may indeed be an element of ignorance but it is sin, and in every case of sinning there are three requirements.

First, there must be a full and frank confession of the sin. A general acknowledgement of failure was not enough. "It shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing" (Lev 5:5). The confession must relate to the particular sin for which the man is seeking forgiveness.

Second, there must be the appropriate offering; in this case, God required a female from the flock, a lamb, or a kid of the goats like that for the commoner of Leviticus 4:28, 32. Later in Holy Scripture that awful sentence would be reiterated, "The soul that sinneth, it shall die" (Ezek 18:4, 20). Even Adam knew that. "In the day that thou eatest thereof thou shalt surely die" (Gen 2:17). The penalty for sin is death but Jehovah has provided for man a way of escape. If another acceptable life can be found then such may die as a substitute for the guilty. But even under law God is very gracious and He will, as will be noted later, make allowances for the meager resources of some of the people.

Third, the priest who offers the Sin Offering must eat it in holiness in the court of the tabernacle (Lev 6:26). It is as if to say that the priest is entering into the feelings of the sinner and assimilating the seriousness of the sin. For us the lesson is that responsible brethren, guides in the assembly, with true priestly hearts, will grieve in the holy place, in the seclusion of the presence of God, over the sins of the people. Sin must not be broadcast or gossiped about in the publicity of the camp.

However, as has been suggested, Jehovah graciously remembers the poverty of some of the people. Notice the two occurrences of the phrase "If he be not able" (Lev 5:7, 11). Some there were whose resources would not permit them to bring a lamb for an offering. In such cases they could bring two turtledoves or two young pigeons and these would be accepted. One bird would be offered as a Sin

Offering, its blood being sprinkled on the side of the altar and wrung out at the bottom of the altar. It was death, the substitutionary death of a victim, and the sin was forgiven. The second bird was a Burnt Offering so that there was a portion for God even as the sinner's need was being met.

But there were occasions when even two birds were beyond the means of some of the people. Jehovah then would accept the tenth of an ephah of fine flour for a Sin Offering. This was estimated to be just a few pints of flour, with neither oil nor frankincense applied, but the problem arises, "How can a bloodless offering procure forgiveness as a Sin Offering?" No blood indeed, but a poor man was offering according to his resources and soon the stipulated handful of his offering would be upon the altar, saturated with the blood of other offerings. The remainder of this offering would be the food of the priest as a Meat Offering.

How many there are today, children and the feebleminded, who come to the Savior in extreme and utter simplicity. Do they know the difference between propitiation and reconciliation and substitution and atonement and justification? Not at all. Their mental resources are meager indeed, but this they know, that Jesus has died and they trust Him, and, bless God, that is sufficient, like a tenth of an ephah of fine flour. As Thomas Newberry says, "Divine grace condescends to human infirmity."



Flanigan, Jim



“Shall a Man Rob God?”

It is a principle in Leviticus that the words, “And the Lord spake unto Moses saying,” mark the commencement of a new section, if not indeed of a new subject. So it is in Leviticus 5:14, but in the latter verses of this chapter the so-called “gray area” continues. Here are sins for which, though a man may sin through ignorance, he needs forgiveness, and a Trespass Offering is required. In the following chapter there are details of sins committed deliberately, knowingly, for which no ignorance can be pleaded and where there is no allowance for the poverty of the sinner as there was with the Sin Offering.

It should be noted that the Hebrew word for “Sin Offering” is exactly the same as that for “sin” (*chatta’ab*, Strong 2403) and the Hebrew word for “Trespass Offering” is the same as that for “trespass” (*asham*, Strong 817). This shows clearly how closely these offerings are identified with the sins for which they atoned. Are we not thereby reminded of that deep and solemn statement in 2 Corinthians 5:21: “He hath made Him to be sin for us”? He, Who in His spotless life knew no sin, became our Sin Offering and suffered accordingly in our place. The Holy One became an offering for sin at Golgotha. The Sinless One died for our sins (1 Cor 15:3).

Ye who think of sin but lightly
Nor suppose the evil great,
Here may view its nature rightly,
Here its guilt may estimate.

-Thomas Kelly

In Leviticus 5:15 it is envisaged that a man may sin in the holy things of the Lord. This was most serious. Sinning against my fellow man is serious enough and is also reckoned to be sinning against the Lord, as

David confessed in Psalm 51:3-4, but sinning in the holy things is a direct offense against Him. This required an offering hitherto not mentioned in Leviticus. It is conceded that there may be ignorance but this may be due to carelessness or negligence and is therefore inexcusable. How then could a man sin in the holy things and how may we do so today?

With Israel such sins may have been a failure to observe the appointed Feasts, and in this the entire nation was guilty for many years (2 Kings 23:21-22). Or it may have been in the withholding of holy gifts or sacrifices, or the tithes or firstfruits which were due to God for the maintenance of the priests. Again, it may have been in the eating of that which belonged to the priests alone. Or it may have been a failure to redeem or consecrate the firstborn. Such sins were, as Delitzsch says, “an invasion of Jehovah’s rights.” It was sin.

Today there are many believers who are not baptized. Is this through ignorance? Or negligence? Or carelessness? Whichever, it is sinning in holy things since it is a clear command of the Lord for us. Many also who, in spite of the simple request of the Lord Jesus on that last evening in the Upper Room that we should remember Him in the way of His appointing, fail to do so. Perhaps if we believers realized how grievous to God is the withholding of that which belongs to Him, we would be the more diligent to observe and obey.

The sinning Israelite must resort to the altar with the appropriate offering and see it die. The believer today should resort to Calvary and there view the cost of all that has been provided for him and then ask, “If my Lord has suffered all that for me, how can I withhold anything from Him?”

In Leviticus 5:5, the required offering is a ram. Other Trespass Offerings may be in the form of lambs or kids of the goats, but this trespass demanded the life of a ram, thus reflecting the seriousness of the trespass even though there may have been some element of ignorance. This is the first mention of a ram in Leviticus and as with every other offering it must be without blemish. These early shadows of Him Who was to come consistently portray the sinlessness of the

Savior. Only a sinless Savior could take the place of sinful men and women at the cross.

Moses and the officiating priests were then required to estimate the value of the offense in shekels of silver. This having been assessed then the offender must make restitution and pay the value of that which he had withheld. But even this was not enough. There must be added to that value the fifth part, in shekels of silver which must agree with the shekel of the sanctuary.

The typical teaching of all this seems clear enough. God has been robbed by the sins of men. This violation of His rights began in Eden. It continued throughout the history of Israel and the nations and persists until this day. Man is helpless in himself to make proper amends for the robbery, but there came a Man, a blessed Man, with no claims whatever against Him, and in His holiness He gave to God all that God ever desired to find in a man. The laying down of that lovely life was a restoration of that which other men had taken away, and now, risen in triumph from the dead, He is leading many sons to glory. If it may be said very reverently, God has now, today, more glory than He had before Adam sinned. He has one unique and only-begotten Son, but there is now, destined for glory, a race of men just like that Son, all redeemed by blood and soon to have bodies of glory like Him, suited for heaven. Prophetically the second Man, the last Adam, says, "Then I restored that which I took not away" (Psa 69:4). Christ has restored the principal, and has added the fifth part, a revenue of grace. It cost Him His life.

Behold, a spotless victim dies,
My surety on the tree;
The Lamb of God, my sacrifice,
He gave Himself for me.

-Anon.



Flanigan, Jim



Sinning Against Our Fellow-man

It should be emphasized again and again that sinning against my fellow-man is sinning against the Lord. It is this that makes any sin so heinous. “If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor” (Lev 6:2) begins this new section, as if to remind the reader that sins which may appear trivial in the eyes of men are obnoxious to the Lord.

Telling lies is regarded by many as just a way of life, nothing serious and not something about which to be greatly concerned. But in the matter of lying, God required, as with other sins, the shedding of the blood of a victim for forgiveness. After all, truth is the very nature of God, and one of His titles, repeated several times in the Old Testament, is “The God of truth” (Deut 32:4; Psalm 31:5; Isaiah 65:16). Lies therefore are an abhorrence to the God of truth and for this reason Paul exhorts the believers to put away lying, and to “speak every man truth with his neighbor” and “lie not one to another” (Eph 4:25; Col 3:9; also James 3:14). Indeed the ancient commandment was, “Thou shalt not bear false witness” (Exod 20:16) and this is quoted both by the Lord Jesus and by Paul (Matt 19:18; Rom 13:9).

As is so often the case, lies are employed to cover up some other sin, and this is what is envisaged in Leviticus 6. Here first is the case of a man to whom his neighbor has entrusted something to keep for him. It may be, as Dr Gill comments, “money or goods, or some living creature, sheep, cow, or horse.” Something has been deposited with him in good faith, but then, when the trusting neighbor seeks to recover that which was his, there is a denial of some sort. Perhaps it may be a denial that any such thing was ever received, or maybe a claim that the property had been lost or stolen. Either way there is the sin of theft covered up by the sin of lying.

Again, it may be that there has been an agreement to a partnership in some matter, and in that spirit of fellowship one party is trusted to preserve the money, goods or property. The whole arrangement is then denied and one partner is defrauded of his claim to his share. It is theft of course. It is embezzlement. It is again covered up by lies and the sin is therefore exacerbated by the fact that the man swears to the falsehood. Such swearing, says Delitzsch, “became frauds against Jehovah, adding guilt towards God to the injustice done to the neighbor.”

Then there is the more obvious sin of another man’s goods being taken from him by violence. This may be open robbery or perhaps a surreptitious seizing of what belongs to another. In certain instances this theft may be accomplished by deception so that a neighbor may be cheated and robbed of his goods cunningly.

There follows the case of a man who finds something which another man had lost. He well knows that he has found what belongs to another and he may also know the identity of the owner, but he lies concerning it. He may deny having found the money or goods, or, admitting that he did find them he may swear that he did not know to whom they belonged. He may even argue that he had tried in vain to trace the owner. Whichever, he has found and appropriated to himself what is certainly not his and swearing to a falsehood makes him guilty of perjury as well as of theft.

It becomes apparent then that in whatever way a man has sinned, his sin has a double effect. He has violated the rights of his neighbor and he has also contravened the plain commands of the Lord. To the neighbor who has suffered loss there must be restitution and to God also there must be compensation in the form of a Trespass Offering. Restitution to the rightful owner must be restoration of that which he lost, either the actual property, if that is possible, or the agreed full value of it, and to the principal there must be added the fifth part more.

This restitution must be attended to without delay in the day of the sinner’s Trespass Offering and it is assumed that the erring man has

now come, with troubled conscience and in repentance seeking for forgiveness.

He must bring a ram, and once again those important words are added, “without blemish.”

The words which follow, “with thy estimation,” have presented a difficulty. They may not apply to an estimated value of the ram but to the priest’s estimation and assessment of the value by which the fifth part is to be estimated. This would be necessary if the stolen goods were no longer to hand.

For those who believe, the typical meaning of it all is clear, and very precious. We have judged ourselves guilty. There is much to pay but we are spiritual paupers, unable to restore that which we have taken. We have sinned grievously, offending and insulting the throne of God. But then He came, the Lamb of God, sacrifice and surety for the guilty. He has restored that which He took not away and He has added the fifth part in glory to God.

He has given His life for us. His blood has been shed. Every demand of divine holiness has been fully met and those who believe are forgiven. It is now incumbent on us that we should abhor the sin which cost Him such deep sorrow and shame. We should live holily, for His pleasure Who has suffered so much for us.



Flanigan, Jim



Other Offerings

Once again it must be stressed that our meditations in previous papers have been in the five principal Offerings only. These meditations have been but introductory and suggestive. They are by no means exhaustive, for the well is deep! There are other offerings, sometimes termed “auxiliary offerings” but equally important and deserving of careful study, for these too are rich in portrayals of Christ.

The Red Heifer (Numbers 19)

This is concisely summarized by Nelson’s Bible Dictionary as follows. “A young cow without blemish was slaughtered outside the camp of the Israelites and then burned in the fire. Its ashes were used as a Sin Offering to bring about purification from uncleanness. The need for purification from uncleanness would arise when a person touched a corpse, a human bone, or a grave. The entire heifer – its hide, flesh, blood, and intestines – was to be burned. A priest would cast into the fire cedar wood (symbolic of durability), hyssop (symbolic of healing, cleansing power), and scarlet thread (probably symbolic of the blood that atones for sin). When a case of uncleanness arose, the ashes of the red heifer were to be mixed in a vessel with living (fresh spring) water and sprinkled with hyssop over the unclean person and his dwelling.” This typifies the believer’s constant need for purification from defilement. Such cleansing is based upon the sacrifice of Christ and is made effective by the Word of God.

The Drink Offering

This consisted of a small quantity of wine which was poured upon the sacrifice or Meat Offering. The Drink Offering was not usually

offered alone, but see Genesis 35:14. It was poured daily upon the morning and evening sacrifices (Num 28:7-8) and at other times the quantity of wine varied according to the nature of the offering (Num 15:5-10). It may be typical of the joy of both Christ and His people as both He and they are poured out for God. There may be an allusion to such joy in Philippians 2:17.

The Wood Offering

This is only mentioned twice in our Bible (Neh 10:34; 13:31). It may seem a trivial thing to bring an offering of wood but it was most essential to maintain the fire which burned continually on the great altar. Likewise, the most lowly service of every believer is necessary for the maintaining of worship in the assembly and testimony for God. Our presence at the gatherings, our prayers for the gatherings, and our participation in the gatherings, if at all possible, are all like the humble Wood Offering keeping the fire burning.

Here is a short list of selected works on the Levitical Offerings. These have been a help to the saints. Like the meditations, the bibliography is suggestive only and by no means exhaustive. Other brethren will have other recommendations.

CALDWELL, John R., *Christ in the Levitical Offerings*. Glasgow. Pickering & Inglis. Undated.

A little volume very true to its title, being full of Christ. A precious meditation.

COATES, C. A., *An Outline of Leviticus*. Glasgow. Stow Hill Bible and Tract Depot. Undated.

More than ninety of its pages treat the Levitical Offerings which are “precious instruction for us, and intended to be so. They are instruction in Christ and in the knowledge of God” (C. A. C.).

DARBY, J. N., *The Collected Writings*. Volume 19 Expository No.1. London. Stow Hill Bible and Tract Depot 1872.

Pages 197-253 of this volume deal with “The Sacrifices, The Offerings, The Consecration of the Priests, and The Day of Atonement. It is said that J.N.D. needs to be “studied,” not simply

“read,” but such study is always rewarding. He is true to the Person and Work of Christ.

JUKES, Andrew, *The Law of the Offerings*. London. Pickering & Inglis. Undated.

Considered by many to be the classic commentary on the offerings. Dwells much on the several distinguishing features of the offerings.

KANE, David, *Meditations on the Levitical Offerings*. Published by David Kane, Belfast. Printed by Gospel Tract Publications, Glasgow 1996. A most helpful and thorough treatment of the five principal offerings. Both devotional and practical.

KINGSCOTE, R. F., *Christ as seen in the Offerings*. London. G. Morrish. Undated.

Notes on lectures delivered in Park Street, Islington. A thoughtful volume, easy to read, and with so much of Christ in it.

MACKINTOSH, C. H., *Notes on the Book of Leviticus*. Neptune, New Jersey, USA. Loizeaux Brothers 1972. Originally published in 1881 as one of six volumes but since 1972 available in one volume, *Notes on the Pentateuch, Genesis to Deuteronomy*.

The customary sweet style of the beloved C.H.M. breathes love and loyalty to Christ. It has been said that these “Notes” are “worth their weight in gold.”

NEWBERRY, Thomas, *Types of the Levitical Offerings*. Kilmarnock. John Ritchie Ltd. Third Edition undated.

Deals briefly, but helpfully, with the five chief offerings but also with kindred truths such as the Consecration of the Priests, the Red Heifer, and the Day of Atonement, concluding with several pages of Questions and Answers and an Appendix on words connected with the sacrifice of Christ, as atonement, propitiation, substitution etc .

NEWTON, B. W., *Thoughts on Parts of Leviticus*. London. Houlston & Sons 1898.

A most thorough work on most of the first thirteen chapters of Leviticus including a very scholarly consideration of the offerings with much reference to the original Hebrew. Will amply repay careful

reading.

SOLTAU, Henry W., *The Tabernacle, The Priesthood, and The Offerings*. London. No Publisher's name. 20 Paternoster Square. Undated, but has been reprinted.

A well-known and highly-recommended work, prized and enjoyed by many students of the types in Scripture. Approximately 100 pages are devoted to the Offerings.

Other reliable recommendations:

Christ is All, The Gospel of the Pentateuch, Leviticus. The Religious Tract Society.

Heijkoop, H. L., *The Glories of Christ as Seen in the Offerings*. Gospel Folio Press.

Ironside, H. A., *The Levitical Offerings*. Loizeaux Bros. Neptune, New Jersey.

Kellog, Samuel H., *Studies in Leviticus*. Kregel Publications. Grand Rapids MI.



Higgins, Dr. A.J.

Why would a technologically savvy 21st-century person have any interest in a religious ritual which had its roots in 1500 BC? What do animal sacrifices, altars, garbed priests, and special days mean to us? To a generation anxious for practical ministry, for truth which helps you go to the office, raise your children, live in a godless dorm, cope with the trials and tragedies of life, and at least be a survivor if not an overcomer, Leviticus is often overlooked. But read this introductory article and give it at least a cursory consideration.

Assembly truth is great; but some day assemblies will be no more. Practical truth is vital; but we won't need it in heaven. What will occupy us forever is worship. Would you like to be a better worshiper? Would you like to have a deeper understanding and appreciation of the person and work of the Lord Jesus Christ? Ultimately, when we are no longer fathers and mothers, husbands and wives, pilgrims traversing the wilderness, shepherds or sheep in the assembly, preachers or missionaries in the work, or soldiers engaged in hand to hand combat with a wicked society, we will be worshipers – forever.

Anything that helps me worship more acceptably to God has value. Anything which enlarges and enhances my appreciation for the Lord Jesus Christ is treasure worth pursuing. God has given us a whole book – The Bible – with varied views of His Son. Some are found in types and shadows, some in picture; some insights are afforded by looking at His life, while others are gained by considering what prophets in the Old Testament and apostles in the New Testament wrote of Him. We have every reason to expect to see Christ in the books of Moses for it says of the Lord Jesus Himself, “Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures, the things concerning Himself” (Luke 24:27).

Armed with this confidence, we can approach the book of Leviticus certain that we can find Christ in it. Indeed, the epistle of Hebrews would give us Scriptural confirmation that the offerings pointed forward to the Lord Jesus and His work at Calvary. They were “shadows” telling us that there must be substance somewhere to be found.

The very idea of exploring Leviticus may seem to be a daunting task. Some may feel it is too difficult for the average person. Perhaps we who are older do not give you who are younger credit for the intelligence you have. Some of you are able to understand quantum physics. Others among you can quickly interpret the imagery and metaphors of a Browning or T. S. Elliot poem. Some are able, with facility, to draw links between a Dickens novel and the social ills of the day of which he was writing. While natural ability is not the key to Spiritual understanding, you do possess the intelligence and ability to make associations, understand imagery, see links, and interpret themes. Your natural intelligence, submitted to the Holy Spirit’s guidance, will enable you to reap rich rewards from the study of types and shadows. The one limiting factor is that a study of a book such as this takes time and discipline. You will reap what you sow in the study of God’s Word. His truth is too valuable for Him to reveal its beauties to the casual, indifferent reader. “Search for her as for hid treasures” (Prov 2:4).

With this assurance, we can move forward and initially consider an overview of the book of Leviticus. Here is where a technologic edge of a younger generation as well as an older generation who have kept abreast of technology, can be so valuable. With your computer program you can search for the frequency of the use of certain words and phrases. The value of this is that you will quickly see how the book is arranged. The Spirit of God has wisely constructed each book of our Bible so that the structure itself helps to highlight the themes and teaching.

For example, take some obviously key words of Leviticus such as altar, blood, holy, and walk. Suppose you discovered that “altar” occurs 83 times in chapters 1-17; that “blood” occurs 53 times in

chapters 1-17 and only 9 times in the rest of the book; that “walk” only occurs in chapters 17-27 and it does so 12 times; and that “holy” occurs 80 times throughout the book. Finally, that the expression, “I am the Lord thy God,” is found 30 times in chapters 18-26. Does this begin to suggest an outline to you?

The frequent mentions of the altar would direct our attention to our approach to God and the subject of worship. In contrast, the recurring phrase, “I am the Lord thy God,” would suggest that an appreciation of God, linked with the use of the word “walk,” would show that an appreciation of Who God is should control my walk.

A suggested outline would be:

Ch 1-16 Approach to God – The Altar and Worship

The Means – ch 1-7

The Mediators – ch 8-10

The Manner – purity – ch 11-15

The Maintenance – ch 16

Ch 17-27 Abiding with God – Appreciation of God’s

Character and our Walk

People – ch 17-20

Priests – ch 21-22

Feasts – ch 23-24

Canaan – ch 25-27

Keep in mind that while we preach the gospel from these chapters, it is primarily a people who were already redeemed being taught how to approach God and what was needed to remain in fellowship with Him. Exodus ended with God taking up His habitation in the tabernacle. Numbers begins with God speaking to Moses in the tabernacle. But how was a holy God going to speak to men, much less move with the nation through the wilderness? Leviticus answers that problem. Likewise, the truths, to which Leviticus with its sacrifices points, show us how we can enjoy daily fellowship with God amidst a defiling and diverting society.

Think about how God reveals truth. His method is to progressively reveal His plans and purposes. For example, you will search in vain in Genesis for any mention of the blood of a sacrifice victim. We have

altars, and we have sacrifices, but we do not read of the blood. A mere oversight? Or is God stressing in Genesis, not the question of sin, (even taking into account Abel's sacrifice) but approach to God?

It is not until we come to Exodus that we have mention of the blood of the sacrifice. It is in the observation of the Passover that the blood takes prominence for the first time. Judgment and danger are in view; Israel no longer is exempt from the plagues which Egypt had borne alone. Each Israelite family had to shelter beneath the blood or face the same judgment as Egypt.

Leviticus advances our understanding of the sacrifices as we move from one sacrifice – the Passover – to five different sacrifices. There is a sense in which all five sacrifices of Leviticus 1-5 are linked with the Passover in either their ritual or their meaning. But Leviticus expands our understanding of what the altar, service, and sacrifice all mean and typify.

Numbers adds a unique offering suitable and necessary for the wilderness. The Red Heifer offering of Numbers 19 met the need of a wilderness people on a long death march of 38 years. Defilement was an everyday danger. A God marked by holiness was in their midst. They would need cleansing from the defilement of death. This is exactly what the ordinance of the Red Heifer provided. No longer is the stress upon an altar, blood, or priestly attendant; the stress now is on ashes, or the memorial of a death. In all of this, God is slowly teaching truth about the great antitype of all of these sacrifices.

What of Deuteronomy? The long soliloquy of the book is punctuated by one unique sacrifice not found elsewhere in the first five books of Moses. Deuteronomy 21 details the sacrifice of the heifer. This was necessitated when a man was found slain in the field, and responsibility for the murder was not known. While the ritual of hand washing and attestation of innocence is prophetic of the nation's view of the death of Christ, another principle is featured in this sacrifice.

Different Fives

Looking at the offerings of Leviticus, there is an interesting recurrence of items occurring in groups of five. Note that there are five offerings, five different animals used in sacrifice, five ways the meal offering could be presented, five mentions of Aaron's sons in connection with the burnt offering, five responsibilities given to the priest concerning the burnt offering, five pieces of fat for the peace offering, five sin offerings, and the fifth part that had to be added to the trespass offering. You may well discover other groupings of five as you explore these offerings. All of this is not curious coincidence but a technique which the Spirit of God employs to help stress a particular truth linked with the number five.

Other features which help to unify the offerings, and to contrast them include:

Different Features

When you are looking at the first offering, or the burnt offering, all the animal sacrifice is to be burnt (Lev 1:9). In the next offering, the meal offering, it is all the frankincense (2:2). When you come to the peace offering, it is all the fat (3:3-4). Finally, in the sin and trespass offerings, it is all the blood (ch 4:7; 7:7).

While the meaning of these may seem obtuse to a young believer, an awareness that there is nothing accidental, incidental, or insignificant in the Word of God, especially when so carefully and thoroughly described by the Spirit of God, should encourage at least some thought and consideration. If your school assignment were to explain the symbolism of blood in Shakespeare's *Macbeth*, the resurrection in Dickens' *Tale of Two Cities*, or the white whale of Melville's *Moby Dick*, you would be able to find a consistent theme to write about. Why not give your mind to the very same thought process for what will be an even more rewarding study?

Different Fires

Leviticus 1:9 speaks of an “offering made by fire.” Leviticus 2:2 says: “and he shall burn the memorial of it upon the altar.” When we arrive at Leviticus 4:12, the sin offering is taken outside the camp and they were to “burn him on the wood with fire.” Different words are employed to express both different acts and different results from the burnings.

Referencing a Hebrew lexicon, even by the novice, would reveal that these words convey some specific truth.

- The burning of the sin offering suggests the Fury of God against sin.
- The burning of the meal offering suggests the Fragrance of the Offering to God.
- The burning of the fire in the burnt offering suggests the Fitness of the Victim to God.

Different Focus

It should seem obvious that there must be a different focus linked with each offering. God has chosen to reveal something of the greatness of the work of Calvary, by displaying it in this five-fold manner. Are we left to imagination or intellect to discover what each sacrifice means? They are divided into three and two in a very obvious way. Leviticus 1:1 begins with “And the Lord called unto Moses.” There is no break in the message until we arrive at chapter 4:1 when again, “The Lord spake unto Moses.” This sets the first three apart from the last two. The first three do not mention sin and are not primarily dealing with sin; the last two major on it.

In the first offering, God received everything. In the meal offering, the priests who officiated received some of the offering. In the peace offering, offerer, priest, and family, joined with God in enjoying the offering.

As a suggestion, consider the following and look for details to substantiate it:

Burnt offering – the Fitness of the victim who was all for God

Meal Offering – the Fineness of the flour which was for God and the priest

Peace Offering – The Fellowship enjoyed by man with God

Sin Offering – The Forgiveness which the blood procured

Trespass Offering – The Failure through sin rectified



Higgins, A. J.

How can a young believer approach the study of something such as the burnt offering? It should seem obvious that at least two aspects for study are before us: the ritual itself, or what was required; and the relevance of the ritual to us. Our tendency would be to rush to the second aspect and learn what this all means to us. But we shall see that it is necessary to grasp the former, the ritual, before we can fully appreciate its importance to us.

We need again to remind ourselves that these offerings were not so much about how to be saved. They were given to a redeemed people (Ex 12) who were taught about approach to God, fellowship with God, and the cleansing needed to remain in that fellowship. It is vital to have this mind-set before we approach the offerings.

The Problem

Why did an Israelite decide to bring a burnt offering to God? Our understanding of this will determine much of what will be said about its relevance to us. It is tempting to pinpoint the problem or the issue as being a man who wants to worship and give all to God. There is, however, a difficulty with this being the entire and sole purpose. Notice that in verse 4 it is “accepted for him to make an atonement for him.” Although sin is not mentioned in the first three sacrifices (Lev 1-3), there is some deficiency of which the offerer is conscious and which moves him to bring his offering; he recognizes a lack in his relationship with God.

These offerings were all offered “according to the law” (Heb 10:8). The Lord Jesus summarized the law with two great truths: “Thou shalt love the Lord thy God with all thy heart, with all the soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself” (Luke 10:27).

Acutely aware of his inability to love the Lord with every aspect of his being, the Israelite offerer would bring a sacrifice which symbolized his recognition of what he lacked.

The Purpose

The purpose of the burnt offering, then, was for the offerer to be accepted as a worshiper, despite the failure to love the Lord his God with every fiber of his being. This understanding of the offering is reinforced by remembering that the sacrifice in its totality – what the offerer should be – was given to God.

Hannah brought Samuel, who was the very dearest on earth to her, to the temple to consecrate him to God. She realized that even in this highest and holiest moment of giving, there was a lack; so she not only brought Samuel, she also brought a burnt offering to God.

The Procedure

As we progress down the chapter, we move from the largest to the smallest (bullock to bird), from the most expensive offering to the least expensive, and from the most easily accessible (from the herd) to the most difficult to obtain (from the skies). The significance of this will have to wait until the next article.

Allow just these interpretive notes:

The bullock – strength for work

The lamb – submission of will

The goat – skillfulness in walk

The birds – sensitivity in feeling

As to detail, we move from more detail concerning the offering to less detail by the time we reach the dove and pigeon. There are steps which are common to each and steps which are unique to some. In every instance, the victim is slain, blood is “splattered” round about the altar, and parts are placed upon the altar to be burned. In the case of the bullock, mention is made of flaying the sacrifice. In the cases of the bullock and the lamb, parts are divided and some placed on the altar and some washed and then placed on the altar. The procedure with the pigeon and dove is quite distinct: its head was

wrung off, its feathers were plucked, and its crop was removed.

The Places

Notice that the “son of the herd” is slain “before the Lord” (v 5), the lamb or goat is slain on the north side of the altar (v 11), and the bird has its head wrung off at the altar (v 15). Why the different locations? Or are they not different locations but simply aspects of the same place? What do each stress or suggest to you? “Before the Lord” tells His interest in the sacrifice. It was for Him.

In Scripture, judgment always comes from the north, and here it suggests the intensity of the suffering. “The altar” may serve to link the sacrifice with the fire.

The Parts

The head and fat were placed together on the altar. They would speak of intelligence (mind) and strength or zeal (fat). The inwards (answering to the heart) and legs were washed in water to remove any impurity and then placed together on the altar. All of this corresponds to the confessed deficiency in the offerer to love the Lord with all his heart, strength, and mind.

We will have occasion, however, to notice when we look at the significance of the sacrifice, that the linking together of head and fat, legs and inwards, and feathers and crop, all point to precious truth.

It is not until we get to Leviticus 7 that we learn that one part of the offering was for the priest: the skin of the burnt offering.

The Principle

Three times over we are told that the offering ascended as “a sweet savor unto the Lord” (vv 9, 13, 17). Another translation terms it, “a savor of rest.” Here was something in which God found pleasure or rest. When we look at the relevance of these offerings to us, we will need to keep in mind that the Hebrew epistle tells us that God was

never satisfied or pleased with these offerings. Yet, in so far as they pointed forward to something else, to Someone else, they were a savor of rest to Him.



Higgins, A. J.

Having looked at the ritual involved in the burnt offering, we can now try to understand its relevance to us. Keep in mind that God is teaching us by picture lesson; what we refer to as “types.”

My Acceptance

Have you ever discovered, at what you might call your “best moment,” those occasions when devotion seemed strongest and love flowed freely, that suddenly there arose within your heart a thought of pride, an awareness of an impure motive, a sobering realization of shortcoming or failure? Or you rebuked yourself for “self-awareness” of what you were doing? You would be a rare Christian if this were not the case. To love God with all our heart, mind, soul, and strength is a worthy goal; but reality proves how miserably we fail. Bent and blemished by our flesh, our very best is so feeble.

Does this mean we should despair? Do we cede the battle and retreat to a casual Christianity to relieve ourselves of guilt? Why be continually reminded of failure? The burnt offering adjusts our thinking about this.

It was mentioned in an earlier paper that when Hannah brought Samuel to the Temple to give him to the Lord, she brought a burnt offering (1 Sam 1:24-28) of three bullocks. While she was giving her best with the purest of motives and with the greatest of devotion, she realized that she needed the burnt offering as well. Recall as well that the burnt offering was “accepted ... to make an atonement” (Lev 1:4). The worshiper was accepted in the full perfection of the offering.

My Appreciation of His Work

Notice then how the details of the ritual display something of the perfection of the sacrifice. Mention was made of the parts of the offering. We are told that the priest would first of all “flay it.” A priestly man was able to make inroads to discover what was beneath the “surface.” Have you made any “inroads” into Christ in your reading lately?

The descending cost and the increasing difficulty of obtaining the sacrifices is helpful to see. It would be more difficult to bring a dove than it would be to walk to the flock and get a lamb. There is no thought of inferiority in one animal over another. Each has a unique aspect of Christ to reveal. The strength seen in the bullock, the submissiveness seen in the lamb, the stately step of the goat, and the sensitivity seen in the dove were all seen in Christ. He is the summation of every virtue and beauty.

The head and the fat were placed together on the altar. The head reminds us of intelligence. The fat was the source of energy (we have to think in Biblical terms, not current societal terms). Thus we see zeal controlled by knowledge (John 2:17). He always did the will of His Father. The words of John 5:19 are remarkable and one of the strongest proofs of deity. It was impossible for Christ to be doing what His Father was not doing. And He did it in exactly the same manner!

The legs and the inwards were washed in water. There was nothing impure about His walk or His inward motives and affections. There was no disconnect with the Lord. The Psalmist longed that the words of his mouth and the meditation of his heart would be accepted (Psa 19:14). He wanted the outward to be consistent with the inward. Such was ever the case with the Lord Jesus. There was no hidden agenda. All his actions were linked with perfect affections and motives. “In Him” there is no sin (1 John 3:5) and He “did no sin” (1 Pet 2:22).

As He approached the altar of Calvary, in the bullock we see His strength given to God; in the lamb His will, submissive and devoted

to His God. As we think of the goat, His steps were without flaw. The dove and pigeon remind us of affections and sensitivities ever toward God. John's gospel especially tells us of One Who longed to return to the Father. He came with perfectly devoted strength, a totally consecrated will (mind), a heart full of love (heart), and a spirit of worship (spirit). There was no defect or deficiency in this sacrifice. He came as a worshiper to His God. He came in consecration and offered Himself all for His God. Nothing was held back for self. No self-awareness of how great His deed was or how much He deserved notice because of His sacrifice. Absolutely selfless and totally consecrated, His sacrifice rose as a savor of rest. It was totally accepted. And we are accepted in Him, "accepted in the Beloved" (Eph 1:6).

My Adoration for Him

You cannot look at Christ without worshiping Him. Moral men may appreciate His character and admire His teaching. Nicodemus-like they may view with admiration the works and words of One they consider a great Prophet. But the believer worships. You cannot gaze on Christ without longing to know Him better. Each fresh gleam of His person not only satisfies the heart, but gives the renewed awareness that there is an ocean yet to be enjoyed, a vast continent that is waiting to be claimed.

You cannot fix your eyes upon Him without becoming like Him. Recall the orphan verse which is in Leviticus 7:8. Amidst the regulations of the peace and trespass offerings, we learn that the worshiping priest left the altar with the skin of the victim. The beauty of the victim became his. Likewise, occupation with Christ reproduces in us some of His moral features as we yield to the Spirit's work.

If there were no other valid reasons to study the offerings, these would be compelling and thrilling in themselves.



Higgins, A. J.

There are many unique and different things which mark the meal offering. The first and most obvious is the misleading translation given to the title. It is called in our AV, a “meat offering.” It is actually a “meal” or grain offering and not a meat offering. There is no meat associated with it.

But then there is perhaps the most difficult difference – the absence of blood. Some might suggest that for grain to be prepared, the “life of a plant” had to be taken. But Scripture links the sacrifice of life with blood being shed. So it is not likely that this is the key. What will be seen and may serve as an explanation is that the meal offering was rarely ever offered alone. It was normally linked with the burnt offering. This association will help us not only to explain this bloodless sacrifice, but to also grasp its meaning.

The Desire Awakened

What would motivate a man to bring a meal offering? Its link with the burnt offering suggests that, as the latter was brought conscious of an inability to love the Lord with all one’s heart, so here the meal offering was brought with an awareness of a failure to “love my neighbor as myself.” The fine flour of the meal offering would speak of an evenness and balance in every moral virtue or trait. Our interactions with others display how “uneven” we are. He stands in contrast to us. He was the only “normal Man” who ever lived. He perfectly lived out teaching such as found in Colossians 3:12-14.

The Details Given

What it was essentially: The first thing we are told concerning this offering is that it was “fine flour.” No process is mentioned, no manufacturing is implied, no tool is raised to produce fine flour. It is fine flour inherently and essentially (Lev 2:1). Likewise our Lord

Jesus Christ, the antitype of the flour, was perfectly full of every virtue that God desired to see in a man. There was no process, no chastening, no refinement to develop these moral virtues. They were inherent to His person.

All His dealings with others were marked by the truth: “Love thy neighbor as thyself.” To this fine flour was added oil to remind us that the virtues displayed were in the power of the Spirit of God. From the offering, God was to receive all the frankincense. No one appreciated what He was to men; but God appreciated and delighted in seeing a Man Who always “esteemed others better than self.”

What it displayed experientially: Verses 4-9 tell us of three other ways in which the meal offering could be presented to God: in a flat pan, in a frying pan, or having been baked in an oven. These remind us of the experiences of Christ which served to reveal the fineness of the flour. He was inherently fine flour and did not need experiences to reveal His virtues to God; but they were displayed in all His relationships, words, and deeds. All three offerings show the meal offering exposed to the fire; however, it is not the fire of Calvary at first, but the fire of the hearth and home. In this we see the pressures Christ endured in home life and in society. Yet He was still the fine flour.

The “oven” experiences would suggest what was intense and not seen by men. The flat plate would be what was observed by all; the frying pan might tell of the beauties expressed to those who were nearest to Him.

Differences can be noted here again. The “oven” meal offering was not parted but brought in its entirety. The “flat plate” meal offering was parted into pieces. The latter suggests that we see one virtue of Christ in this incident and another in a different incident. But the meal offering made in the oven for the eye of God alone tells of a “wholeness” to every aspect of His life. Where we see kindness and compassion, God saw every virtue equally evident and operative. What He is exclusively: The meal offering speaks of Christ in the fullness of His moral virtue, rendering to man all that God desired a

man to be to other men. He possessed every beauty. Not only did His life bring pleasure to God, and not only did God find in Christ everything to please Him, but there was nothing which could please God which was not found in Christ. God found all His delight, and every conceivable delight, in His Son. There is nothing that God finds pleasure in that was not in Him.

The meal offering was brought to the altar and the priest took a handful from it and placed it on the altar with all the frankincense. What God received depended on the size of the priestly hand. What God receives from us depends on the size of our priestly hands, our ability to “apprehend” Christ.

The remainder of the offering became food for the priestly family. What God enjoyed, the food for the altar, became what the offering priest could enjoy as well.

What was excluded: Two things were never to be found in a meal offering – honey and leaven. Throughout Scripture, leaven is emblematic of evil. It puffs up and, while increasing size, does not add weight. It permeates everything. There was to be nothing symbolic of sin in the offering. In fact, this is one of the offerings to which God appends the pronouncement, “It is most holy,” a reminder of the sinless holy character of Christ in His manhood.

But what of the honey? It represents sweetness, but it is a sweetness which sours when exposed to the heat. If leaven speaks of the worst of nature, honey would speak of the best of nature. Neither were to be part of the offering. If leaven reminds us of pride and puffing up, honey speaks of what is “put on.” There was nothing artificial or insincere in Christ. He never had to conceal inner anger or frustration. There was no hiding of His “true” feelings when He dealt with men. Sincerity, honesty, integrity, and reality marked His every encounter.

The Days of Observation

A profitable study would be to consider the different times the meal offering was brought to God and different circumstances which hindered meal offerings (Joel 2:14; Neh 13:5, 9; Mal 1:10; 2:12; 3:3).

It was offered continually or daily (Num 28), at ceremonial occasions (Num 5, 6; Lev 8, 14), at the Feasts (Num 28; Lev 23), during crisis days (Ezra), and in the coming Millennial days (Ezek).



Higgins, A. J.

What is the relevance of this ceremony to us who move in light of the New Testament and its light and liberty? From the perspective of those who have come into the good of a completed work and an all-sufficient Savior, we look back at sacrifices and offerings and see in them lessons and illustrations that give us insight into what we have in Christ.

In the burnt offering, it was suggested that the offerer was coming with a deep awareness of what he lacked in his devotion to God. This paralleled the first demand of the law: to love the Lord with all one's heart, mind, soul, and strength. In the meal offering, there was an awareness that I am not "fine flour" in my dealings with others. I do not "love my neighbor as myself."

My Failures

Some may object here and warn against the danger of morbid pre-occupation with self. But this is something far different. This is reality. If the meal offering shows us that we are not the "fine flour" we were meant to be toward others, if it is showing us that we fail to fulfill the second part of the law (loving neighbor as self), then I am continually reminded of my failure. God intended us, as being in the image of God, to treat others as God would treat them. We are to represent God in our dealings with our neighbor. But we fail.

Progress in Christianity is paralleled by an increasing awareness of what is lacking in me.

This reveals how unlike Christ we are. Selfishness, self-awareness, pride, and a host of other evils which are in our hearts continually remind us of our failure toward others. Even in confessing our self-awareness to God, we are self-aware of our "humility!" God's answer to this is not a casual dismissive attitude. It is an appreciation of what this offering signifies.

As we interact with other believers we quickly realize that we are not “fine flour.” Balance and fragrance are not always found in our ways. Impatience, irritation, selfishness, and a flood of other impurities, are found in us. The fire of the hearth (the home) reveals our imperfections. The flat plate reveals what is lacking in us so obviously, even to others. And if no other eye sees, the eye of God can pierce the oven experiences and see what is unseen by men of our anger, pride, and manipulative manner.

Despair? Despondency? Frustration? Thank God there is an answer. It is found in another.

His Fitness

I can turn my eyes from self and all I am and gaze upon another Who has met every demand of the second half of the law. He loved His neighbor as Himself. We have no point of reference; we have no experience we can draw upon to understand. This Man never had a selfish thought. He never used a person for His own ends. He never failed to treat everyone as God would have a man treat a man.

He was fine flour. He was always balanced, never displaying one attribute at the expense of another. While we look at distinct incidents in His life and interactions and note one trait or another, the eye of God saw every virtue present moment by moment in this perfect Man.

Nothing was lacking and nothing overshadowed. He knew what to, when to do it, how to do it, and to whom to do it (Isa 50:4). Everything was in season (Psa 1:3), and nothing was out of season (Luke 23:41 Newb). The oil of the Spirit saturated every fiber of His life and service; the fragrance and purity of the frankincense rose moment by moment. He was that in Himself inherently (Lev 2:11-13); He was that experientially when exposed to the fires of life’s sufferings (Lev 2:4-9).

Pressures intense reveal anew ^[1]Inner perfections shining through.

What a wonderful thing that He is this eternally.

His Fruitfulness

What fruitfulness marked that life! What beauty for the eye of God. Finally, a Man on earth Who not only possessed and displayed what pleased God, but everything that pleased God: “in Whom is all My delight.”

Every interaction with others served to display what God desired. Purity of motive, sincerity of word, gentleness and meekness of manner; every aspect of the fruit of the Spirit (Gal 5:22-23) in one continuous, unceasing stream flowed from that life to the heart of God. While primarily for the heart of God, the believer has the great privilege of enjoying what God enjoys. For us there is a continual feast as well, gazing upon the perfections of Christ. He is the summation of all that is lovely” (Song 5:16 Newb).

Lest any should think that an appreciation of the offering in this manner means excusing one from striving to treat others by the principle of “love your neighbor as self,” there is another principle which is operative: you cannot look at Christ without longing to be like Him and becoming like Him!

My Faith

Where does faith enter into this equation? Paul reminded the Colossian believers that when they received Christ, they had received everything they needed for growth and development. “As ye have received ... rooted and built up in Him ... abounding therein” (Col 2:6-7). God’s remedy for my awareness of my deficiency, in fact, His remedy for every deficiency, is grasping that I am in Christ. In Him, I am accepted and can approach God. This does not foster an indifferent attitude to my relationships with other believers and other people, but it does teach me that there was One Who perfectly satisfied God as to what we as men owe other men.

The offerer, aware of the imperfection of his devotion to God and of his love for his neighbor, would come with his offerings: the burnt offering and his meal offering. In bringing these to God he was owning that what he lacked, the offerings were to make “atonement” for, and to enable him to approach God as a worshiper.

Can we who are marked by such glaring deficiencies move freely in the presence of God? Can we come as worshipers despite what we are? Unlike the Jewish worshiper under the law, we do not come with a sacrifice. God Himself has provided that. By faith I grasp what God has done, and move in the good of all Christ is. What a salvation!



Higgins, A. J.

The third or central offering of the five is the peace offering. Here we must look at the law of the offering given in Leviticus 7 to get a complete picture. Reading there we find that it is the last to be explained when God gives instructions concerning the law of the offerings. So while it is central to the initial giving, it is ultimate in what He is moving toward. Whatever we discover this offering to represent, we will find that this is what God's great desire is in His relationship with us.

Truth it Portrays

The meaning or teaching of this offering is suggested by the awareness that something results which did not happen in either the burnt offering or the meal offering. When we look at the details of the offering, we find that the offering priest, the priestly family, the offerer, and his family, are all eating together and eating what the offerer brought to the altar. So not only are they feasting together, but they are feasting on what God is feasting. The offerer brought a sacrifice to God; part of it went on the altar, part to the priest, part to the priestly family, and some to the man who brought it and his family.

Thus the offering is suggesting God and man brought into fellowship, and man and man brought into fellowship. Recall that not only did sin alienate us from God, but the result of sin is that by nature we are "hateful and hating one another" (Titus 3:3). Man needed primarily to be reconciled to God, but also needed to be reconciled to each other.

The Peace offering is not the Lord's Supper. It is a life of fellowship and enjoyment of God. It is man brought into peace with God in its fullest sense; not just the absence of guilt, shame, and burden. It is the enjoyment of all the blessing which God ever intended to give to

humankind. “Peace” or shalom is plural and suggests intensity, fullness. It is Luke’s gospel with the Lord Jesus exulting in God showing grace (Luke 15) and sitting seven different times at the table with others, enjoying fellowship with believers.

Types of Animals Permitted

As we look at the animals specified for sacrifice, we find a new allowance as well as a new restriction. In the Burnt offering, only a male was permitted to be sacrificed. But now, in the peace offering, God permits a female as well as a male from the herd or flock to be offered (Lev 3:1, 6). Even further, Leviticus 22:23 allowed a bullock or lamb with a missing or superfluous part to be offered, but only for a freewill offering. Why this sudden expansion of possible sacrificial animals? Is it suggesting that God is so desirous of fellowship that He is broadening the possibilities without compromising His standard – “without blemish” (Lev 1:3)?

But there is one animal missing from the peace offering which was allowed in the burnt offering: there is no bird offered as a peace offering. This may be because there would not be sufficient to “feast” upon for everyone. God did not want anything which would even hint that there was some meagerness in Christ. There would be precious little fat for God and very little food for man from a bird.

The sacrifices offered included one from the herd, one from the flock, or a goat. We have thought about the distinctions and what they suggest in previous articles, but consider them once again in light of the meaning of this offering. Keep in mind, as we look at their meaning, that it is in light of the fellowship which this offering established.

What is the basis of fellowship with God? My work or Christ’s? Of course, your automatic answer is that it is the work of Christ. Yes, all would agree that this is what brought us into fellowship with God. But all are not as clear that this is what I enjoy day by day in my fellowship with God. It is not my success or failure which is the basis

or hindrance to enjoying God. It is Christ. I do not enjoy fellowship with God over my service or work for Him; it is His Work for me.

In a similar manner, the lamb from the flock reminds us of One Who yielded His will to God and gave Himself to accomplish another's will.

When I look at the goat I am reminded of how sure-footed it was. It never missed a step, even on the rocky crags and dangerous precipices. How like our Lord Jesus Who never took a step that was wrong or out of the will of God.

Taking these together we learn that my fellowship and enjoyment of God is based upon His service, submission, and sinlessness. But as well, it is not only the basis, but the very substance I bring to God as I enjoy fellowship with Him. Together we enjoy a life devoted to the work, will, and walk of God. How wonderful that we do not have to bring what we have done and rehash it, full of regrets and the haunting awareness that we have been unprofitable servants at best. We bring and we enjoy Christ!

God is not feasting on me but on His Son. It is not my feeble attempts at holiness but the perfect seamless holiness of the One Who moved here with goat-like stateliness. It is not my submission to His will, but the submission of the ultimate Lamb which gives pleasure to God. It is not my sin-stained service that I enjoy when speaking to God, but the perfect service of One Who labored with all the energy and strength of the son of the herd.



Higgins, A. J.

The peace offering is not merely a matter of having peace about our sins. The word in the original, “shalom,” is actually in the plural and suggests the abundance of blessings which God longs to share with man. It can be linked with the majestic title revealed in the New Testament, “The God of Peace” (Rom 15:33; 16:20; Phil 4:9; 1 Thess 5:23; Heb 13:20).

Likewise, it is not the Lord’s supper, but rather, it points to a life of fellowship enjoyed with the Father and with fellow believers – all resting on the work of Christ. It is not only made possible by His work, but He Himself is the actual food for that fellowship.

The Times Presented

There were three occasions when a peace offering could be brought: at a time of thanksgiving (Lev 7:12), when linked with a vow (v 16), or as a voluntary offering.

Luke 2 reminds us of a man who gave thanks and enjoyed fellowship with God. Simeon held the Child in his arms and worshiped God, feasting on the joy of a Redeemer. Likewise, Anna’s praise was linked with a vow. She, coming in to the Temple and seeing the Child, offered praise to God and spoke of Him to all that looked for redemption. She was in fellowship with God and sought to bring others into that aspect of the peace offering as she related to them of the Kinsman-Redeemer provided by God (Luke 2:38).

Lastly, the shepherds of Luke 2 were brought into fellowship and enjoyed what God was enjoying that day as they found the Babe in a manger. The shepherds concluded by glorifying and praising God (Luke 2:20), as they enjoyed His “peace on earth.” They offered a voluntary offering of praise to God.

The Things Prohibited

There was a portion denied. No fat or blood (Lev 7:22-26) was to be consumed. God always had the best part – the fat. But no blood was to be eaten as God intended every “normal” meal to be a reminder to the Israelite that blood had been shed to make fellowship possible. Blood belonged to God and not to man.

God also dictated the place where the peace offering was to be eaten. It must be in God’s presence? Why was that? Doesn’t this link with what John tells us in His first epistle? We have fellowship with God and then with one another (1John 1:3). We really do not have fellowship with each other apart from an initial relationship with the Father and His Son. God is the host of the feast and there is no enjoyment of Christ without the Father.

Purity was demanded if one was to eat the peace offering. Fellowship with God demands purity and sanctity. The Lord washed the disciples feet in John 13 as a symbolic act. They needed to be clean if they were to have fellowship with Him.

God also defined the period of time in which the sacrifice could be eaten. When it came to the thanksgiving offering, it had to be consumed the same day (Lev 7:15). Thanksgiving must always be fresh.

The Tracing of Particulars

The peace offering was offered “before the Lord.” This stresses the consciousness of my heart’s greatest need. I was made for fellowship with Him. The ritual of the hand on the head of the victim is suggesting something different from the similar ritual in regard to the burnt and sin offerings. Here it is a confession of the basis for my fellowship with God. It is the sacrifice provided.

But the sacrifice must be killed to remind me of what it has cost God to enable me to have fellowship with Him. We have been “reconciled to God by the death of His Son” (Rom 5:10). God has actually given His Son in order to make friends of His enemies! Brought into a

sphere of friendship with God, we now delight in His company and enjoy together something of the beauty of His Son.

In the peace offering, all the fat was for God. The word for “fat” in Leviticus 3 is different from that of the burnt offering. Here it is the suet. God is deserving of, and will have the best. He appreciates far more of Christ than I can ever begin to appreciate. This fat was unseen and had to be reached by death; inroads into the victim had to be made. All the unseen zeal, the hidden springs that motivated the Savior – these are the food of God.

The Table Provided

Everyone ate at this table – God, the offerer and his family, Aaron and his family, and the offering priest. While God received the “best” in the fat, He really did not get the “most” in the sense of the largest portion. It would appear that He wanted His people to have the largest share.

The offerer, his family, the Levite who dwelt with him, and his servants all got portions. The offerer received the flesh and the leavened cakes. This would remind him of the frailty and corruption of his own heart and adjust some of his dealings with his brethren. But more importantly, his appreciation of the sacrifice provided food for his family and all linked with him. If I wish to be a blessing to others, here is the key – enjoyment of Christ is the only way to “lift” others to some measure of that same fellowship.

The priestly family shared the wave breast. This suggests enjoying the affections of Christ. It is for worshiping men that the wave breast was reserved. Likewise, in our worship as a priesthood, we enjoy the love of Christ.

The offering priest got the heave shoulder. For his labor, he required strength. The shoulder suggests the strength he received from his offering. As he enjoyed fellowship with God, he was strengthened for service.

Thus there flowed from fellowship with God over the peace offering, material for worship, strength for service, and grace for relationships.



Higgins, A. J.

The transition from the last verse of Leviticus 3 to the first verse of Leviticus 4 is significant and is marked by the reintroduction of the phrase, “The Lord ... spake unto him (Moses).” This expression began the book (1:1) and introduced the first three offerings. Its recurrence here suggests a new subject is being revealed to Moses – the sin and trespass offerings. These offerings are not “sweet savor” offerings. We will notice that they differ from all that has gone before in several ways. But the other three offerings must precede the sin offering because if Christ was not all that was typified in the first three offerings, then He would not have been able to be the sin offering.

The Contrast Explained

The sin offering contrasts with:

The Passover – In the Passover and its sacrifice, we are looking at redemption. But a redeemed people will have to know restoration when they sin. This is the value of the sin offering.

The Sweet Savor Offerings – The key word which linked together the first three or sweet savor offerings, was the word, “approach.” What is prominent now in the sin offering is “atonement.”

The Trespass Offering – The sin offering and trespass offering are similar and yet distinct. In the former, we are dealing with the “doer” and in the latter with the “deed.” In the sin offering we are looking at restoration and the claims of God; in the trespass offering we are looking at restitution and the harm done to man.

All of this may seem to be vast in its scope, yet all was fulfilled and accomplished by one Man and one sacrifice. It takes all the types to

begin to give us insight into all that Christ has done by His one act of obedience.

The Confession of Sin Expressed

“If a soul shall sin” (Lev 4:2). This is the first mention of sin in Leviticus. We have been through three chapters detailing three distinct offerings; but no mention has been made of sin as yet. This is the first sacrifice which deals with the issue of sin against God. There are many words in the OT for “sin,” but this one, *chatta*, means “missing mark” or “falling short of a standard.”

The divine standard for actions is expressed in verse 2. It is not man’s opinion or standards.

It is God’s. But notice that a more accurate marginal reading is, “against all the commandments ... do against one of them.” The unity of the law is hinted at here. James expressed this as well (James 2:10).

Notice that when it is the priest who sins (v 3) there is no mention of ignorance. His nearness to God precluded any thought of ignorance. The standard for sin, although not the consequences, was the same for the priest as for one of the common people (v 3). No longer is it a voluntary offering. The Spirit of God speaks in the imperative, “Let him bring ... a young bullock.” Notice as well that he had to bring it to the door of the Tabernacle. There was no attempt to cover up his failure. Exposed before God as well as others, he brought his offering “before the Lord.”

The priest was to lay his hand upon the bullock’s head and to kill the victim before the Lord (v 4). There is in the ritual of the hand being placed on the animal’s head, the thought of transfer; but perhaps it is more than simply the transfer of guilt and sin. The sinner himself became completely identified with the victim. Acts of sin make me aware of my “sinnerhood.” I see the forgiveness of my sins, but also God’s judgment on all that I am as a sinner.

The Cost of Sin Exacted

It is significant that there are more mentions of “the blood” in Leviticus 4 than any other chapter in the Bible (15 times). The chapter with the most frequent mentions in the NT is Hebrews 9.

Notice first of all:

The Bullock – It was to be without blemish. Valuable and unique, the sacrifice was to be costly. Sin is costly. It was a young bullock, full of potential and strength. Cut off in the prime of its life, its death was by the hand of the sinner, the priest. All was calculated to impress the offerer with the awfulness of sin.

The Blood of the Bullock – As the knife came down on the victim, its blood was shed, reinforcing to the sinner that his sin had occasioned the death of an innocent victim. In the sin offering, the stress is on “all the blood” (v 7). In the burnt offering it was all the victim; in the meal offering, it was all the frankincense; in the peace offering all the fat. But it is the blood which is prominent here. A life must be given! We shall see that in the case of the priest, the blood was found in at least seven places.

The Best of the Bullock – The word for “fat” (v 8) is different from the word used in ch 1:8 (suet). The word here means the best or choicest of the animal. This fat was removed and placed on the altar, linking it with the burnt offering, the meal offering, and the peace offering. In this manner, God was testifying to the inward purity and perfection of His Son, even while He was suffering for sin. Later God will underline this by stating that the sin offering was “most holy” (ch 6:25).

The Burning of the Bullock – The bullock was to be burned. In the case of the priest it was taken outside the camp and consumed in a holocaust of fire. It was totally engulfed in the fire of God’s wrath. Not only was God showing the condemnation of sin in its burning, but the curse of sin in that it had to be outside the camp.



Higgins, A. J.

The Claims of Sin Exhausted

The presence and the prominence of blood attest that the claims of sin have been met; death has met every demand of a holy God. The blood, beginning at the sanctuary, then moving to the horns of the golden altar, and then poured at the base of the brazen altar, all testify to the sufficiency of the death of the victim.

Finally, the burning of the victim in its entirety would suggest to the astute Israelite that the judgment of God against sin had been exhausted.

The Character of Sin Exposed

The places where the blood was applied would also give testimony to the character of sin. Why, in the case of the priest and congregation (Lev 4:6, 12), did it need first to be sprinkled before the vail of the sanctuary? Sin prohibits access to God. Sin's ultimate issue is separation from God. This necessitated the suspension of an eternal relationship when the Lord Jesus hung upon the cross and was forsaken of God (Psa 22:1).

The blood was placed upon the horns of the golden altar to remind us that not only did sin prohibit coming to God, but it barred communion with God. Prayer and intercession would not be enjoyed by the priestly man who had not availed himself, when needed, of the sin offering.

Lastly, the application of blood at the brazen altar dealt with the conscience of the sinner. He would be aware that every claim was met and that all that sin required had been satisfied.

The Consequences Expected

An appreciation of the sin offering should have practical effects in our lives. When I look at the cost of sin and its awful price, it should create within me a holy hatred for sin. To think that sin is so hateful in God's sight should create a similar estimation in mine.

Notice as well that contact with the sin offering demanded a change outwardly. Garments must be changed. The earthen vessel had to be broken (Lev 6:24-30), and brazen vessels needed to be scoured and cleansed. The priest was to eat the sin offering; he was reminded that it was most holy. So an appreciation of the sin offering should create in me a desire for holiness of life.

An awareness of sin's cost, the eating of the sin offering, and the application of the blood to remove sin's results – all should finally create within the offerer a humility of mind.

To look at Calvary and be unmoved, to have no deepening estimate of the awfulness of sin, to have no longings after holiness, is impossible for the soul touched by grace.

The Classes of Sinners Exhibited

Priest and his bullock – His frailty and the bullock's strength

The priest was to offer a bullock. As the reality of his sin and failure came home to his conscience, he would be made aware of his failure in his service for God. The man who represented the people of God had failed to represent them without spot or blemish. He must, in keeping with the character of his failure, bring that which typified the perfect, untiring strength and service of the son of the herd.

People of God – Their failure and the bullock's service

If the entire nation failed as well, there was a similar offering. The nation was to represent God before the heathen nations. Theirs was the responsibility to reveal and reflect the character of the God of glory Who had called them. But now they had sinned. Rather than

revealing God, they had brought dishonor on that Name by the action of the congregation. Their service and responsibility had been marred. Only a perfect bullock could express the nature of their sin and be sufficient to pay the price.

Prince and his goat – His faltering and the goat's surefootedness

There were those who were leaders in the nation. They were walking before the nation. Standard bearers (Num 10) were to be men of an exemplary character and life. Every step was watched by those who followed. But what if a leader was guilty of a misstep? His appreciation of the sin offering was a victim which never knew a faltering step. Flawless and steadfast, the goat could ascend the craggy mounts without a wrong step.

For the prince, the blood did not have to come to the vail, but only as far as the horns of the altar – communion was restored, and to the brazen altar – conscience was assured.

Personal sin and Female Kid – His folly and the goat's steadfastness

When an individual sinned, his offering was to be either a female kid of the goats or a lamb. He also had been guilty of a failure in his walk. As such he would bring a goat, owning that he had slipped in his pathway. But when he brought a female lamb, he was confessing that something deeper was involved: he had rebelled in his heart. The submissive lamb would answer to his lack of submission. It was not now his action, but his heart, his motive of self-will which was being confessed.

Poor of the land and two birds or ephah of flour – His failure and the birds' sensitivity

Grace allowed for a sacrifice of either two turtledoves or pigeons, or even a tenth of an ephah of flour. The birds would remind us of the need for sensitivity to sin. How insensitive and indifferent we become as we are exposed to sin daily. Our consciences become callous and our walk becomes careless. The fine flour, reminiscent of the meal offering, would remind us of the flawless nature of One Who walked here undefiled and unblemished by an evil world.



Higgins, A. J.

The trespass offering occupies the section from Leviticus 5:14 through chapter 6:7. The law of the trespass offering is given to us in Leviticus 7:1-7.

The Reason

There were two spheres in which a man might commit a trespass: it could be against God (5:14-19) or as a result of something done to a neighbor (although still against the Lord, 6:2). Thus both portions of the law were violated – God and his neighbor.

The trespass might involve failure in the “holy things.” It could also involve trespassing against the commandments of the Lord (5:17). This would embrace sins of omission as well as sins of commission.

A question immediately arises as to the distinction between the sin and trespass offerings. The awareness of an act of sin appears to trigger the need for each of them. But in the sin offering, it would appear that it is the awareness of my sin and that it springs from a nature that is sinful. The stress in the trespass offering is upon “the harm that he hath done” (5:16). So it is not so much sin and what it reveals of me and my need before God, as an offering for the consequences of my sin. We shall see this especially in chapter six.

The Ram

An obvious difference from the sin offering is that, in the case of the trespass offering, there was only one grade of sacrifice. Whether a trespass against God in the holy things or against His law, or if a trespass against God in my relationship with others, in each case, a ram is brought. The trespass is an acknowledgment that I have failed to give God and man what is due to them. As such I have not only

trespassed and “gone beyond” what I should have done, but I have fallen short of God’s standard.

The ram is linked with consecration. We see that in Genesis 22 and Exodus 29. Every ram offered as a trespass offering was a reminder that the offerer had come short in being fully set apart to do God’s will and pleasure. He had satisfied self in some way, leading to his trespass. The Lord Jesus in His ram-like consecration to God never failed to give God and man their due. Fully yielded to the will of God, He did not sin in the holy things, or in the human things.

Relationships

This offering teaches us that God is vitally interested in relationships. He covets the relationship He has with His own; and He desires us to have right relationships with each other. Sin mars all of this.

Trespasses hinder right relationships. God is in the repair business. So He begins with repairing the relationship between God and man. The sacrifice provided, the ram of consecration, becomes the means for a right relationship for us to be reconciled to God. We are reminded of the words of Psalm 69:4: “Then I restored that which I took not away.”

The Lord Jesus had no part in the entrance of sin into our world. The sundering of that pristine and blessed relationship between God and man was marred by the awful reality of sin. Christ did not “take it away,” but He did restore it. By virtue of Him, we are “reconciled unto God by the death of His Son.”

God is, however, vitally interested in relationships among believers as well. He, in His triune nature, has dwelt eternally in a relationship. Man was made to enjoy relationships. Having been reconciled to God and brought into the family of God, we are to maintain relationships on the basis of righteousness and love.

Leviticus 6 details what happens when those relationships are broken. Whether by dishonesty, duplicity, defrauding, or deception, trespass against a brother hinders spiritual relationships. Matthew 5:23, 24, and Matthew 18:1-35 are all about “gaining my brother.” Transparent

and honest dealings are needed before God and men to heal the breach and maintain fellowship.

Restitution

God always does “exceeding abundantly above all that we ask or think.” On the one hand, the adding of the fifth part was to ensure that no one profited from sin. Imagine finding something that your neighbor lost, and not telling him. If discovered, the worst that would ensue is that you would return it to him. You would have had the use of it all the time it was with you, and, perhaps, he might never have discovered that you had it. It might be worth the risk to just keep it. But by adding the fifth part, a man would recognize that a trespass is costly. He could not possibly profit by trifling with the sin.

And yet, God has also suggested that in the adding of the fifth part, something greater has been effected: Adam was lost in innocency, but we are saved and sanctified, holy, beyond a second “temptation and fall.” Eternally secure, brought nigh to God – we are light years ahead of Adam in his relationship with God.

But what of the fifth part to a man against whom one had sinned? While it reminds us of the costliness of sin against our neighbor, we are reminded that the one sinned against has something more than just his property back. As a result of right relationships among believers, he now has his brother back. He has “gained his brother” (Matt 18:15), and his open, honest, and righteous dealing with him, has cemented a closer relationship. Likewise, the brother who has been forgiven, the trespasser, has gained a fresh appreciation of his brother who was so willing to forgive and restore relationships.

Thus the offerings run the gamut of being accepted as a worshiper before God (Lev 1 and the burnt offering) to enjoying restoration to my brother. Every facet of life was answered by what was on the altar. Likewise, every aspect of our lives has found its answer in a Savior Who willingly went to Calvary for us.



McColl, Jim

The drink offering foreshadowed the joy that God and man would find in the Lord Jesus Christ. A consideration of this delightful offering will reveal the infinite pleasure God found in His flawless life and His perfect devotion, even unto death – the complete presentation of

His entire being to God.

The Drink Offering Viewed Comprehensively

Its First Mention (Gen 35:14)

“And Jacob set up a pillar in the place where God talked with him, a pillar of stone: and he poured out a drink offering thereon, and poured oil thereon.”

On Jacob’s first visit to Bethel (chapter 28), the holy nature of the place deeply impressed him – God was in it. Jacob explains how he felt: “Surely the Lord is in this place, and I did not know it. And he was afraid and said, ‘How dreadful (awesome) is this place! This is none other than the house of God, and this is the gate of heaven.’”

On his second visit to Bethel, the grace and faithfulness of God were uppermost on Jacob’s mind. He was so impressed by this that he raised a pillar of stone and poured out his drink offering upon it. This was not to ask a favor, but as a token of his joy at receiving divine favor.

It is important to observe that a drink offering was not offered when the sacrifice was made, because of sin. The drink offering was normally presented with the burnt and meal offerings, which were sweet savor offerings, not with the offerings of sin. It is also worth noting that Jacob’s drink offering did not appear to be connected

with a sacrifice, whereas, in the Levitical system, a drink offering was never offered apart from a sacrifice.

Its Festive Inclusion (Num 28: 1-7)

No further reference is given to the drink offering until the erection of the tabernacle (Exo 25-27) and the consecration of the Aaronic priesthood (Exo 28-29). However, from the day that the Aaronic priesthood was fully established, no day was to pass without a drink offering being offered. “Now this is what you shall offer on the altar; two lambs a year old, day by day regularly. One lamb you shall offer in the morning, and the other you shall offer at even (between the two evenings). And with one lamb the tenth part of an ephah of fine flour mingled with a fourth part of a hin (3.5 litres) of beaten (pure) oil, and a fourth part of a hin of wine for a drink offering.” Similarly with the evening, a meal and drink offering of the same portions were required “for a sweet savor, an offering made by fire unto the Lord.” This was known as a “continual burnt offering” (Exo 29: 38-42). Numbers 28:7 confirms this practice.

Its Fateful Interruptions (Joel 1:16)

The decline and departure from God by His people was seen in the loss of sacrifices in the temple of Jehovah. Joel particularly pinpoints the meal and drink offerings. He writes by divine inspiration “The Word of the Lord that came to Joel, the son of Pethuel” (v1).

He refers to a devastating invasion (v 4). In the first instance, it refers to an invasion of locusts or insects, but it is also descriptive of the invasion of the Assyrians (v 6): “For a nation is come upon My land, strong and without number.” He may also have had a future fulfilment in mind, when he mentions, “The day of the Lord” several times (v 15).

He underscores a discontinued injunction, “The meal offering and the drink offering is cut off from the house of the Lord; the priests, the Lord’s ministers, mourn” (v 9). The scene of devastation was

heartbreaking, but their inability to provide materials for the offerings was an even greater disaster.

The people were out of communion with God. The priests were dysfunctional. God was deprived of His portion and pleasure. “Is not the food cut off before our eyes, joy and gladness from the house of God?” (v16). Instead of divine gladness being experienced by the nation, the threat of God’s impending judgment hangs over their heads. Hence, the prophet Joel appeals to them (Joel 2:12-14), “Yet even now, says Jehovah, return to Me with all your heart, with fasting, weeping and mourning; and rend your hearts and not your garments. Return to Jehovah your God (Elohim), for He is gracious and merciful ... Who knows but that He will turn and repent, and leave a blessing behind Him, even a meal offering and a drink offering to Jehovah your God.” The rending of clothes was usually an expression of grief and exceptional sorrow. But at other times, it indicated strong feelings of anger and emotion (1Sam 4:12: I Kings 21:27). The prophet was appealing for a far deeper effect. The rebellious heart was to be torn. There was to be full repentance and a real change of heart.

Its Future Resumption (Ez 44-46)

These chapters describe Ezekiel’s final vision (8) and have to do with:

- a) the temple (40-43)
- b) the temple worship (44-46)
- c) the land (47-48)

The vision moves easily from the temple to its worship and then to the partitioning of the land among the restored tribes. “All the people of the land shall be obliged to give this offering unto the prince of Israel. It shall be the prince’s duty to furnish the burnt offerings, the meal offerings, and drink offerings at the feasts, the new moons and the Sabbaths, all the appointed feasts of the house of Israel” (Eze 45:16,17).

Today, the necessity of such offerings has ceased. However, these will be renewed when God again takes up Israel as His earthly people. The drink offering will be poured out again to the Lord.

offerers will understand their meaning and participate intelligently in God's joy in the Lord Jesus, their true Messiah, as derived from His life and death.



McColl, Jim

Viewed Particularly

Literally Described in the Old Testament Scriptures

The drink offering (libation) was poured out before the Lord in the holy place (Num 28:7). It was normally presented with burnt and meal offerings. Its various occurrences are seen at: a) the morning and evening sacrifice when, each day, a year old lamb was offered along with the meal offering (Ex 29:40-41; Num 28:7); b) the pouring out at the waving of the sheaf of firstfruits (Lev 23:13); c) the feast of Pentecost (Lev 23:18); and d) among the offerings presented by the Nazarite at the completion of his vow (Num 6:15-17).

When presented with a burnt offering, the amount of wine offered varied in proportion to the value of the offering. Half a hin (3.5 litres) of wine was poured out with a bullock, a third of a hin with a ram, and a quarter of a hin with a lamb. This suggests that the joy of heart varies in direct proportion to the appreciation of the worth and value of the offering. The amount of wine always corresponds to the amount of oil presented with the accompanying meal offering. Similarly, the New Testament speaks of “joy in the Holy Spirit” (1Thes 1:16).

Typically Defined in the Savior

The drink offering, typically speaks of that “which cheereth God and man,” according to Jotham (Jud 9:13). The lamb of the burnt offering, with its meal and drink offerings, foreshadowed the perfect surrender of the Lord Jesus to His Father’s will. The drink offering was presented with the morning and evening sacrifice. Typically, there was continual joy and rejoicing in the person and work of the Lord Jesus. The presentation of the libation, with the burnt and meal offerings, symbolizes the worshiper’s joy in the perfections and

glories of Christ. As the believer enters into and appreciates something of the infinite worth and excellence of the Lord Jesus and, in some measure, apprehends the delight and satisfaction of God in that precious offering, a deep spiritual joy fills the soul.

In regard to the Levitical system, the measure of the offerer's apprehension and joy in that which the lamb prefigures, would have fallen short of the mark. The measure of the offerer's joy did not determine the measure of the drink offering, but the drink offering expressed the full measure of joy found in that which the burnt offering prefigured. Since God alone could fully estimate that, He prescribed in the law how much wine was to be poured out, each morning and evening, in connection with the daily burnt offering.

The five primary offerings underscore the importance of the death of the Lord Jesus, but it is equally significant to observe that the meal offering accompanied the daily burnt offering. We share in God's holy joy when we appreciate the value of the death of the Lord Jesus and the infinite worth of the One Who offered Himself. His life and death cannot be separated in this sense. In this, we learn the immensity of what He did and the greatness of the One Who died. A whole Christ, as it were, must be before the worshiper for a drink offering to be in place.

Just as the amount of wine offered varied in proportion to the size and value of the offering (bullock, ram, lamb – half, third, and quarter of a hin, respectively), so too the joy of heart varies in direct proportion to the appreciation of the worth and value of the offering of the Lord Jesus Christ. The amount of wine always corresponds with the amount of oil that was to accompany the meal offering. True joy in the Lord Jesus is always proportionate to the presence and power of the Holy Spirit. He also acted in perfect accord with the leading of the Spirit and, in this way, the Father found fullness of joy in Him. Likewise, the Holy Spirit within the believer operates to provide a capacity to find in the Lord Jesus the true source of joy.

Spiritually Displayed in the Saints

The Christian antitype of the drink offering is found in the attitude of Paul the apostle. In Romans 12:1 he wrote, "I beseech you ... that you present your bodies a living sacrifice." The ideal of spiritual self-sacrifice as a whole burnt offering which Paul had set before the Roman believers had been attained by the Philippian assembly. He carried his striking metaphor still further. Because of his joy at their spiritual attainment, Paul wrote: "If I am offered (poured out as a libation or drink offering) upon the sacrifice (burnt offering) and service of your faith, I joy and rejoice with you all" (Phil 2:17). This was the expression of complete joy and appreciation, and at the same time, the culmination of the sacrifice. Paul considered the service and sacrifice of the Philippians as the greater offering – the burnt offering, and his life and service as the smaller offering – the drink offering that was poured out.

In the end of Paul's life, he wrote to Timothy stating, "For I am now ready to be offered (for I am already being poured out as a drink offering) and the time of my departure has come. I have fought the good fight, I have finished the course (race), I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give (award) me on that day, and not only to me but also to all who love His appearing" (2Tim 4:6-8 RV).

We too are able to find joy and delight in the devotion of our fellow believers. But in a higher sense, the libation must ever present the thought of the believer's joy in the devotion of the Lord Jesus Christ. His was the perfect sacrifice and in Him alone we may find our complete joy.