

August 5, 2018 - Lev. 6:8 – 7:38 - Law of the Offerings
Torah reading: Leviticus 6:8 – 7:38 - Law of the Offerings
Psalm 76
Haftarah: Malachi 3:4-12

[In the Jewish scriptures, **Leviticus 6:8** is listed as **6:1** - it starts off the chapter. **Verses 1-7** are considered to be at the end of the previous **Chapter 5**.]

These sections give additional special instructions to the priests about the offerings that were described in the previous chapters. They are repeated because they are so spiritually significant, since they point to Christ.

The Daily, Continual Burnt Offering

Leviticus 6:9 - "Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it."

The sacrifice discussed here is the one enjoined in **Exodus 29:38-42** and **Numbers 28:3-8**:

- **Exodus 29:38-42** - "Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: And with the one lamb a tenth deal of flour mingled with the fourth part of an *hin* of beaten oil; and the fourth part of an *hin* of wine for a drink offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savor, an offering made by fire unto the LORD."

Morning and Evening Burnt Offering Seen as One

The daily Burnt Offering consisted of two lambs, the one offered in the morning, the other in the evening. The daily evening burnt sacrifice should be kept burning during the night until the priest kindled from it the wood for the morning burnt sacrifice. Thus, by means of the two daily sacrifices (described in the singular as 'a continual burnt offering,' in **Numbers 28:6**) a perpetual fire was kept burning on the altar. This double daily sacrifice is always described by Jewish tradition as the *Tamid*, i.e. the continual offering, and is the subject of a special section of the Mishna.

The altar fire was never to go out, because the daily sacrifices constantly burning on the altar symbolized the unceasing worship of God by Israel, and the gracious acceptance of Israel by God. The ever-burning sacrifice was the token of the people being in communion with God.

Spiritually, this means our faith and love, prayer and praise, must be without ceasing.

Disposition of the Ashes

Leviticus 6:10 - "And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar."

The Priest Makes Sure Everything is Burned

It was the more difficult to keep the fire of the altar burning in the night; so a slow fire was used in the evening sacrifice, and therefore several things remained to be burnt. The remainder of the fat was what was generally burned in the night until dawn. (Maimonides; Misn. Beracot, c. 1. sect. 1.)

Rashi - "upon the altar": If he finds any [animal] parts which were not yet consumed, he must put them back onto the altar, after raking the burning embers in all directions and scooping out some of the innermost [ashes], because it is said, "the burnt-offering upon the altar," [i.e., while it is still in the form of a burnt-offering, and not yet ashes, it must remain "upon the altar"]. — [Yoma 45a]

Exhortation

Spiritually, this is one of the duties we owe one another as a "nation of priests." By exhortation we encourage one another to put those areas of our life - the inward parts - that have escaped total devotion to God back on the altar - back on the cross.

- **Romans 12:1** - "I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship."

- **Hebrews 3:13-14** - "But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."

"exhort" = *parakaleō* - call alongside, to summon, entreat, admonish, encourage, comfort and console, instruct

Holy Garments

This was all to be done wearing the holy garments - a linen garment that was an emblem of the purity and holiness of Christ. The altar was cleansed and swept and the ashes placed on the east side of the ramp to the altar, or later in the nearby "house of ashes" in the Temple.

Rashi - There were two distinct obligations with regard to removing ashes from the altar: a) "lifting out" some of the innermost ashes from the altar and placing them next to the altar, and b) "taking out" the heap of ashes from atop the altar when they became overflowing, to a place "outside the camp." When this pile became so large that there

was no longer any room on the wood-pile, he [the *kohen*] would take it out of there. Now, this was not a daily obligation (Tamid 28b), but lifting out [some innermost ashes] was a daily obligation. — [Tamid 20a]

Humility

Leviticus 6:11 - "And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place."

These were priestly garments, although "meaner" than the first. It seems as if they were garments that were spotted and dirty, and threadbare, almost worn out, and only fit for such sort of work as to carry out ashes. But both were holy garments.

Great care was taken that the place to which the ashes were removed was well sheltered, so that the wind should not blow them about and a place where no dung or filth was laid. The priest was not allowed to scatter them, but had to deposit them gently. No stranger was permitted to gather them, or to make profit by the ashes.

The burnt offering was a type of Christ in his sufferings and death, enduring the fire of divine wrath in the room and stead of his people; so the carrying forth the ashes of the burnt offering, and laying them in a clean place, may denote the burial of the body of Christ without the city of Jerusalem, wrapped in a clean linen cloth and laid in a new tomb, wherein no man had been laid, **Matthew 27:59**. - *Gill's Exposition*

Although it was an unglamorous job, it was as holy as the rest of the priestly service. The change of garments signified the priest was going "outside the camp."

The Fire Shall Not Be Put Out

Leviticus 6:12-13 - "And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. The fire shall ever be burning upon the altar; it shall never go out."

Rashi - "it shall not go out": [Since "it shall not go out" is stated twice, once in verse 5 and a second time here,] anyone who extinguishes the fire on top of the altar, transgresses two negative commandments.

Spiritually, to "put out the fire" is to lose sight of Christ as the Burnt Offering providing acceptance, and of ourselves as having died on the cross with him. *The altar is a type of the cross.*

- **Romans 6:6** - "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

The Law of the Meal Offering

Recall that the meal offering represents the "fine flour" of Christ's character, and His sinless (unleavened) walk and life. The priest takes a "fistful" of the flour, which had already been mixed with oil, and tosses it onto the fire. Then he does the same with a fistful of frankincense.

This is not measured out beforehand, but as much as whatever was taken up in his hand/fist. It signifies one's actions, defined by our different capacities:

- **Ecclesiastes 9:10** - "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

With Christ as the Priest and as the perfect Meal Offering, the fine evenness of His life and actions - "work, device, knowledge and wisdom" - were perfect and consistently the same throughout, which served as a "sweet savor" to God causing His sacrifice to be accepted.

Leviticus 6:16-17 - "And the remainder thereof shall Aaron and his sons eat: {with} unleavened {bread} shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. It shall not be baked with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering."

This was to be eaten in the courtyard of the Tabernacle, not at home in their own tents. In the Temple, there was a special room appointed for this purpose.

Leviticus 6:18 - "All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy."

Any males (of at least 13 years of age) might eat these offerings - even if he has a blemish [which disqualifies him from performing the sacrificial service] As "most holy," the Meal Offering couldn't be taken away from the Tabernacle precincts. The daughters of Aaron might eat other holy things, see **Numbers 18:11**.

Rashi - [The *kohanim* (priests) were divided into twenty-four divisions called "watches," each watch being on duty for the temple service for one week. Each day of the week, a different family of *kohanim* from that week's watch was on duty. When a *kohen* offered up an Israelite's meal-offering, it was shared equally among all of his family, who were on duty that day]. — [Torath Kohanim 7:92]

"Everyone that toucheth them shall be holy"; signifying, that no one ought to touch them but a holy person, one devoted to holy services, the priests and their sons; or "whatsoever" toucheth them, the dishes they eat those offerings out of, or the knives they cut them with, were not to be used for anything else.

"It shall be a statute for ever in your generations" - denotes an eternal truth hidden within the commandment. i.e. the Messiah is revealed in the Meal Offering.

The Meal Offering for Aaron and his Sons' Anointing - Leviticus 6:19-23

Leviticus 6:21 - "In a pan it shall be made with oil; and when it is baked, thou shalt bring it in: and the baked pieces of the meat offering shalt thou offer for a sweet savour unto the LORD."

Broken or Folded?

"pieces" - Targums of Jonathan and Jerusalem say the twelve cakes were broken in two, and twelve halves were offered in the morning, and twelve at evening.

But Rashi differs - The priest folds it in two, and folds it again in four, [first] vertically and [then] horizontally. However, he does not separate it [into pieces]. In this form, he burns it as a fire-offering. This is explained in Torath Kohanim. — [see Torath Kohanim 6:48, Men. 75b]

So the Meal Offering for the priests' consecration - if it was indeed broken, it reflects the body of Christ being broken for us. If it was folded, it simulates Christ's submission to God.

1 Corinthians 11:24 KJV - "And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me."

(Newer translations like the NET have it, "after he had given thanks he broke it and said, This is my body, which is for you." The brokenness is only hinted at by the broken bread.

Leviticus 6:22 - "And the priest of his sons that is anointed in his stead shall offer it: it is a statute for ever unto the LORD; it shall be wholly burnt."

That is, any one of his descendants who in the future succeeds to the high priesthood is to do the same in all times to come, since it is a statute to last as long as the priesthood continues.

Leviticus 6:23 - "For every meat offering for the priest shall be wholly burnt: it shall not be eaten."

Unlike the previous Meal Offerings, these for the priests' consecration are completely burned up and not eaten.

The Law of the Sin Offering

Leviticus 6:25 - "Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy."

After the Temple was destroyed, and the possibility for offerings was gone, Jewish sages made a leap to claim another way of receiving the benefits of the sacrificial system.

The Talmud in Menachot 110a says, according to Rabbi Yitzchak, anyone “involved” in the “Torah” of the “sin offering,” studying the laws of the chatat, is considered as if he himself has brought a sin offering.

Rava (Talmudic sage, ca. 270 C.E. – 350 C.E.) is cited as saying that anyone who studies Torah, has no need for burnt offerings, meal offerings, sin offerings or guilt offerings, since the study of the sacrificial rite is the equivalent of bringing sacrifices.

Christians could say something of the same thing, except with the knowledge that Christ has fulfilled the offerings, and they are no longer needed. The Jewish view could apply to our apprehension of what Christ has already accomplished. Studying about the law of the offerings confirms to us Christ's completion of them.

Leviticus 6:27-28 - Contamination

Any other food that touches the sin offering must be eaten under the same stringency as the sin-offering [namely, only during the day of offering and the following night. — [Torath Kohanim 6:60]

Blood on garments must be washed out in the Tabernacle. Earthen cookware (because it can absorb) must be broken. Since no instructions for the disposition of these broken pieces is given, the rabbis say they were swallowed up in the ground where they were laid. (T. Bab. Yoma, fol. 21. 1.)

Copper/brass cookware must be purged or scoured with hot water and rinsed with cold water.

Leviticus 6:30 - "And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire."

This would be the Sin Offerings whose blood is daubed on the Incense Altar and sprinkled toward the Veil, as well as the Yom Kippur Sin Offering, whose blood is taken inside the Holy of Holies and sprinkled on the mercy seat. These would not be eaten, but wholly burned outside the camp.

- **Hebrews 13:11-12** - "For 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, that he might sanctify the people with his own blood, suffered without the gate."

The Law of the Trespass Offering

Leviticus 7:2 - "In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar."

Recall that in the Sin Offering, the blood was daubed on the horns of the Brazen Altar and the rest poured out at its base (or, taken within the Holy Place and applied to the Altar of Incense and sprinkled toward the Veil).

During the second Temple there was a scarlet line or thread round the Brazen Altar, exactly in the middle. The blood of the Trespass Offering and of the Peace Offering was thrown round about below the central line, while blood from the whole Burnt Offering was thrown round about *above* the central line.

The priests could eat the parts of the Trespass Offering that were not burned.

Leviticus 7:8 - "And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered."

Skins and hides - According to the rule which obtained during the second Temple, all the skins of the most holy things belonged to the officiating priests — i.e., those of the trespass offering, the sin offerings of the laity, etc. — whereas those of the holy things — i.e., those of the peace offerings — belonged to the owners of the victims (Babylonian Talmud, Zebahim 103 b). These skins, which accumulated during the week, the priests whose course it was to serve divided between them every Sabbath evening.

The Law of the Peace Offerings - Leviticus 7:11-21

Ten unleavened cakes along with unleavened wafers and fried cakes were offered. But also 10 leavened cakes - not for offering on the Altar (anything leavened was forbidden there - **Leviticus 2:11**) but strictly for the priest and offerer to eat. Maimonides says there would be 80 cakes of all kinds in total. The priest ate the portion that he "waved" or "heaved" and the offerer and his family and guests and the invited poor would eat the rest.

The priests' eating and using parts of these offerings represents the satisfaction spiritually we as priests receive from understanding and then explaining how these offerings depict Christ's sacrifice - we lay them open with the word of God like a sacrificial knife, which divides between soul and spirit - at the same time opening up our own lives as a living sacrifice.

- **Hebrews 4:12** - "For the word of God is quick, and powerful, and sharper than any two-edged sword (sacrificial knife), piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Eaten the Same Day

Leviticus 7:15 - "And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning."

It shall be eaten the same day that it is offered; partly by him that brought them, and his family, and partly by the poor he was to invite to eat thereof; and also by the priests and Levites, who were to have their share of it. The sages said it was to be eaten no later than midnight, to encourage liberality to the priests, Levites, and others. i.e. you couldn't keep it all to yourself and save it for later - you had to make sure it was given away. The more eating it, the greater the celebration and thanksgiving.

Also, spiritually, today's thanksgiving is valid only for today. Communion with God must be in the moment - we can't return to yesterday's experience. Like retained manna, it will "breed worms and stink." (Exodus 16:20)

If the Peace Offering was given because of a vow, there is a looser restriction - it can also be eaten the next morning. One explanation was that there were many more of these "vows" than simple thank offerings, and the food would have been wasted without an extension. But I suspect this is because vows were generally not encouraged, and so the spiritual significance was not a great. By the third day it would become an abomination to eat it, and it had to be burned up.

Leviticus 7:19 - "...as for the flesh, all that be clean shall eat thereof."

The rabbis said this opened up the Peace Offering "table" to any clean person the offerer might want to invite and include. Spiritually, we can share the sustenance and satisfaction we enjoy by expanding our communion with God with others - and the rabbis emphasized sharing with the poor. The only restriction was they be Levitically clean, in order to enter the Tabernacle/Temple precincts.

"cleanness" for us means to "discern the Lord's body - i.e. to know that we are part of it.

See **1 Corinthians 11:29** - "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

The rabbis regarded the Peace Offering and thank offerings as the supreme type of sacrifice. In the Messianic era, they said, all the sacrifices will have completed their educational mission, and would cease - except for the Peace Offerings.

'Eat No Fat or Blood' Stressed Again - Leviticus 7:22-27

A Brief Review:

"fat" - the fat of the inwards, considered the best part. This was to be burned on the altar for God, so it was not to be a common thing, but holy. So with the blood, reserved for its

holy purpose of redemptive atonement.

See **Leviticus 3:17** - "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." (See those Notes)

And **Leviticus 17:11-12** - "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement [*kappara*, from the verb *kof-peh-resh*] for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood."

Only one blood/life is to be taken into our being:

- **John 6:53** - "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

Breast and Shoulder for the Priest

Leviticus 7:34 - "For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel."

Why these parts?

The breast or heart is the seat of wisdom; and the shoulder (or thigh), of strength for action; and these two may denote that wisdom and power which were in Christ our High Priest, and which ought to be in every priest. They also signify that God is to be served with all our heart, mind, and strength. - *Benson Commentary*

Leviticus 7:37 - "This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offering"

"consecrations" = *millu'* - from a root that means "to fill" - The Hebrew idiom for appointing to office is "to fill the hand" - probably alluding to these offerings placed in the hand, authorizing the priest to officiate. The root of the Hebrew word "anointing" means "to draw the hand over" and these could all be connected to the "laying on of hands."