The principle of sacrifice is introduced in the very beginning of the Bible; in the Garden in Eden. When Adam and Eve sinned by disobeying God's commandment they attempted to "cover" their nakedness (symbol of sin and shame) with "fig leaves." However, God replaced these with "skin" of an animal (Gen 3:7, 21).

Likewise, the principle of sacrifice immediately appears again with Cain and Abel. The oldest brother "brought of the fruit of the ground" (Gen 4:1-8), but Abel "brought of the firstlings of the flock *and of* the fat thereof" (Gen 4:4). Why did Cain kill his brother?

> **Answer (see: 1John 3:12). Some offerings are "better" and not all offerings are acceptable to God (see: Heb 11:4).**

By the way, "sacrifice" was in the Bible well before the Law of Moses (Gen 8:20; 22:2-8; Gen 31:54; 35:14; 46:1).

Therefore, "altars" were built before the Law (Gen 12:7-8; 35:1-3).

Why Sacrifice? We see an obvious principle and pattern in Genesis. Why animals above fruit that grows out of the ground? Animals are the closest relation to the formation of man in their creation and life (Gen 2:19; 6:7; Ecc 3:19-21). Therefore, in Lev 17:14 that which has "blood" and "life" teaches a critical principle in the Bible. It requires blood to atone for sin (Mat 26:28; Heb 9:22). It requires the pouring forth our life-blood (mortal "flesh and blood") in sacrifice to gain eternal life (John 6:53-54; Mark 8:34-38). Thus, Christ crucified the flesh that he might have life (Phi 2:5-8; John 10:17…etc) See: Heb 9:26 sacrifice destroys sin.

Thus, "Flesh and Blood" a phrase representing our nature, which Christ destroyed (Heb 2:14), cannot inherit the kingdom (1Cor 15:50), and must be put to death (1Pet 3:18), because in it dwells no good thing (Rom 7:18), because it manifests lusts (Gal 5:24; Eph 2:3), and therefore is opposed to the Spirit (Gal 5:16-17). We must be "led by the Spirit" so that we do not fulfill the lusts of the flesh (Rom 8:1-13). This is the of circumcision (Phi 3:3).

Col 2:16-23 **"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days: Which are a shadow of things to come; but the body is of Christ*. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind…Which things have indeed A SHEW OF WISDOM IN WILL WORSHIP, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh"**

Altar Offerings, Incense…etc. were intended to draw to mind the deeper significance of the principle, not to stand in mere outward show (Jer 6:20). Same for us: 1Cor 11:26-29

Even in the days of Hezekiah, the brazen serpent was destroyed, because it had become a symbol of false worship to Israel (2Kin 18:1-5 cf. Num 21:8-9).

Principle Above Ritual

1Sa 15:22 "Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, *as in obeying the voice of the LORD?* Behold, *to obey is better than sacrifice, and to hearken than the fat of rams*"

Ecc 5:1 "Keep thy foot when thou goest to the house of God, and *be more ready to hear, than to give the sacrifice of fools*: for they consider not that they do evil"

Isa 1:11-13 "*To what purpose is the multitude of your sacrifices unto me?* saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats…*Bring no more vain oblations;* incense is an abomination unto me…"

(See Amos 5:21-27…Micah 6:6-8…Psa 51:6, 16-17…Pro 21:3 Jer 7:21-24…Mat 9:13…Mat 23:23-31…)

1Pet 2:5 **"Ye also, as lively stones, are built up *a spiritual house*, an holy priesthood, to offer up *spiritual sacrifices*, acceptable to God by Jesus Christ"**

Rom 12:1-2 **"I beseech you therefore, brethren, by the mercies of God, *that ye present your bodies a living sacrifice*, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God"**

Php 2:16-17 **"Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Yea, and if *I be offered upon the sacrifice* and service of your faith, I joy, and rejoice with you all"**

Phi 4:18; Eph 5:1-2

Psa 40:6 *Sacrifice* **(zebach)** and *offering* **(minchah)** thou didst not desire; mine ears hast thou opened: *burnt offering* **(olah)** and *sin offering* **(chatah)** hast thou not required.

Psa 40:7 Then said I, *Lo, I come: in the volume of the book it is written of me,*

Psa 40:8 I delight to do thy will, O my God: yea, thy law *is* within my heart.

The Hebrew words for ***Peace, Meal, Burnt and Sin*** offerings are used in this Psalm, which is quoted directly in application to Christ in Heb 10:5-8: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, BUT A BODY HAST THOU PREPARED ME: In burnt offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God…"

The literal sacrifices were to be applied personally. *See Mat 5:17-18*

Christ came to fulfill the true meaning of the Law (Rom 8:4).

Mal 1:6-8 “A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible. ***And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts***”

- If we offered the same to the world, would the accept it?

Mal 1:12-13 “But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible. Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the LORD of hosts; ***and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering***: should I accept this of your hand? saith the LORD” (v 14)

Isa 43:23-24 Thou *hast not brought* ME *the small cattle of thy burnt offerings (i.e. whole sacrifice); neither hast thou honoured* ME *with thy sacrifices*. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought ME no sweet cane with money, neither hast thou filled ME with the fat of thy sacrifices *(i.e. the best part): but thou hast made* ME *to serve with thy sins, thou hast wearied* ME *with thine iniquities*.

- Those who belittle sin belittle sacrifice. The Bible never presents the popular Christian—humanistic notion: "I am who I am. Accept me for what I am." The purpose of the Truth is to create a "new man" conformed to the image and character of God's sacrificial Son: *God Manifestation*. This is emphasized when we consider the verses leading to this statement—

Isa 43:21-22 This people have I formed for MYSELF; they shall shew forth MY praise. But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. (see: Jam 1:22)

Mere academics mean nothing—

Jas 2:14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?...
Jas 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works...
Jas 2:19 Thou believest that there is one God; thou doest well: *the devils also believe*, and tremble.
Jas 2:20 But wilt thou know, *O vain man*, that faith without works is dead? ("vain" Mat 6:7; 15:9; 2Cor 6:1; Phi 2:16; Jam 1:26)
Jas 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?
Jas 2:22 Seest thou how faith wrought with his works, and by works was faith made perfect?
Jas 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.
Jas 2:24 Ye see then how that by works a man is justified, and not by faith only.

Num 8:9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:
Num 8:10 And thou shalt bring the Levites before the LORD: and *the children of Israel shall put their hands upon the Levites*:
Num 8:11 And *Aaron shall offer the Levites before the LORD for an offering of the children of Israel*, that they may *execute the service* of the LORD.

Offer the Levites—hands on the head reps. a transferring of one to another, especially in symbol of the firstborn (Gen 48:14; Num 8:18; Deu 34:9). It was also a symbol for sacrifice (Lev 1:4; 8:14). Therefore, in their complete service to Yahweh, the Levites represented the nation as a whole, a "living sacrifice" (Rom 12:1-2). The practice of "laying on hands" was also used in the first century to appoint certain apostles for the work, and to transfer the Holy Spirit power (Acts 6:6; 8:17; 13:3; 1Tim 4:14; 5:22).

Num 8:12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, *to make an atonement for the Levites*.

Sin, Burnt, Atonement—there is no specific "sin" (verb) here referred to, and therefore this pertains to the sinful nature of the Levites. They required "atonement" to serve before Yahweh.

Regarding the "sin" and the "burnt" offering, bro. HPM writes:

- **"There were two sides to the offerings — negative and positive aspects: a repudiation of the flesh, and a giving of oneself to God. By that means, an atonement" was effected. The word signifies "covering". The sacrificial offering provided a robe of righteousness (Isa. 61:11)."**

Here then, was the "ecclesia of firstborns" (Heb 12:12), as the Levites were taken out to be Yahweh's priesthood of firstborns (Num 3:9-13; Num 8:18).

Num 8:13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.
Num 8:14 Thus shalt thou *separate the Levites from among the children of Israel*: and the Levites shall be mine.
Num 8:15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.
Num 8:16 For *they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel*, have I taken them unto me.

Wholly Given—all the firstborns belong to Yahweh for His exclusive servitude. Such were the Levites. Such are believers today (Jam 1:18; Rev 14:4). Specifically, the Levites were given to assist the priests (Lev 7:34). The hope of all saints is to become Yahweh's "kingdom of priests" (Rev 5:9-10).

Israel "sacrificed" to false gods and idols, which they learned from the people around them—

See Psa 106:34-41 **We can do the same thing: sacrifice is dedication**

Covetousness is called "idolatry" (Eph 5:5; Col 3:5)

Jer 7:18, Jer 19:13, Jer 44:17-19, Jer 44:25; Isa 65:3 (See: Hophni and Phinehas—1Sam 2:12-17)

Psa 50:5 "Gather my saints together unto me; those that have made a covenant with me by sacrifice"

Yahweh desires the sacrifice of ourselves:

Rom 15:16 "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that *the offering up of the Gentiles might be acceptable*, being sanctified by the Holy Spirit"

The offerings were the first thing given attention for the next generation—see: Num 15—after their parents' failed in the wilderness (Num 14).

BURNT OFFERING—Read: Lev 1

Lev 1:1 And the LORD called unto Moses, and spake unto him *out of the tabernacle* of the congregation, saying,
Lev 1:2 Speak unto the children of Israel, and say unto them, *If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.*

If any man…ye shall bring—Voluntary (v.3) "The power to act independently…brings along with it the power to act wrongly" ***Law of Moses***. "It is true that no man or power has the right to interfere between God and the conscience; but it is also true that no man has the right to worship God as he pleases. This is a Protestant fallacy! Man has a right to worship God only in the way God Himself has appointed" ***E.I.***

God must be worshipped by the standard of His own principles, not the vain precepts of men (Isa 29:13). See: Col 2:16-23.

Spake Unto Him Out of The Tabernacle—The Tabernacle was built on the same principle; a willing offering (Exo 25:1-8).

- *Remember again the two-fold principle: (1) man offers willingly, but (2) God determines what is offered. In the case of the Tabernacle, only the elements that He determined, to be used in the way He Himself established. It had to be according to His specifications in order for Him to "dwell among them."*

Likewise, for the offering to be "acceptable" and a "sweet savour" unto Yahweh, it had to be exactly according to His prescription. (Exo 35:5, 21, 29)

Joh 4:21-24 "Jesus saith unto her…Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth" (SEE: Rom 10:1-2; Mat 15:9)

- "The book commences with a call inviting Israelites to enter into fellowship with Yahweh. However, there were conditions imposed"—***HPM, Expositor***
- "One feature strikes the mind in connection with (the offerings): the prominence given to the "freewill" as their acceptable characteristic. 'If any many of you bring an offering to the Lord…he shall offer it of his own voluntary will.' (Lev 1:2-3) 'If ye offer a sacrifice of peace offerings to the Lord, ye shall offer it at your own will' (Lev 19:5). 'When ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will' (Lev 22:29). Hence also the expression 'freewill offerings' of frequent occurrence (Lev 22:21-23; 23:38)."—***R. Roberts, Law of Moses***
- "The form of individual approach was prescribed; it was not left to taste or inclination. A man disposed to bring an offering would be in the mood to ask, 'what shall I offer?'…not anything that might occur to the offerer, but that which is required. Cain brought of the fruits of the ground; Abel brought of the firstlings of his flock; God accepted the latter, but not the former (Gen 4:3-5)"—***R. Roberts, Law of Moses***

Lev 1:2 Ye shall bring your offering *of the cattle, even of the herd, and of the flock.*

Herd or Flock" Why?—"The form of individual approach was prescribed. It was not left to taste or inclination" *Law of Moses.* ***The Truth is Personal***

2Sam 24:19-25 "Araunah said, Wherefore is my lord the king come…And David said, ***To buy the threshingfloor of thee***, to build an altar unto the LORD…And Araunah said unto David, Let my lord the king ***take*** and offer up what *seemeth* good unto him: ***behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood***. All these *things* did Araunah, *as* a king, ***give unto the king***…And the king said unto Araunah, ***Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing"***

"Work out your own salvation"—Phi 2:12 (Mat 25:1-13—virgins)

Lev 7:30 "his own hands" shall bring it. Also: Isa 61:8

Lev 1:3 If his offering *be* a burnt sacrifice of the herd, let him offer *a male without blemish*: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

Without Blemish—this applies to Christ (1Pet 1:18-19; Heb 9:14) and his brethren (Eph 1:4; 5:27; 2Pet 3:14). This requires diligent effort not be defiled by the world. Thus, "burnt" means *rise up*. Rendered "ascending sacrifice" in alt trans. Trans. "ascent" (1Kin 10:5), "to go up" (Eze 40:26). **Elevate standards! To Raise Up in Worship.**

Mal 1:8 "And if ye offer the blind for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? *offer it now unto thy governor; will he be pleased with thee, or accept thy person?* saith the LORD of hosts"

POWERFUL POINT—If we gave our worldly master's the same dedication as we do Yahweh and His Truth, would they accept it?

Lev 1:4 And *he shall put his hand upon the head* of the burnt offering; and *it shall be accepted for him* to make atonement for him.

Rom 6:4-8 "baptized *into Jesus Christ…into his death?* …buried *with him*…crucified *with him*"

Rom 13:13-14 "*Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof*" (*Gal 5:14; Eph 4:20-24; Mk 8:34-35*)

Hand upon the Head—this rep. the full transferring of oneself to the object. The transfer of blessing for Joseph's sons (Gen 48:13-20); the authority to the elders of Israel (Num 8:20); and Moses' giving of the spirit to Joshua (Num 27:18).

It shall be accepted—an acceptable sacrifice requires that we personally identify with the Lord; not just admire him. He suffered, "leaving us an example" (1Pet 2:21); and we now "live unto him which died" for us (2Cor 5:15). We have much to do with our own "atonement," based upon "if we walk in light"—1John 1:7-9

Lev 1:4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him *to make atonement* for him.

Sacrifices under the Law were made on "the altar of burnt offering" (Exo 30:28; 35:16; Lev 4:7-10). If the Nazarite defiled his vow, he would offer a "sin offering" to acknowledge his failure, then a "burnt offering" to represent re-dedication (Num 6:11).

To Make Atonement—we usually associate "atonement" (covering) exclusively with a "sin offering." However, the principle of atonement is much broader than merely acknowledging "sin."

Atonement requires giving our life in positive dedication to the things of the Truth.

Abraham's sacrifice of Isaac was clearly a "figure" of the death and resurrection of the Lord Jesus Christ (Heb 11:17-19)—a Father offers His Son. This grand event is recorded as a "burnt offering" six times Gen 22:2,3,6,7,8,13.

Lev 1:5 And he shall kill *the bullock* BEFORE the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

Bullock—Different levels of the offering were permitted: a "sheep or goat" (v.10), or "turtledoves or young pigeons" (v. 14). This was all based on a willing conscience of the offerer. **Before Yahweh**: the poor widow gave more in her poverty than the Pharisees did in all of their abundance (Lk.21:1-4; Mat 6:1-8) *See: Lev 5:7; 12:8*

Mat 25:14-28 "*The kingdom*... is as a man travelling into a far country, *who* called his own servants, and delivered unto them *his goods*. And unto one he gave five talents, to another two, and to another one; *to every man according to his several ability*; and straightway took his journey" ("according to that a man hath" 2Cor 8:8-15)

Lev 1:5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, *shall bring the blood, and sprinkle the blood round about upon the altar* that *is by* the door of the tabernacle of the congregation.

Blood—the "altar" is the Lord Jesus Christ *See: Heb 13:8-12*
Sprinkling of the blood represents the offerer identifying with Christ in complete dedication of a burnt offering. In Gal 2:20 Paul says he is "crucified with Christ," so that Chris would "live in me." Same applies for "peace offering" (3:2). Atonement comes by sacrifice!!!

- Note: the blood was "poured" at the bottom of the altar in the sin offering—Lev 4:7. Burnt & Peace it is "sprinkled"

Gal 5:22-25 "And ***they that are Christ's have crucified the flesh with the affections and lusts***. If we live in the Spirit, let us also walk in the Spirit"

Blood and Wine—the Lord must be embraced in this life to have that which is to come in the Kingdom (Mat 26:26-29)

Lev 1:6 And *he shall flay* the burnt offering, and *cut it into his pieces*.

Flay—The outward skin removed, and the offering cut "his" pieces; exposing the inward parts—

1Sam 16:7 "But the LORD said unto Samuel, Look not on his countenance…for *the LORD seeth* not as man seeth; *for man looketh on the outward appearance, but the LORD looketh on the heart*" **(1Pet 3:1-4; Eph 3:16)**

Mat 23:25-28 "Scribes and Pharisees, hypocrites! for ye make clean *the outside* of the cup and of the platter, but *within* they are full of extortion and *excess… cleanse first that which is within the cup and platter*, that the outside of them may be clean also…indeed appear beautiful *outward*, but are *within* full of dead *men's* bones…ye also *outwardly appear righteous unto men*, but within ye are full of hypocrisy and iniquity" **(Mat 15:17-20; 23:25-28)**

- *Skin was given to the priest (Lev 7:8). What does it represent?*

Lev 1:7 And the sons of Aaron the priest shall put FIRE upon the altar, and lay THE WOOD *in order* upon the fire

Aaron the Priest shall Put—the priests were the "teachers" of the Word of God in Israel. Hence, they handled the "fire." No Word, No Sacrifice Gen 22:6.

(Lev 10:11; Deu 17:9; 24:8; 2Chr 15:3; 17:8-9; 35:3; 30:22; Ezra 7:10; Neh 8:1-9; Hag 2:11; Mal 2:7; 2Kin 17:28).

Holy Spirit fell as fire (Act 2:3-4)

In Order—Before everything, the wood and fire had to be kindled! Fire reps. the Word of God (Jer 23:29; 1The 5:19). The Word must inspect all of our inward parts for acceptable sacrifice! Heb 4:12

The fire, which was a divine source, was to be ever burning upon the altar (Lev 6:8-13; 9:24; 1Kin 18:38; Gen 15:17; Jud 6:21; 1Chr 21:26; 2Chr 7:1). The Word of God must be involved in our daily service. To do so would be to provide a raw sacrifice to lay on the altar with nothing to consumer it as a "sweet savour." Thus, the constant phrase "offering made by fire" in the Law.

Lev 1:8 Aaron's sons, shall lay the parts, THE HEAD, and *the fat, *in order* upon the wood that *is* on the fire which *is* upon the altar: *Fat—see: Peace offering

Head…In Order—once again, the order is very important. The intellect must come first in offering an acceptable "burnt offering!"

> Heb 4:12 "*The word of God is* quick, and powerful, and sharper than any twoedged sword, 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. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do"

- The apostle Paul prayed that the "knowledge" of brethren would continually "grow" that their walk and dedication to the Truth would, as a result, also grow that our love and discernment also increase (Phi 1:9-11; 1Cor 14:20; 2Pet 1:5-6; 3:18).
- Our former conduct was that of "ignorance" (1Pet 1:14-16) when we were alienated from "life" (Eph 4:18 cf. Col 3:10).

Lev 1:9 But *his inwards and his legs shall he wash in water*: and the priest shall burn all on the altar, *to be* a burnt sacrifice, an offering *made by fire, of a sweet savour* unto the LORD. **(Walk: Eph 4:17; 5:15)**

Inwards—Translated "bowels" and "within." Reps. *emotions: "Greatly I long after you all in the bowels of Jesus Christ" (Phi 1:8). "Bowels of compassion" (1Jn 3:17; 2Cor 7:15).*
Legs—represents the walk. Both heavily subjected to "water" of the Word (Eph 5:26) before becoming an acceptable form of offering.

Psa 119:9 "Wherewithal shall a young man *cleanse his way?* by taking heed *thereto* according to thy word"

Head—Fat—Inwards—Legs

Mar 12:28-34 "To **LOVE** him with all the *heart*, and with all the *understanding*, and with all the *soul*, and with all the *strength*, and to love *his* neighbour as himself, is more than all WHOLE BURNT OFFERINGS AND SACRIFICES"

WHAT IS LOVE? World is Very Vague: Truth is Very Specific

Mar 12:29-34 TWO fundamentals: Yahweh/Brethren (10 com.)
No "Bill of rights" but duties, obligations, excluding self.

1Cor 13:3-7 LOVE void of any self-advancement, personal glory
Love hates iniquity, rejoices in Truth. Love is all about Yahweh

1John 2:15-17 LOVE doesn't embrace flesh/Yahweh's enemy
Lovers of God and Truth cannot befriend His enemy (Jam 4).

John14:15, 23 LOVE can and is measured by obedience
John 15:10 Christ loved above all: served God & His servants

Dan 9:4 LOVE is manifested in obedience, which begets mercy
Obedience requires a personal inspection of Divine Law

1John 5:1-3 LOVE manifested in obedience, which begets mercy
1John 2:4-5 Love is only perfected by obeying commands

"Love is of God"—1John 4:7

Lev 1:9 …*burn all* on the altar…an offering *made by fire, of a sweet savour* unto the LORD.

Made by Fire, Sweet Savour—
A two-fold principle: flesh put to death and brought low allows the savour of the spirit to ascend to God

When Noah offered of the animals he saved in the Ark Yahweh "smelled a sweet savour" (Gen 8:21); which teaches the purpose of clean (Jew) and unclean (Gentile) animals being saved: God Manifestation.

The labor of the apostles on behalf of the Truth was a "sweet savour" (2Cor 2:15).

The sacrifice of Christ for the benefit of his brethren was a "sweet savour" (Eph 5:2). See: Phil 4:18

- **We cannot be a "sweet savour" to Yahweh unless we are prepared to crucify the flesh. This alone ascends unto Him.**

Lev 1:10 And if his offering *be* of the flocks, *namely,* of the *sheep*, or of the *goats*, for a burnt sacrifice; he shall bring it *a male without blemish.*

Sheep or Goats—these are lesser in value (see notes: Lev 1:5), once again showing that all can offer unto Yahweh according to his own ability and conscience. It also represents two different dispositions or approaches to God.

Male— "The sex feature is prominent in all the appointments of the law. The numbering of Israel applied to males only (Num. 1). So with the law of the firstborn (Exod. 13:12), "every male shall be the Lord's"; So with the three annual feasts: "three times a year shall all your males appear before the Lord" (Exod. 23:17; Deut. 16:16). The seal of the covenant was imprinted in the flesh of the males only (Gen. 17:10). On the other hand, the female, in cases of vow, was to be assessed at a smaller value than the male (Lev. 27:4-7), and in the case of the birth of a daughter, the mother was to be a longer time in purification (Lev. 12:7) A female animal could not be used for sacrifice except for peace offering (Lev. 3:1, 6) or for the sin of one of the common people (4:28, 32; 5:6)." ***Law of Moses***

Lev 1:11 And he shall kill it on the side of the altar *northward before the LORD:* and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

Northward—means "hidden, dark" Thus, the offering was intended to inspect the hidden parts of man by the power of the Word of Truth. It is also notable that this was also the place where the "sin offering" was killed. (Lev 6:25; 7:2). Good or bad, Yahweh sees all our actions.

North—this is where the Tribe of "Dan" was located (Num 2:25), which means "judge" (Gen 30:6; 49:16). Judgment comes from the north (Isa 14:31; 41:25; Jer 3:12-18; Eze 38:6, 15; Psa 75:6-7).

Rom 2:16 "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel"

1Cor 4:5 "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God"

MEAL OFFERING—Read: Lev 2

Lev 2:1 And when any will offer *a meat offering* unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon:

Meat Offering—grain based, this is properly "meal offering." The Hebrew is translated "gift" (Psa 45:12; 2Sam 8:2); "present" (Gen 32:18; 43:11; Jud 3:15). It was an offering of appreciation for what Yahweh provides. Note: it is the word "offering" in Mal 1:11; 3:3.

The Meal offering was positive and included with the Burnt and Peace offering (Num 15:1-6), but not with Sin or Trespass offerings. Since it was bloodless, it was offered with a "drink offering" (Lev 23:13; Num 6:15-17; 15:4-7; 2Tim 4:6; Phi 2:17; Psa 16:4-5 "drink offerings of blood")

"In the Burnt Offering, he gave himself; in the Meal Offering, he gave of his own possessions. It represented something of man's own labor, and signified a gift of homage by which he acknowledged the supremacy of Yahweh"—*H.P.M. Expositor*

Lev 2:1 And when any will offer a meat offering unto the LORD, *his offering shall be* of *fine flour*; and he shall pour oil upon it, and put frankincense thereon:

His offering shall be—It was voluntary, and no amount is specified, although it is in other places (Lev 23:13; Num 15:4). While a matter of conscience, strict requirements must still be observed (v.1-7).

Fine Flour—Personal labor from the offerer was required to process raw grain into that which would be acceptable to Yahweh. Labor is a dominant theme in all offerings, as we must put to use what has been given us (tabernacle, olive oil…etc.). The Truth requires effort and diligence (2Pet 1:5,10).

- Not offered with the Sin or Trespass offering—Since the "meal offering" represented a man's appreciation to what Yahweh had provided, and therefore a "present" or "gift" of labor in gratitude, we must never use our blessings for the service of our own flesh.

Lev 2:1 His offering shall be of fine flour; and *he shall pour oil upon it*, and put frankincense thereon:

Oil—representing the Word of God, it also had to be processed by man before use . Ten Virgins

Lev 24:2 "Command the children of Israel, that they bring unto thee pure *oil olive beaten* for the light, to cause THE LAMPS *to burn continually*" Warning: Days of Eli (1Sam 3:3)

Psa 119:105 "Thy word *is a lamp* unto my feet…"

Pro 6:23 "The commandment is a lamp…"

"Every portion of the meal offering was to be saturated with oil …the dedication of our labors in recognition of the ownership of all things by God must have its basis in the Word"—*Law of Moses, M. Stewart Jew and Gentile are the two "Sons of Oil"—Zec 4:14*

2Ti 2:15 "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (Acts 17:11 "search" diligently)

"The light was caused by the combustion of oil supplied to the lamps morning and evening, without which the light would have gone out…the candlestick DOES NOT represent the Word of the Lord in the abstract, but that Word as incorporate in living believers, after the example of the seven Apocalyptic candlesticks which stood for seven light-bearing communities of saints. It is manifest that the Word of the Lord can HAVE NO operative existence apart from living reflectors…The Word as oil becomes the light, when combusted in their understanding… The only light we can have at present is the light of illuminated brains…a light that requires constant renewal by daily supplies of the oil of the Word…Nothing less than the daily reading of the Word can answer to this type" ***Law of Moses, pg 127-128***

Ecclesial strength is based upon the Individual Members

Christ was the Word manifested in the Flesh, and therefore the Light of the World. Likewise, the Ecclesia!

Lev 2:1 His offering shall be of fine flour; and he shall pour oil upon it, and put *frankincense thereon*:

Frankincense—rep. Prayer. Thus, THREE vital elements are involved: personal labor; personal study of the Word; and personal prayer.

Psa 141:2 "Let *my prayer be set forth before thee as incense; and* the lifting up of my hands *as* the evening sacrifice"

Rev 8:3 "And another angel came and stood at the altar, having a golden censer; and *there was given unto him much incense, that he should offer it with the prayers of all saints* upon the golden altar which was before the throne"

Notice again the order: Oil, first. Frankincense, second.

Pro 28:9 "He that turneth away his ear from hearing the law, even *his prayer shall be* abomination" (Luke 1:9-10)

Yahweh speaks to us thru His Word, and we speak to Him through prayer—*"Let every man be swift to hear, slow to speak" Jam 1:19*

Lev 16:11-13 "And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself: *And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail: And he shall put the incense upon the fire before the LORD*, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not"

Burning Coals of Fire—the fire for the incense was taken from the altar of burnt offering. Mere words are useless. Otherwise, Yahweh will turn away His ear (Jer 7:16; Eze 8:18; Mic 3:4)

Jer 11:14 "Therefore pray not thou for this people, neither lift up a cry or prayer for them: *for I will not hear them in the time that they cry unto me for their trouble*"

Lev 2:2 And *he shall bring it to Aaron's sons the priests*: and he shall take thereout his handful of the flour thereof, and of the *oil* thereof, *with all the frankincense thereof*; and the priest shall burn *the memorial* of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:

The Priest—*"Every meal offering was to be brought to the altar by the priest. Not otherwise could the Israelite offer an acceptable gift to God… There is no other way of approach to God. A man is not fit to approach on his own merit" Law of Moses, R.R.*

Note: the priest took an handful of the fine flour and oil; yet "all the frankincense" was handled by the priest. Only the Lord can mediate!

Memorial—see: Acts 10:4; Psa 6:9

We submit our prayer to Yahweh, our Father, through the Name of His Son (Jhn 16:24-26; 14:13-14; Eph 2:18; Heb 9:24; 10:19-21).

Oil & Incense—the vital cycle of communication (Exo 30:8)

Lev 2:3 And *the remnant of the meat offering shall be Aaron's and his sons*': *it is* a thing most holy of the offerings of the LORD made by fire.

Remnant—The mediating priest partook of the process. This is exactly how the Lord is rep. to us: One who experienced like Labor, study of the Word, and diligent in Prayer. A Mediator!

Heb 2:14-18 "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same…For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham. Wherefore in all things it behoved him to be made like unto *his* brethren, *that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people*. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" SEE: Heb 5:7

Aaron and His Sons—typical of Christ, the high priest, and his brethren.

- **As Levites, they were faithful to Yahweh when their brethren went astray (Exo 32).**
- **They were Yahweh's selected firstborn (Num 3:12-13; Heb 12:23).**
- **Not being numbered, they were like the seed of Abraham, which no man can number (Num 1:27).**
- **Like Abraham, they were not given a temporal inheritance in the Land (Deu 12:12; Heb 4:1-11).**
- **The camped round about the tabernacle to keep it holy (Num 1:47-53) and make a separation between the clean and unclean (Lev 10:10; Eze 44:4-8).**
- **They bore up the tabernacle (Num 1:50), as the pillar and ground of the Truth; the ecclesia (1Tim 3:15).**
- **They were teachers in Israel (Lev 10:10).**

Lev 2:4 And if thou bring an oblation of a meat offering baken in the oven, *it shall be unleavened cakes* of fine flour mingled with oil, or unleavened wafers anointed with oil.

Leaven—verse 11 is emphatic: "No meat offering, which ye shall bring unto the LORD, shall be made with leaven!" Why? It is a corrupting element that represents the works of the flesh and man's glory—

1Cor 5:6-8 "*Your glorying is not good*. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, *not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth*." **Gal 5:9**

The principle of "unleavened" was established in **Exo 12:17**, when Israel departed from Egypt! Worldliness and the Truth do not mingle.

Lev 2:11 No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, *nor any honey*, in any offering of the LORD made by fire.

Honey—Significantly, this reps. both the Word of God and Man's glory. Note the first case:

Psa 119:103 "How sweet are thy words unto my taste! *yea, sweeter than honey to my mouth*" 1Cor 1:29-31; 3:18-21; 2Cor 10:17; Gal 5:24-26; 6:14

Note the second application:

Pro 25:27 "*It is* not good to eat much honey: *so for men to search their own glory is not glory*" *No flesh glory in His presence*

Thus, the constant warning in Scripture for men not to use the Word as a means for personal glory. The Word has been misused as a vehicle to draw away men to oneself (Acts 20:29-30); for personal gain (2Cor 12; 1Pet 5); and exaltation of personal status (3Jhn 9). Paul said such aim to please men and not God (Gal 1:10). Christ, the apostles and prophets were all abased, necessarily, for the Word to be exalted.

Lev 2:4 And if thou bring an oblation of a meat offering *baken in the oven*…
Lev 2:5 And if thy oblation *be* a meat offering *baken in a pan*…
Lev 2:7 And if thy oblation *be* a meat offering **baken in the fryingpan**…

Baken—Only if the contents of the meal offering are exact, the means by which they are offered is given some scope of personal liberty. One Spirit, Many Members.

1Cor 12:4-12 "Now there are diversities of gifts, *but the same Spirit*...it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith…dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body"

Lev 2:13 And *every oblation of thy meat offering shalt thou season with salt*; neither shalt thou suffer *the salt of the covenant of thy God to be lacking* from thy meat offering: *with all thine offerings thou shalt offer salt.*

Salt—The context demands its association with ***the covenant***. 2Ch 13:5 "The LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons *by a covenant of salt?*"

Jerusalem was overthrown in AD 70 because the covenants had lost their savour to the children of Israel. Christ told the Jews—

Mat 5:13 "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, *but to be cast out, and to be trodden under foot of men*" (Rev 2:1-4; Mat 8:12; Luke 21:24)

- **How significant that "leaven" represents Egypt and was to be excluded, while "salt" represented the covenants and was required!**

Lev 2:14 And if thou offer *a meat offering of thy firstfruits* unto the LORD, thou shalt offer for the meat offering of thy *firstfruits* green ears of corn dried by the fire, *even* corn beaten out of full ears.

Firstfruits—This refers to Christ (1Cor 15:23; Col 1:18) and His brethren (Jam 1:18; Col 1:15; Rev 4:4). It also represents giving unto Yahweh the "first" of our benefits as an acknowledgement of what He has provided—"Honour the LORD with thy substance, and *with the firstfruits of all thine increase*" Pro 3:9

Our humble prayers are likened unto offering the "firstfruits"—

Heb 13:15 "By him therefore let us offer the sacrifice of praise to God continually, that is, *the fruit of our lips giving thanks to his name*"

When we openly "acknowledge Him in all our ways" (Pro 3:6) it is called the "sacrifice of thanksgiving" in Psa 116:17; 107:22.

Meal Offering—

Yahweh provides basic blessings—such as grain—and then requires us to labour to bring forth good.

This is the case with the Ark built by Noah, the Tabernacle built by Israel, the Temple built by Solomon (by David's preparation), and even warfare.

Yahweh gives us of His own blessings, but does demand that men take up His goodness and prosper. The Word is freely available, but must be processed to bring forth plenteously.

Marriage, children, brethren, the ecclesia are all blessings. However, they must be developed by labour.

PEACE OFFERING—Read: Lev 3

Lev 3:1 And if his oblation *be* a sacrifice of peace offering, if he offer *it* of the herd; *whether it be a male or female*, he shall offer it without blemish before the LORD.
Lev 3:2 And he shall lay his hand upon the head of his offering…

Male or Female—the peace offering is closely associated with the burnt offering, in detail and principle. The two are often offered together. However, a notable difference is that with the peace offering a "male or female" could be offered. Although still "unblemished" like the burnt offering, this oblation represents the saints, while the burnt, the Lord.

Gal 3:27-28 "For as many of you as have been baptized into Christ have put on Christ. *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female:* for ye are ALL ONE IN CHRIST JESUS"

Eph 2:12-14 **"Ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. *For he is our peace,* who hath made both one"**

Rom 5:1 **"Therefore being justified by faith, *we have peace with God through our Lord Jesus Christ*"**

The "gospel of Peace" (Eph 6:1; Rom 10:15) was revealed "by Jesus Christ" (Acts 10:36; Col 1:20). The word "offering" in Lev 3. means "to slaughter." Gal 5:24 "They that are Christ's have crucified the flesh with the affections and lusts"

"The peace offering by its very name imported the idea of making peace, and therefore, removing the cause of dispeace. The cause would be on the offerer's wholly…" *Law of Moses, R. Roberts*

Lev 3:5 And Aaron's sons shall burn it *on the altar upon the burnt sacrifice,* WHICH *IS* upon the wood THAT *IS* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD. *fire=the word

Upon the Burnt Sacrifice—NIV has "on top of the burnt offering," emphasizing that the "peace offering" is established by the principle of the Burnt Offering. Accordingly, all offerings were upon the "altar of burnt offering"—foundation!

"In actual practice, the peace offering was the last to be offered… first the sin offering, as providing a means of atonement; then the burnt offering, as representing complete self-surrender…followed by the meal offering, which expressed the loyal submission of the offerer in a gift…finally, the peace offering, which, with its meal, expressed the joy of fellowship with God"—***Expositor, pg 46***

- **Lev 9:15-18** *Sin—Burnt—Meal—Peace Offering Order*

Sin before Burnt—Lev 8:14,18; 16:15,24; 5:7-10; Num 8:12

Why is the Peace Offering the last to be offered?

Jas 3:17 "The wisdom that is from above *is FIRST pure, then peaceable*, gentle, *and* easy to be intreated, full of mercy and good fruits…"

Heb 7:1-2 "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings…*FIRST being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace*"

2Ki 9:21-22 "And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, *What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?*"

- **Peace can only be established upon purity and truth!**

Insufficiency not to limit worship in Peace Offerings—

Lev 22:21-23 "Whosoever offereth a sacrifice *of peace offerings* unto the LORD to accomplish *his* vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein. *Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed,* ye shall not offer these unto the LORD…*Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering*; but for a vow it shall not be accepted"

- ***"This sacrificial law thus bid none to withhold his service through consciousness of personal inadequacy to render it"—Law and Grace, Bro. Barling***

Likewise, a Peace Offering of "thanksgiving" was accompanied with "leavened bread" so that we remember our shortcomings. Lev 7:11-14

Lev 3:3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; *the fat that covereth the inwards, and all the fat that is upon the inwards,*
Lev 3:4 And *the two kidneys, and the fat that is on them,* which *is* by the *flanks,* and *the caul above the liver,* with *the kidneys,* it shall he take away.

Inwards—The key focus of the Peace Offering was the critical scrutiny of the inward parts.
Fat—The Hebrew *cheleb* is also translated "best" (Num 18:12,29) and "finest" (Psa 81:16; 147:14). It means *'richest, best, choicest.'* This was extracted from the very depth of the "inward" portion of the offering. **"A man giving his time, his love, his service, his substance, gives the fat of his life. This is the 'food of the peace offering'."—*Law of Moses***

Lev 3:16 states emphatically ***"All The Fat Is Yahweh's."*** God wants and demands the "best" or "finest" of what we have to offer Him!

Lev 7:25 "For whosoever eateth *the fat* of the beast, of which men offer an offering made by fire unto the LORD, *even the soul that eateth it shall be cut off from his people*"

Inwards—A word used throughout Scripture to indicate the true innermost thoughts and desires: good or bad—

Psa 51:10 "Create in me a clean heart, O God, and renew a right spirit WITHIN me"

Psa 62:4 "They bless with their mouth, but they curse INWARDLY"

Psa 49:11"Their INWARD thought is, that their houses shall continue forever" (see: Jer 31:33)

"Yahweh searcheth all hearts, and understandeth all the imaginations of the thoughts"—1Chr 28:9

It is from this place that Yahweh requires "ALL THE FAT."

Lev 3:4 And *the two kidneys, and the fat that is on them*, which *is by the flanks*, and the caul above the liver, with the kidneys, it shall he take away.

Flanks—often trans. "hope" or "confidence." (Pro 3:26; Job 31:24; Psa 78:7)

"By this requirement, Israelites were taught to allow Yahweh to govern their feelings by placing their confidence and trust in Him"—*Expositor, HPM*

Kidneys—Almost always translated "reins." (affections)

Psa 26:2 "Examine me, O LORD, and prove me; *try my reins* and MY HEART"

Jer 20:12 "But, O LORD of hosts, that triest the righteous, *and seest the reins* and THE HEART"

Rev 2:23 "All the ecclesias shall know that I am he which *searcheth the reins* and HEARTS: and I will give unto every one of you according to your works"

Lev 3:4 And the two kidneys, and the fat that is on them, which is by the flanks, and *the caul above the liver*, with the kidneys, it shall he take away.

Caul—Heb. "the redundant, out-hanging part." Translated as:
"Remain"—Ex 29:34; Lev 6:16
"Rest"—Lev 14:29; Jos 21:5
"Left"—Gen 44:20; Lev 2:10
"Too Much"—Exo 36:7

Liver—very deepest of emotions. Lam 2:11. **Peace** (John 17:1-11)
By giving everything: the Best—FAT—to all that Remains—the CAUL.

Lev 3:17 *It shall be* a perpetual statute for your generations throughout all your dwellings, *that ye eat neither fat nor blood.*

Blood—rep. the Life, which must be dedicated to Yahweh, wholly—
Lev 17:14 "Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off" (2Cor 5:15; Rom 6:13; 1Cor 6:20)

To emphasize the entire life being given to Yahweh in dedication the “burnt” and “peace” offerings are often joined together—

Notice the significance regarding the responsibility of obedience to the Covenant of Yahweh

Exo 24:4-8
First the dedication of the offerings
Then the atonement for the altar
Then the book read and understood
Then the people (HEB 9:18-21)

This shows the pattern of atonement. There can be no joining unto the covenant unless the Word is not understood and personal dedication and obedience confessed. Only thereafter are the people sprinkled with the blood. We must “hear” (the book) and “do” (the blood) the Truth.

SIN OFFERING—Read: Lev 4

Lev 4:1 And the LORD spake unto Moses, saying,
Lev 4:2 Speak unto the children of Israel, saying, *If a soul shall sin through ignorance* against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:

"To claim ignorance of having committed sin did not absolve from responsibility"—***Expositor***

Sins of Ignorance—Despite the world's claim that "ignorance is bliss," it simply is not true. "A false position is a false position, whether known or not"—*Law of Moses.* Law simply manifested sin (Rom 7:13). "By the Law is the knowledge of sin"—Rom 3:20 (Act 17:30; Rom 1:28)

Compulsory—the sin offering is different than the previous offerings, in that it was not voluntary, but compulsory. God determined the offering for each status of a man, showing degree of responsibilities (1Jhn 1:10)

Lev 4:3 If *the priest* that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, *a young bullock* without blemish unto the LORD for a sin offering.

Nation: Bullock (v 13-15)

Ruler: Kid of Goats (v 22-23)

Person: Female Goat (v 27-28)

Person: Female Lamb (v 32)

- **Note: Goat predominant over the Lamb (rebellion)**

See Luke 12:48—responsibility

Degrees of Responsibility—"The seriousness of guilt varied with the status of the sinner. The failing of the priest was treated as more serious than that of a ruler, or a commoner"—***Expositor***

Sin—The world claims 'sin is sin': meaning all sin is equal. This is not true. The degrees of sin were evident in the Law; some required uncleanness until evening, others without the camp for seven days, some cut off from the people, and severe cases, death by stoning. Likewise, responsibility is also in degrees, as stated in the Word.

Jas 3:1 "Be not many masters (teachers), knowing that we shall receive *the greater condemnation*" **1Sam 2:17**

John 19:10-11 "Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee *hath the greater sin*" **(Mat 7:1-2; 23:14; 1Cor 11:29-32; Gen 18:20; 20:9; Exo 32:30)**

- **Accordingly, the prophets rebuked the "elders" (Eze 14:1-5) who had misguided Israel, along with all the spiritual guides: "from the prophet unto the priest" (Jer 6:13).**

"No where in the Law of Moses…is there a reference to a male lamb as a sin offering…This omission gives great point to John's comment: 'Behold, the Lamb of God which taketh away the sin of the world' (1:29). In this statement, two things are taught: (a) that Jesus was to make the one offering for sin which the law omitted; (b) that his offering would be all-availing" ***Law of Moses, M.D Stewart***

Lev 4:6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times *before the LORD*, before the vail of the sanctuary.

Before Yahweh—Sin may have been committed secretly, but it was to be acknowledge and atoned for openly "in the presence of Yahweh." This is what we do at Memorial Meeting

Lev 4:11 And the skin of the bullock, and *all his flesh, with his head, and with his legs, and his inwards, and his dung,*
Lev 4:12 Even the whole bullock shall he carry forth *without the camp unto a clean place…*

Head, Legs, Inwards—The same pieces given in dedication upon the altar in the Burnt Offering are removed far from it in the Sin Offering. The same "members" can be used for servitude of flesh or spirit (Rom 6:12-20; Mat 5:30)

Whole Bullock—reps "the body of sin destroyed" (Rom 6:6)

Lev 4:24 And he shall lay his hand upon the head of the goat, and kill it *in the place where they kill the burnt offering before the LORD*: it *is* a sin offering.

In the Place where they kill the burnt offering—one is a positive offering (burnt), the other is a negative (sin). Yet both were offered in the same "place." Yahweh beholds both good and evil.

Pro 15:3 "The eyes of the LORD *are* in every place, beholding the evil and the good"

Job 34:21-22 "For his eyes *are* upon the ways of man, and he seeth all his goings. *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves"

Heb 4:13 "Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do"

Jer 23:24 "Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD"

Lev 5:11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering *the tenth part of an ephah* of fine flour FOR A SIN OFFERING; *he shall put no oil upon it, neither shall he put any frankincense thereon*: for it *is* a sin offering.

No Oil or Frankincense—This was vital in the willing meal offering. However, the lack of these two elements here shows the root cause: NO study of the Word and NO prayer to God—*Psa 119:9-11*. *(Psa 37:31; Pro 2:10-12)*
This is how the Jesus Christ overcame sin (Luke 4:1; Isa 11:1-3; John 3:34)

Tenth part of an ephah—There was no amount specified in the willing meal offering. However, here the measure is given. This is exactly the same amount of the daily manna provided for the children of Israel (Exo 16:16,36). This demands the principle that our entire life was required in sacrifice to atone for sin. God forgives based upon our dedication (burnt then sin Num 6:7-11).

Restricted scope—The very detailed and restricted scope of the sin offering shows the seriousness of sin from Yahweh's point of view. *However, the sin offering had the widest range of choice of what was allowed to be offered*—

- **Bullock—4:3**
- **Goat—4:22-23**
- **Female Goat—4:27-28**
- **Female Lamb—4:32; 5:6**
- **Doves or Pigeons—5:7**
- **Tenth ephah of flour—5:11-12**

Because "all have sinned, and come short of the glory of God" (Rom 3:23). For there is "not a just man upon the earth, that doeth good, and sinneth not" (Ecc 7:20). From the least to the greatest, sin and death has come upon all men—

Exo 12:29 "LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh *that sat on his throne unto the firstborn of the captive that was in the dungeon*"

Lev 4:28 If his sin, which he hath sinned, *come to his knowledge:* then he shall…Gal 3:19; Rom 3:20; 5:13; 7:7-13

"Whilst the burnt offerings and peace offerings are referred to in Genesis before the Law , there is no reference to sin offerings as such. However, the Law revealed the act of sin in its true light, so that sin was revealed as being 'exceeding sinful'" ***HPM Expositor***

"Sins of ignorance were not forgiven till known and repudiated in sacrifice. Here arises the necessity for what Paul recommends when he says, 'Examine yourselves,' and 'prove your own selves,' and John, 'purify yourselves,' and James, 'cleanse your hearts.' If we go on in ignorance of what is acceptable to God in our character, how can we expect to obtain forgiveness that comes only from confession? On the other hand, how comforting to know that when we have discovered and confessed our shortcomings, and come to God with Christ, the crucified, in our hand and hearts, 'He is faithful and just to forgive us, and cleanse us from all iniquity'." ***R. Roberts, Law of Moses***

Lev 5:5 And it shall be, when he shall be guilty in one of these *things, that he shall confess that he hath sinned*

Confession—atonement requires an admission that we have sinned (see: Lev 16:16; 26:40-42): Pro 28:13 "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy"

Psa 51:2-4 "Wash me throughly from mine iniquity, and cleanse me from my sin. ***For I acknowledge my transgressions: and my sin is ever before me***. Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest" (Rom 10:10)

1Jn 1:8-10 "If we say that we have no sin, we deceive ourselves, and the truth is not in us. ***If we confess our sins, he is faithful and just to forgive us our sins,*** and to cleanse us FROM ALL UNRIGHTEOUSNESS. If we say that we have not sinned, we make him a liar, and his word is not in us" (Acts 26:20)

Confession—general must not take the place of personal

- ***The "Day of Atonement" was for the confession of the sins of the nation***
- ***The "Sin Offering" was for individual sin, requiring personal confession and repentance***

Lev 16:21 "And Aaron shall lay both his hands upon the head of the live goat, *and confess over him all the iniquities of the children of Israel*, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness"

Lev 4:23-24 "Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: And *he shall lay his hand upon the head of the goat*, and kill it in the place where they kill the burnt offering before the LORD: it *is* a sin offering" (Lev 5:5)

- **The same applies for the burnt offering (national & individual). Exo 29:38-44; Num 28:1-10; Lev 6:12)**

Lev 4:7 And the priest shall put *some of the blood upon the horns of the altar of sweet incense* before the LORD, which *is* in the tabernacle of the congregation; and shall *pour all the blood of the bullock at the bottom of the altar of the burnt offering*, which *is at* the door of the tabernacle of the congregation. **Two things needed for sin to be atoned**

Rev 8:3 "Another angel came and stood at the altar, having *a golden censer*; and there was given unto him *much incense, that he should offer it with the prayers of all saints upon the golden altar* which was before the throne. And the smoke of the *incense, which came with the prayers of the saints,* ascended up before God out of the angel's hand" (Rev 5:8-10; Psa 141:1-2; Luke 1:9-10)

- Both altars involved: prayer and personal sacrifice; repentance in words and in works. See: Acts 26:20 "repent AND do works meet for repentance" *Note where majority of blood was—personal sacrifice, not just words.*

How Is Sin Revealed?

FIRST WAY

John 3:16-21	Seek the Light For Reproof
2Tim 3:15-17	Seek the Word for Correction
2Tim 4:2	Word reproves and rebukes
Pro 6:23	Word is a reproof

SECOND WAY

Mat 18:15-17 **"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican"**

Feast of Tabernacles *Numbers 29:12—40 (Lev 23:34)*

15th Day of the Seventh Month The Feast of Seven Days

Bullocks offered for a "burnt offering," along with a "goat" for a sin offering. Note: it begins with "13" (v. 13)—the number of rebellion (Gen 14:4; 17:25)—and concludes seven days later with "7" bullocks offered (v. 32)—the number of completion (Gen 2:2).

The principle: what begins with rebellion (13) is gradually reduced into ordinal perfection (7). Astonishingly, the total number of bullocks 13+12+11+10+9+8+7 = 70. This is the number of the nations (Gen 10; Egypt: Gen 50:3; Jer 25:11-12; 29:10; Zec 1:12; Isa 23:15-17; Luke 10:1, 17).

Zec 14:16 "And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles"

TRESSPASS OFFERING—Read: Lev 5:14-6:7

Lev 5:14 And the LORD spake unto Moses, saying,
Lev 5:15 If a soul *commit a trespass, and sin through ignorance,* in the holy things of the LORD; then he shall bring *for his trespass* unto the LORD *a ram* without blemish out of the flocks, *with thy estimation by shekels of silver, after the shekel of the sanctuary,* for a trespass offering:

A Ram—though very close to the sin offering, in this is offering the animal offered was always the same, unlike the Burnt, Peace and Sin offerings—always a ram. V. 18; 6:6 Restitution is the same for all—no exceptions.

Trespass—the word means to be guilty. It deals with wrong doing or offense against Yahweh, first (Lev 5:14-19), and man (Lev 6:1-7). Lev 7:7 "As the sin offering *is,* so *is* the trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it."* *The two are closely associated*

Shekel of the Sanctuary—the value was assessed according to this standard; a spiritual estimation of weight kept in the sanctuary (Exo 30:13). *Unjust weights and balances is an abomination to Yahweh— Deu 25:13-15; Lev 19:35-36; Pro 11:1; 16:11.*

The Priest—the value of the offering was determined by the priest (5:15). See principle: Lev 27:8-12. This is important, because it means God's representative, not man, makes the final assessment. This may rightly have been based upon the offerer's conduct; whether he forgave others or not (Mat 6:12-15). This means no man makes his own rule of judgment for himself. All judgment will be committed to Yahweh's priest—the Lord Jesus Christ (John 5:30; 12:48). Again, this is determined by how we assess others in their offenses—this is according to the "measure" by which we hold others to (Luke 6:38)

> Mat 7:1-3 "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye[70]."

Lev 5:16 And he shall *make amends for the harm that he hath done* in the holy thing, and *shall add the fifth part* thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

Fifth Part—this is double the tithe of a "tenth part" (Lev 27:32). Why twice as much? Because we must learn to go beyond what is asked; which assures the heart is genuine in repentance. Furthermore, it shows that offending a brother is also offending Yahweh—

Mat 25:40 "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me"

- **Mat 18:5-10 to do such unto brethren is to do it unto their Master in heaven (Heb 6:10 cf. Acts 9:4-5).**

THANKSGIVING OFFERING

Thanksgiving IS an Offering or Sacrifice unto Yahweh—

Psa 116:17-19 "I will offer to thee *the sacrifice of thanksgiving, and will call upon the name of the LORD*. I will pay my vows unto the LORD now in the presence of all his people, In the courts of the LORD'S house, in the midst of thee, O Jerusalem. Praise ye the LORD"

- **Appreciation—there is nothing so pleasing to the Father as hearing the expressions of gratitude from His children. Far too often we are not appreciative of what's been given us.**

Psa 27:5-6 "For *in the time of trouble he shall hide me* in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: *therefore will I offer in his tabernacle sacrifices of joy*; I will sing, yea, I will sing praises unto the LORD"

***Joy means "shouting, a loud statement"**

Psa 107:20-22 "He sent his word, and healed them, and delivered *them* from their destructions. ***Oh that men would praise the LORD for his goodness***, and *for* his wonderful works to the children of men! And let them ***sacrifice the sacrifices of thanksgiving***, and declare his works with ***rejoicing***" ***Rejoicing means "shouting"**

- **This form of "sacrifice" springs from the heart and is uttered with the lips (Luke 6:45).**

Jer 17:26 "And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, ***and bringing sacrifices of praise***, unto the house of the LORD" **(contrast Pro 21:27)**

READ: **Psa 50:7-15, 23**

The genuine rejoicing from the heart in thanksgiving is the most beautiful of all sacrifices unto Yahweh.

Psa 119:105-109 **"Thy word *is* a lamp unto my feet, and a light unto my path. I have sworn, and I will perform *it,* that I will keep thy righteous judgments. I am afflicted very much: quicken me, O LORD, according unto thy word. *Accept, I beseech thee, the freewill offerings of my mouth, O LORD*, and teach me thy judgments. My soul *is* continually in my hand: yet do I not forget thy law"**

- **"Freewill" comes from a willing and genuine heart.**

Psa 69:30-31 ***"I will praise the name of God with a song, and will magnify him with thanksgiving***. ***This*** **also shall please the LORD** ***better than an ox or bullock that hath horns and hoofs*****"**

- **"Thanksgiving" magnifies Yahweh's character and purpose.**

Hos 14:1-2 **"O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: *so will we render the calves of our lips*"**

Jonah 2:1-2, 9 "Then Jonah prayed unto the LORD his God out of the fish's belly, And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, *and* thou heardest my voice…(v 9) But ***I will sacrifice unto thee with the voice of thanksgiving***; I will pay *that* that I have vowed. Salvation *is* of the LORD"

- This sacrifice is a "voice" of thanksgiving.

Heb 13:15-16 "By him therefore ***let us offer the sacrifice of praise to God continually***, that is, ***the fruit of our lips*** giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased"

- This is a very important part of fellowship (1Chr 16:1-4,7-9), which involves praise and thanksgiving (Eph 5:18-20).

Psa 4:5 "Offer ***the sacrifices of righteousness***, and put your trust in the LORD"

Lev 7:11-20

- **A feeling of gratitude is wonderful, but it must still be "offered" according to Yahweh's required terms.**

Psa 100:1 A Psalm of praise. Make a joyful noise unto the LORD, all ye lands.
Psa 100:2 Serve the LORD with gladness: come before his presence with singing.
Psa 100:3 Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture.
Psa 100:4 Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.
Psa 100:5 For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations.

Ezr 1:4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem.

Ezr 3:5 And afterward *offered* the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

Ezr 7:13-16 I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own ***freewill*** to go up to Jerusalem, go with thee…And to carry the silver and gold, which the king and his counsellors have ***freely offered*** unto the God of Israel, whose habitation *is* in Jerusalem, And all the silver and gold that thou canst find in all the province of Babylon, with the ***freewill*** offering of the people, and of the priests, offering willingly for the house of their God which *is* in Jerusalem: (same word)

Num 6:1 And the LORD spake unto Moses, saying,
Num 6:2 Speak unto the children of Israel, and say unto them, When EITHER MAN OR WOMAN shall *separate themselves* to vow a vow of a NAZARITE, to *separate themselves unto the LORD*:

Separation—the "key" word for the Nazarite "vow." And, it is a "separation unto Yahweh" (v. 2,5,6,8) Highlight word: *separation*

Nazarite—the word means "to separate" (the root of which is translated such in v. 2,3,5,6 and "consecrate" in v.12).

- **The Truth demands "separation" from <u>false religion</u> (Rev 18:4), from <u>the world</u> (2Cor 6:14-18; Jam 4:4), and even <u>brethren</u>, when necessary (2John 1:10-11; 1Cor 5:1-11). (Acts 21:23-27)**

Man or Woman—No restrictions based on tribe or gender; for all the nation were a holy "priests" (Exo 19:6; Deu 7:6; 14:2). All are one in Christ (Gal 3:28), and a holy nation of priests (1Pet 2:9). Some parents dedicated their children as Nazarites from the womb (Jud 13:5; 1Sam 1:11; Luke 1:15).

Vow—a vow is a *voluntary* commitment to Yahweh that is *binding* before Him (Num 30:1-9). It is never forced upon men, but is that which springs out of the conscience. It is to be remembered, however, that Yahweh sets the terms for an acceptable vow (Lev 22:21-23). This is called "*the vow of separation*" (Num 6:5).

- **Terms & length of "separation" are in this chapter. *Note: these are personal vows that only involve the individual (Lev. 27:2).***

Ecc 5:4 "When thou vowest a vow unto God, *defer not to pay it*; for *he hath* no pleasure in fools: pay that which thou hast vowed"

Deu 23:21-23 "When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth"

Num 6:3 He shall *separate himself from wine and strong drink*, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, NOR EAT MOIST GRAPES, OR DRIED.

Wine & Strong Drink—intoxicating liquor was prohibited also of the priests on active service (Lev. 10:9-11; Jud. 13:4,7,14; Amos 2:12; Luke 1:15). There is a connection between the two. The Truth cannot be based on emotion, but "sober" and clear, coherent understanding of the Truth. "Wine taketh away the heart"—Hos 4:11

Eph 5:15-18 "See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord *is*. And be not drunk with wine, wherein is excess; but be filled with the Spirit"

- **1The 5:1-8 "sober" relates to watching in urgency (1Pet 1:13)**

Num 6:4 All the days of his separation shall he eat *nothing that is made of the vine tree, from the kernels even to the husk*.

Nothing…—there is nothing intoxicating of the kernel, vine tree, dry or moist grapes, yet the Nazarite was to abstain.

- ❑ **"There was to be observed the strictest separateness from that which produced the wine, so that the isolation therefrom would be complete"—HPM, Expositor**
- ❑ **"The prohibition, however, was to keep away from the vine completely. Then there would be no temptation to partake of its wine. The antitype is found in the exhortation of Paul to 'abstain from the very appearance of evil' (1The 5:22)"—HPM**

Anything that can lead to subtle intoxication was to be avoided. In our present age, how strong the exhortation rings true. One small "liberty" leads to another, until soon we are no different than the world whom we denounce in word and doctrine.

Num 6:5 All the days of the vow of his separation there shall *no razor come upon his head*: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall *let the locks of the hair of his head grow*.

His Head—the principle of the Nazarite. No wine or strong drink was to alter his "thinking." And, in fact, the phrase "the Nazarite shall shave the HEAD of his SEPARATION" used in v 18 of this chapter tells us where the *separation* took place. It is also termed "head of his consecration" (v. 9), and "hair of his separation" (v 19).

- **The word "Nazarite" means "to separate" and the root is translated so in this chapter (v 2,3,5,6,12). It is translated "crown" upon the head of the High Priest (Exo 29:6). Also "crown" in Lev 21:12. Thus, the Nazarite was an imitator of the high priest, which is why the restrictions are similar. His "head" was separate unto Yahweh! Christ is our high priest (Heb 3:1; 4:14; 5:10; 8:1; 9:25)**

Num 6:5 "He shall be holy, *and* shall let the locks of the hair of his head grow." *(ecclesia subject to Christ—1Cor 11:3)*

- "Long hair is considered a "shame" unto a man (1 Cor. 11:14); why then did the Law of the Nazarite decree that one under the vow should let his hair grow? Because, whilst long hair is a shame unto a man, the Nazarite, during the term of his vow represented the nation whose symbol was the bride of Yahweh (Isa. 54:5). As such she was expected to be in subjection to her Lord. The long hair was the token of this subjection (1 Cor. 11:5,7). Hence, the "consecration of his God was upon his head" (v. 6). By his very appearance, the Nazarite testified to all whom he met that he was "different," he was under a vow of separation"—***HPM, Expositor***

He shall be Holy—once again, notice the same statement used from the priests, Lev 21:6. The priesthood is the call of all brothers and sisters (1Pet 2:9; Rev 1:6; 5:9-10; 20:6).

Num 6:6 All the days that he separateth *himself* unto the LORD *he shall come at no dead body*.
Num 6:7 He shall not *make himself unclean* for his *father*, or for his *mother*, for his *brother*, or for his *sister*, when they die: because THE CONSECRATION OF HIS GOD *IS* UPON HIS HEAD. ***(head first offered in burnt offering—Lev 1:8)***

Dead body—and once again, a direct association and related commandment of the priests (Lev 21:10-22).

- **"Christ's disciples as Nazarites under a vow of separation, must view life in a similar manner, and leave "the dead to bury their dead" (Matt. 8:22). Once 'dead in trespasses and sins", they have been quickened to a newness of life in Christ (Eph. 2:1), and are expected to see beyond death in all their considerations. Like the priest, the Nazarite recognised his vow as of greater importance than natural feelings (Deut. 33:9)"—HPM**

Come At No Dead body—this is an intentional approach to the things of "sin and death" that relate to our natural family. That is, compromising holiness for sake of close family members (contrast v. 9—accidental contact).

See: Deu 13:6-11. We must not depart from the Truth for the sake of "fleshly family." This was addressed by the Lord—

Mat 12:47-50 "Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother"

Mat 10:34-36 "A man's foes *shall be* they of his own household" see: Lev 10:1-7

Num 6:8 All the days of his separation *he is holy* unto the LORD. ***"Holy brethren, partakers of the heavenly calling" Heb 3:1***

Holy unto Yahweh—the word implies "a sacred one." It is trans. "Aaron the *saint* of God" (Psa 106:16), and "I heard one *saint* speaking to another *saint*" (Dan 8:13). Thus, separated for God.

The call to "be ye holy" is frequent in the Scriptures, and reps. the purpose of God drawing us out of the world to enlighten us in Truth (Lev 11:44; 19:2; 20:7; 1Pet 1:15-16).

- **"Inferior though the Nazarite was as a layman, to the anointed priest, yet in one way he was decidedly superior: the High Priest in Israel received his position as of hereditary duty and not from voluntary choice. On the other hand, the consecration of the Nazarite was essentially voluntary: a course of life and service willingly, cheerfully, and lovingly undertaken as an expression of his "delight in Yahweh" and his desire to live in absolute holiness before Him"—*HPM***

Num 6:9 And *if any man die very suddenly by him*, and he hath defiled the head of his consecration; then he shall *shave his head* in the day of his cleansing, on the seventh day shall he shave it.

Die suddenly—even the association of accidental death, which at its root is always related to "sin," can defile the Nazarite's "head."

- **The "head" was the symbol of the Nazarite's voluntary choice of separation from—not just the world—but even his own brethren among his own nation.**

Shave his head—this verse punctuates two things: (1) how easily and inadvertently we come in contact with death; (2) Yahweh takes such "sin" much more seriously than do we. In fact, this contact with sin-and-death negates our former days of separation, though provision is afforded to immediately begin again. *We can never rest on our laurels in the Truth; never rely on past days when we labored and committed ourselves to the Truth.*

Num 6:10 And *on the eighth day* he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:
Num 6:11 And the priest shall offer the *one for a sin offering, and the other for a burnt offering*, and make an atonement for him, for that he *sinned by the dead*, and shall hallow his head that same day.

Eighth Day—points to eternal life (circumcision…first day).

Sinned by the Dead—Sin relates to death and must be avoided.

"sin…bringeth forth death"—Jam. 1:15
"the sting of death is sin"—1Cor. 15:56
"sin hath reigned unto death"—Rom. 5:21
"by one man sin entered the world and death by sin"—Rom. 5:12
"the wages of sin is death"—Rom. 6:23
"by man came death"—1Cor. 15:21

The acknowledgement of "sin" offering provides means of "atonement" and rededication through the "burnt" offering.

Num 6:12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: *but the days that were before shall be lost*, BECAUSE HIS SEPARATION WAS DEFILED.

Day before lost—even inadvertent failure to remain consecrated and separate is considered "trespass," and results in our former days being lost (Eze 3:17-21). The Truth is about constant growth, and we can never rely on past accomplishments (Phi 1:9-10; 2Pet 3:18; 1The 4:1; 2Pet 1:5-9; 1Pet 2:1-2; Heb 5:12-6:3; 1Cor 3:1-3)

His separation was defiled— "This taught that the responsibility of keeping separate rested on the Nazarite…He should have seen to it that his separateness was complete, and should have taken care to avoid all situations where the possibility of death might be found. The lesson taught is that stressed by Paul in Romans 7:15-21…Those who are Christ's should likewise look very well to their ways, avoiding situations that might lead them to break their vow of separateness" *HPM*

- **"The days of separation were lost if the vow was broken. He could not account those days as part of his vow, and cancel them off when he recommenced the period. He had to commence again from the beginning. In our service to Yahweh there must be complete consistency. A believer cannot rest upon past laurels in excusing a later decline. The principle was set forth by Ezekiel: "When the righteous turneth away from his righteousness, and committeth iniquity…All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Eze.18:24)"—*HPM***

Heb 3:6 "But Christ as a son over his own house; whose house are we, *if we hold fast the confidence and the rejoicing of the hope firm unto the end*"

The need to remain stedfast in the truth our entire walk is throughout the Word (Heb 3:14; 10:23, 38-39; Mat 10:22; 24:13; Gal 6:9; Rev 2:25; 3:11; Mat 13:20-23).

Num 6:13 And this *is* the law of the Nazarite, *when the days of his separation are fulfilled*: he shall be brought unto the door of the tabernacle of the congregation:

Days of Separation Fulfilled—this is the hardest thing to do in the Truth, yet the reward is most lovely and bountiful. * This must not be overlooked: *this all is a matter of conscience; the voluntary desire to separate, as well as the voluntary acknowledgement that days have been lost thru defilement, and accomplishment.*

- ***The Law of Moses*: "Taking the whole period of the Nazariteship's separation to stand, in parable, for the life of probation to which the Gospel calls men, we may discern without difficulty the meaning of a ceremonial that proclaims the essentiality of sacrifice to the final acceptability of the most faithfully kept time of separation"—*R. Roberts***
- **"The parable of the Nazarite, therefore, sets forth the parable of those in Christ in their lives of separation unto Yahweh. Those times will terminate in the coming of the Lord"—*HPM***

Num 6:14 And HE SHALL OFFER HIS OFFERING UNTO THE LORD, one he lamb of the first year without blemish for a *burnt offering*, and one ewe lamb of the first year without blemish for a *sin offering*, and one ram without blemish for *peace offerings*,

Num 6:15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their *meat offering*, and their *drink offerings*.

Offerings—all basic altar offerings are here represented; meaning a life of complete dedication. The burnt offering was giving of the entire life (Lev 1); the sin offering an acknowledgement of our nature and failure (Lev 3-4); the peace offering a fellowship between the offering, the priest and God; and the meal offering, our labor (Lev 2). The enlightened man or woman would recognize the principles, and thereby expresses the willing desire to offering himself completely to Yahweh (Rom 12:1-2).

Num 6:16 And *the priest shall bring them before the LORD*, and shall offer his sin offering, and his burnt offering:

The Priest—although the Nazarite was an imitator and follower of the priest, he still recognized the need of the appointed mediator to present his offering before Yahweh (1Tim 2:5; John 14:6).

Num 6:17 And he shall offer the ram *for* a sacrifice of peace offerings unto the LORD, *with the basket of unleavened bread*: the priest shall offer also his meat offering, and his drink offering.

Unleavened Bread—this represents a life free from Egyptian or worldly influence (Exo 13:7-8), as well as fleshly malice and wickedness. In contrast, it represents sincerity and Truth.

1Cor 5:8 "Therefore let us keep the feast, not with old *leaven*, neither with the *leaven* of malice and wickedness; but with the unleavened *bread* of sincerity and truth"

Num 6:18 And the Nazarite shall shave THE HEAD OF HIS SEPARATION *at* the door of the tabernacle of the congregation, and shall take the hair of THE HEAD OF HIS SEPARATION, and put *it* in the fire which *is* under the sacrifice of the peace offerings.

Separation—"The Hebrew word for "separation is *nezer,* a cognate word with *nazir,* or Nazarite. The Nazarite's status as such was indicated by his hair which was permitted to remain unshorn during the period of his vow, the reason for which we have already considered" *HPM, Expositor*

At the Door of the Tabernacle of the Congregation—the public place of worship. Our separation should be manifest before all.

Under the Peace Offerings—this reps that only by means of separation was he or she "at unity" with Yahweh (Eph 4:3). The basis of our acceptance to God is the principle of separation (2Cor 6:17; Rom 2:9-10; 8:6). *This act also reps a change of nature!*

THE NAZARITE'S OFFERING AT THE CONCLUSION OF HIS VOW

At this stage it is profitable to briefly consider the significance of the Nazarite's offering on the completion of his vow:

1. Sin Offering (a ewe) — The recognition of the weakness of flesh.
2. Burnt Offering — The complete dedication of self.
3. Peace Offering — Fellowship with Yahweh.
4. Meal Offering — Fruits of labour returned to Yahweh with joy (being offered with oil).
5. Drink Offering — A new life of devotion.

At the conclusion of his vow, therefore, the Nazarite recognised the need to present himself as a living sacrifice unto Yahweh in the above particulars.

"As the hair of the Nazarite was the token of his vow, it is represented as belonging to Yahweh, and therefore accepted by Him as His portion. It foreshadowed the change of nature that will terminate the successful completion of the vow of separation on the part of believers at the coming of the Lord" *HPM*

Num 6:19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after *the hair of* his separation is shaven:
Num 6:20 And the priest shall wave them *for* a wave offering before the LORD: this *is* holy for the priest, with the wave breast and heave shoulder: and *after that the Nazarite may drink wine*.

Drink Wine—the promise to those who will enjoy fellowship with him when the Kingdom is established upon earth (Mat 26:29). This is the time for rejoicing (Psa 104:15).

Luke 22:28-30 "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel"

THE NAZARITE VOW — A SUMMARY

- The Nazarite Vow made priests of laymen for the period of their vow, as the Truth does those who embrace its principles (1 Pet. 2:9).
- Strong drink was forbidden (Num. 6:3): it befogs the mind, and impairs spirituality (Lev. 10:9-11). Its counterpart is merely emotional religion that does likewise (Eph. 5:18-20).
- They were not to cut the hair (Num. 6:5; Judg. 16:17-21). Long hair was a sign of the subjection of a wife to her husband (1 Cor. 11:5,7; Eph. 5:24), and the Nazarite represented the nation as Yahweh's bride (Isa. 54:4).
- The Nazarite vow separated from the rest of mankind those who took it upon them, and consecrated them exclusively to the work and service of Yahweh. Like the priests (Lev. 21:10-12), Nazarites were to avoid becoming defiled for the dead (Num. 6:9). They must be able to see beyond death, and, like the followers of the Lord, to "sorrow not as those who have no hope" (1 Thess. 4:13).
- The Nazarite was a living example of an "Israelite indeed", a representation of Israel as a "Kingdom of priests". Though inferior as a lay man to the priests, he was, in a sense, superior to them in that his separateness was a voluntary service. Yet he was dependent upon the services of the priests (Num. 6:17), thus illustrating that the Nazarite was in need of priestly mediation, as is the follower of the Lord.
- Defilement by the Nazarite entailed a greater offence, and required a more elaborate means of cleansing than normally was the case (cp. Num. 5:2-3; 19:11-13 with Num. 6:9-19; 31:19).

Upon this, the following observations are relevant:

- Every genuine follower of the Lord is a true Nazarite. He is separated from the world, and dedicated solely to the service of Yahweh.
- His life is a life of self-denial; he mortifies and keeps the flesh in subjection to the dictates of the spirit word.
- His vow commences at baptism and continues until death or the Lord's coming. He looks beyond death to the glorious life of the future. He avoids mere emotional stimulants whilst soberly performing the requirements of his voluntary vow.
- On faithfully completing his term of service, he will enjoy the blessing of Yahweh which was pronounced upon the children of Israel as the Nazarite nation.

Num 6:21 This *is* the law of the Nazarite who hath vowed, *and of his offering unto the LORD for his separation*, beside *that* that his hand shall get: according to the vow which he vowed, *so he must do after the law of his separation*.

Law of his separation—the offerings of animals involved in a "vow" were required to be entirely without blemish—Lev 22:21-23

Exo 25:1 And the LORD spake unto Moses, saying,
Exo 25:2 Speak unto the children of Israel, *that* THEY *bring* ME *an offering: of every man that giveth it willingly with his heart ye shall take my offering.*
Exo 25:3 And THIS *IS* THE OFFERING WHICH YE SHALL TAKE OF THEM; gold, and silver, and brass,
Exo 25:4 And blue, and purple, and scarlet, and fine linen, and goats' *hair,*
Exo 25:5 And rams' skins dyed red, and badgers' skins, and shittim wood,
Exo 25:6 Oil for the light, spices for anointing oil, and for sweet incense

Willingly—although the materials used to make the tabernacle were offered voluntarily, according to each person's conscience, it did not mean the people were permitted to offer whatever they preferred; but only that which Yahweh would accept!

- ❑ **"The power to act independently…brings along with it the power to act wrongly" *R. Roberts, Law of Moses* *(Cain & Abel)***
- ❑ **"It is true that no man or power has the right to interfere between God and the conscience; but it is also true that no man has the right to worship God as he pleases. This is a Protestant fallacy! Man has a right to worship God only in the way God Himself has appointed" *J. Thomas, Elpis Israel***

Note where the items for the Tabernacle came from—

Exo 3:21-22 "I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, *ye shall not go empty*: But every woman shall borrow of her neighbour, and of her that sojourneth in her house, *jewels of silver, and jewels of gold, and raiment*" **(Exo 12:35)**

- **Exo 25-31 The Pattern of the Tabernacle Given to Moses**
- **Exo 32-35 Israel turns to Idolatry as the Mediator Delays**
- **Exo 36-40 The Tabernacle is completed**

Exo 30:12 When thou takest the sum of the children of Israel after their number, then shall they give *every man* a ransom *(kepher)* for his soul unto the LORD…when *thou* numberest them. *(all saints numbered: Mat 10:30)*

Exo 30:13 This they shall give, *every one that passeth among them that are numbered*, half a shekel after the shekel of the sanctuary… *(shekel is silver: Lev 5:15)*

Exo 30:14 *Every one* that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD. *(no exemptions)*

Exo 30:15 *The rich shall not give more, and the poor shall not give less than half a shekel*, when *they* give an offering unto the LORD, *to make an atonement* for your souls.

Exo 30:16 And *thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation*

Atonement costs the same for all men; and relates to the Tabernacle

Exo 25:8 And let THEM make ME a sanctuary; *that I may dwell among them*. *(Sanctuary—hollowed or holy place)*

- **It is the duty of Yahweh's people to make Him a place that He might "dwell among them"—this is God Manifestation!**

Joh 1:14 "And the Word was made flesh, and DWELT (Gk., Young's, Amplified "*did tabernacle*") among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth"

- **The Lord Jesus Christ was the "dwelling place" of His Father—in word and deed: Yahweh's Word manifested in the flesh! Thus, that Word, strictly according to Divine Pattern, was given to Moses for the children of Israel to complete—**

Lev 26:11-12 "I will *set my tabernacle among you*: and my soul shall not abhor you. And *I will walk among you, and will be your God, and ye shall be my people.*"

- **Yahweh will "dwell among us" only upon certain criteria.**

<u>2Co 6:14-18</u> "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; *as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people*. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty"

- **Paul's direct quotation of Lev 26:12 shows the Tabernacle strictly involves separation from Egypt. Yahweh cannot dwell "IN" His people otherwise. "Be ye holy…" (Lev 20:26).**

<u>Eph 2:19-22</u> "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord*: In whom ye also are builded together for an habitation of God through the Spirit"

- **Thus, the literal speaks to the figurative, and the need for those called out of Egypt to become Yahweh's dwelling place—**

<u>Joh 2:19-21</u> "(Jesus) said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? *But he spake of the temple of his body*"

- **Responsibility of Brethren to Manifest God in our lives—**

1Co 6:15-20 "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication…What? KNOW YE NOT THAT YOUR BODY IS THE TEMPLE OF THE HOLY SPIRIT *WHICH IS* IN YOU, WHICH YE HAVE OF GOD, AND YE ARE NOT YOUR OWN? *For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's*"

1Co 3:16-17 " Know ye not that *ye are the temple of God*, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, *which temple ye are*"

- **Temple was the permanent structure of the Tabernacle.**

The apostles use the physical body of the saints as representations of a "tabernacle," such as 2Cor 5:1-4. Consider the Apocalypse—

<u>Rev 21:1-4</u> "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, *Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God*. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away"

- **This language follows the phases of the literal tabernacle; for it will not be realized until Deity is glorified in His saints, as Yahweh's glory filled the tabernacle upon its completion.**

- **Exo 25-31 The Pattern of the Tabernacle Given to Moses**
- **Exo 32-34 Israel turns to Idolatry as the Mediator Delays**
- **Exo 35-40 The Tabernacle completed by Bezaleel**

Exo 40:34 "Then a cloud covered the tent of the congregation, and *the glory of the LORD filled the tabernacle*"

- **The completed work Yahweh's Glory filling His saints!**

John 17:4 "I have *glorified thee* on the earth: I have *finished the work* which thou gavest me to do"

2Th 1:10 "When he shall come *to be glorified in his saints*, and to be admired in all them that believe (because our testimony among you was believed) in that day"

Num 14:21 "But *as* truly *as* I live, *all the earth shall be filled with the glory of the LORD*"

- **The "Word" was "tabernacled" in Christ (John 1:14), as a fulfillment of all the Law, prophets and psalms (Luke 24:44). The result: a sinless man!**

The end of the previous chapter tells us when it will be realized.

<u>Exo 24:15-16</u> "Moses went up into the mount, and a cloud covered the mount. And the glory of the LORD abode upon mount Sinai, and the cloud covered it *six days*: and THE SEVENTH DAY he called unto Moses out of the midst of the cloud…" ***(sabbath is connected with the work—Exo 31:14-16; 35:1-6)***

- **"This is striking. We are not told it means anything; but it is impossible not to think of the long *six days of a thousand years each day* in which God hides His face, and *the seventh* on which 'the tabernacle of God is with men'…The six thousand years of cloud is also six thousand years of labour towards the kingdom. The seventh is both the day of open vision and the day of rest. Here both analogies converge"—*Law of Moses, pg 93***

As brethren, we must "labour" to enter into the Rest (Heb 4:11); working out our own salvation (Phi 2:12); and redeeming the time, like those that wait for their Lord (Eph 5:16; Luke 12:36).

Three Stages—

<u>Exo 25-31</u> the "thou shalt make" stage: Moses given Pattern

<u>Exo 32-35</u> the "Moses delayed" stage: Mediator with God

<u>Exo 36-40</u> the "and he made" stage: Bezaleel accomplishes work

- **Moses is remarkable type of Christ (Deu 18:15-18; Acts 3;21-23; Heb 3:1-6; 8-9); and this history all forms part of "the Mosaic Parable," as Bro. Roberts calls it *(Law of Moses, pg 108).***

Exo 32—Israel turns to Idolatry when Moses delays in Mount

Exo 32—Those faithful while he is absent called to priesthood

Exo 32—Moses mediates on Israel's behalf to atone for sin

Exo 33—Moses ascends alone in the presence of Yahweh's glory

Exo 34—Moses returns and Israel beholds the glory in his face

Exo 35—Moses delivers the New Law to Israel upon his descent

Exo 35—All the willing men and women assembled to build

Exo 36-39—Bezaleel and his workers accomplish the pattern

Exo 40—Yahweh's glory fills the Tabernacle of the Congregation

Exo 25:9 *According to all that I shew thee, after* the PATTERN of the tabernacle, and the PATTERN of all the instruments thereof, *even so shall ye make it.*

There can be no accomplishing the Divine purpose unless we follow God's "pattern" in every detail. This is continually and very emphatically repeated (Heb 8:5)!

- **"From all this we do not deduce a doubtful lesson, when we say that our approaches to God must be in harmony with His own requirements…The form of our service must be according to what has been shown. The pattern is the Scriptures. We must look there for what is pleasing to God. The pattern has been lost in our day in the multitude of human opinions, glosses and traditions." *Law of Moses, pg 94***

2Ti 3:16-17 "ALL SCRIPTURE *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto ALL good works"

Priesthood likened unto brethren (1Pet 2:9)

- The Priests the Levites were literally sustained by sacrifice (Read: Deu 18:1-5). No sacrifice, no daily provision.