

Hello everyone,

PERCENT OF BIBLE COMPLETED: 10.9%

Weekly Readings will cover: Leviticus 1 through Leviticus 6

Sunday: Leviticus 1

Monday: Leviticus 2

Tuesday: Leviticus 3

Wednesday: Leviticus 4

Thursday: Leviticus 5

Friday: Leviticus 6

Saturday: "Six Steps to Passover: Part 3"

Current # of email addresses in the group: 577

We've finished three books of our Deep Dive plan! Nice job! I hope you all enjoyed the end of the book of Exodus. I hope you also enjoyed last week being a bit of a lighter week because this week is not! Leviticus 1 through 6 is packed with important symbolism of our Lord Jesus Christ that carries through the entire Bible.

If anyone has fallen too far back, now would be a great time to simply jump back in as we start a new book.

I finished the reading plan yesterday, but today I finished the second of a new four-part series on the five main offerings. Last week I gave part one on the Burnt Offering and tomorrow I will give part two on the Grain Offering. I mention this because as I went back over the below plan fixing typos, etc...I noticed that on the Grain Offering, I didn't dive deeply into all the symbolism of the many different types of grain and simply referred you back to Exodus 29 writeup. However, in preparing tomorrow's sermon today, I spent quite a bit more time diving into the symbolisms contained in those various grain offerings. If you are interested in more depth on the topic, the sermon can be found on our main UCG.org website under the sermon search area in a few days.

I hope you enjoy the first week of Leviticus!

Website archive location for audio files & PDFs:

<https://www.ucg.org/congregations/san-francisco-bay-area-ca/posts/audio-links-re-three-year-chronological-deep-dive-reading-program-circa-2022-2025-903711>

3-YEAR CHRONOLOGICAL STUDY: Week 21

Read the following passages & the Daily Deep Dive on the daily reading.

Day 120 - SUNDAY: March 12th

Leviticus 1

Daily Deep Dive:

INTRODUCTION to the Book:

We still start this introduction to Leviticus with the UCG reading plan: "Moses evidently wrote much of Leviticus sometime in the first month [Abib or Nisan on the Hebrew calendar, corresponding to March-April] of the second year of the wandering of Israel (compare Exodus 40:17; Numbers 1:1; Numbers 10:11)—perhaps putting it in its final form shortly before his death nearly 40 years later. The book's Hebrew name, *Wayyiqva*, meaning "And He Called," is taken from the first words of the book. The Greek title, from the Septuagint, is *Leuitikon*—Latinized in the Vulgate as *Leviticus*—which means "pertaining to Levites." However, this title is somewhat misleading as the book does not deal with the Levites as a whole but more with the priests, the family of Aaron, a segment of the Levites. (The Levites as a whole are not sanctified until the book of Numbers.) Perhaps more appropriate titles for the book would be those found for it in the Jewish Talmud—"The Law of the Priests" and "The Law of the Offerings."

The Aaronic priesthood was divinely ordained by God as a mediator between Him and the nation of Israel. As this book directed, the priests were to officiate over an elaborate system of sacrifices and rituals. The book of Hebrews tells us that "all this is symbolic, pointing to the present time [of Christ's redemption]. The offerings and sacrifices there prescribed cannot give the worshipper inward perfection. It is only a matter of food and drink and various rites of cleansing—outward ordinances in force until the time of reformation" (9:9-10, New English Bible)—that is, the time of Christ's death and resurrection followed by the giving of the Holy Spirit to the New Testament Church. Nevertheless, the sacrificial system *was* from God—and served a valuable purpose in that it was part of what was ultimately intended to

lead people to Christ (see Galatians 3:24-25). Indeed, there will again be sacrifices after Christ returns (see Ezekiel 46:1-15).

Jesus has, of course, become the true sacrifice for all mankind. Thus, there is no need for the sacrifice of animals at this time: "For it is not possible that the blood of bulls and goats could take away sins. Therefore, when He [Jesus] came into the world, He said: 'Sacrifice and offering You did not desire, but a body You have prepared for Me. In burnt offerings and sacrifices for sin You had no pleasure. Then I said, "Behold, I have come—in the volume of the book it is written of Me—to do Your will, O God.'" Previously saying, 'Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them' (which are offered according to the law), then He said, 'Behold, I have come to do Your will, O God.' He takes away the first that He may establish the second. By that will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God" (Hebrews 10:4-12).

It should also be noted that the Melchizedek priesthood of Jesus Christ has now taken over from the Aaronic priesthood. Jesus is now the Mediator between God and man (see Hebrews 7-10). And, in fact, *Christians* are now *priests* serving under Him (1 Peter 2:5, 9). Indeed, the ultimate sacrifice of Jesus Christ was not the only thing typified in the various sacrifices of the Old Testament. They also represented our following Christ's example today, presenting *ourselves* as offerings: "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Romans 12:1). Realizing this amazing fact, as *The Nelson Study Bible's* introductory notes on this book explains, "modern Christians can learn much from Leviticus. The holiness of God, the necessity of holy living,

the great cost of atonement and forgiveness, the privilege and responsibility of presenting only our best to God, the generosity of God that enables His people to be generous—these are only some of the lessons. Leviticus reveals the holiness of God and His love for His people in ways found nowhere else in the Bible. Ultimately, Leviticus calls God's people of all ages to the great adventure of patterning life after God's holy purposes."

Before looking at each of the five main offerings detailed in the first seven chapters of Leviticus, it is recommended that those wishing to study them in much greater depth read a 19th-century book by author Andrew Jukes titled *The Law of the Offerings*. It is available to order through the Internet or you can probably find it at your local library or Christian bookstore, as it is considered the standard work on this topic. While we would not agree with Jukes' book in a number of particulars, it is biblically sound in many important respects and offers some incredible insights into the subject. Be warned, however, that because of its older and somewhat elevated style, it does not always make for easy reading." [END]

In Leviticus 19:2 God commands "You shall be holy, for I the LORD your God *am* holy." If we had to pick one major theme from this book, it would be "God is Holy". The word "Holy" in Hebrew means "set apart" (BDB) and comes from a root word meaning "to be clean" (Strong) and also "be separate" (BDB). If God is clean, pure, and set apart from mankind, how can we as unclean, impure individuals have a relationship with God? We will learn a lot about this topic as we move throughout the book of Leviticus. God wants a relationship with mankind, but not just in any form or fashion, only in His way, a way that respects His Holiness.

This last Sabbath, I started a new three-part sermon series on the 5 main offerings we are about to cover in the early chapters of Leviticus.

Each of these five offerings teaches us about different facets of Jesus Christ as the perfect Offering. We often consider Jesus Christ's sacrifice through the lens of sin, and certainly, that is a major and central part of the Gospel of Christ (Rom 1:16). However, the offering of Jesus Christ fulfilled more than just the sin offering before God. Jesus Christ fulfilled all five of the offerings we will cover this week. We will see how Jesus Christ not only fulfilled these offerings but also met each facet of them. Finally, we will also come to see that Jesus Christ was the perfect "offerer" (one giving the offering), the perfect "offering" (what was given), and was also the perfect "High Priest".

Leviticus 1:

Let's begin with the UCG reading plan on this chapter which provides a general overview of the Burnt Offering: "We often think of Old Testament sacrifices as simply typical of Christ's death. But there is far more to it than that. As Andrew Jukes explains, offerings were "divided into two great and distinctive classes—first, the sweet savour offerings, which were all... oblations for acceptance; and secondly, those offerings which were *not* of a sweet savour, and which were required as an expiation for sin. The first class, comprising the Burnt-offering, the [Grain]-offering, and the Peace-offering—were offered on the [bronze] altar which stood in the Court of the Tabernacle. The second class—the Sin and Trespass-offerings—were not consumed on the altar: some of them were burnt on the earth without the camp; others the priest ate, having first sprinkled the blood for atonement. In the first class, sin is not seen or thought of: it is the faithful Israelite giving a sweet offering to [the Eternal]. In the Sin-offerings it is just the reverse: it is an offering charged with the sin of the offerer. Thus, in the first class—that is, the Burnt-offering, the [Grain]-offering, and the Peace-offering—the offerer came for acceptance as a worshipper. In the second class, in the Sin and Trespass-offerings, he came as a sinner to pay the penalty of sin and trespass. In either case the offering was without blemish.... But in the [sweet aroma offering], the offerer appears as man in perfectness,

and in his offering stands the trial of fire—that is, God's searching holiness; and accepted as a fragrant savour, all ascends a sweet offering to [the Eternal]. In the other, the offerer appears as a sinner, and in his offering bears the penalty due to his offences" (pp. 55-56).

In the case of the burnt offering, we are not "to consider Christ as the Sin-bearer, but as man in perfectness meeting God in holiness. The thought here is not, 'God hath made Him to be sin for us' [2 Corinthians 5:21], but rather, 'He loved us, and gave Himself for us an offering and a sacrifice to God of a sweet-smelling savour' [Ephesians 5:2]. Jesus... both in the Burnt-offering and Sin-offering, stood as our representative.... We have here what we may in vain search for elsewhere—man giving to God what truly satisfies Him" (pp. 56-57). But it is not only the way that Christ lived His life on earth 2,000 years ago that is pictured here. Rather, Christ lives in us today as the same burnt offering. Thus, we are enabled to present *ourselves* as "living sacrifices" (Romans 12:1)—offering a "sweet smelling aroma, an acceptable sacrifice, well pleasing to God" (Philippians 4:18) by giving ourselves wholly to Him (compare 2 Corinthians 8:5). Indeed, the burnt offering was wholly consumed, symbolizing "that the worshiper must hold nothing in reserve when coming to God; everything is consumed in the relationship between God and the sincere worshiper" (*Nelson Study Bible*, note on Leviticus 1:3).

Jesus, of course, set the perfect example in this. Jukes explains: "Man's duty to God is not the giving up of one faculty, but the entire surrender of all.... I cannot doubt that the type refers to this in speaking so particularly of the parts of the Burnt-offering; for 'the head,' 'the fat,' 'the legs,' 'the inwards,' are all distinctly enumerated. 'The head' is the well-known emblem of the thoughts; 'the legs' the emblem of the walk; and 'the inwards' the constant and familiar symbol of the feelings and affections of the heart. The meaning of 'the fat' may not be quite so obvious, though here also Scripture helps us to the solution [Psalms

17:10; 92:14; 119:70; Deuteronomy 32:15]. It represents the energy not of one limb or faculty, but the general health and vigour of the whole. In Jesus these were all surrendered, and all without spot or blemish. Had there been but one affection in the heart of Jesus which was not yielded to His Father's will... then He could not have offered Himself or been accepted as 'a whole burnt-offering to [the Eternal].' But Jesus gave up all: He reserved nothing. All was burnt, all consumed upon the altar" (pp. 63-64). This is the same end to which we strive—through Christ living His life in us today." [END]

Verse 3 – God allows three types of animals to be given as a Burnt offering. A bull (verse 3), a sheep/goat (verse 10), or a turtledove/young pigeon (verse 14). We will cover each of these as we come to them. Here in verse 3, if the burnt offering was a bull, it had to be a male without blemish. As I shared in the introduction, this offering was met perfectly by Jesus Christ, and that is why we are no longer required to give these offerings today in a literal sense. This offering, like the others we will cover, pointed to the coming of Jesus Christ (the author of Hebrews demonstrates this in Hebrews 9 & 10. It may be a good idea for you to read those two chapters as you consider the book of Leviticus). Why of the herd (bull/ox – Psa 69:31)? We find a number of scriptures that point to the strength of a bull/ox (compare Prov 14:4, Num 23:22, Num 24:8, Psa 22:8). Oxen were known for those tremendous value in labor. Unlike the physical depictions of Jesus Christ as frail and weak, as a carpenter (one who works with wood or stone), Jesus Christ would have been a strong individual capable of lifting and forming large stone pieces. Besides physical strength, Jesus Christ was a man of character, determination, unwavering faithfulness, and of devoted labor. The offering of the herd also had to be a male, which Jesus Christ obviously was. The offering also had to be unblemished. This likewise was met by the perfect sinless life of Jesus Christ. 1 Peter 1:18 & 19 tells us: “knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless

conduct *received* by tradition from your fathers,
1Pe 1:19 but with the precious blood of Christ, as of a lamb without blemish and without spot.”

Notice also here in verse 3 that this offering was of “free will”. In John 10:17-18 it states: “Therefore My Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.”

Jesus Christ willingly gave His life as the Offering.

Verse 4 – The one giving the offering had to personally place his hands on the head of the animal that’s life would be given as the offering. This offering required a life to be given wholly and completely to God, and the “offerer” had to personally and intimately understand that this life was being given on their behalf. Jesus Christ met both these roles. He was the one freely giving the offering (John 10:17-18) and also the one who would be the unblemished male offering. This verse also talks about “atonement”. We often think of “atonement” as having to be pertaining to sin. Andrew Jukes in his book “The Law of the Offerings” brings out that the word Atonement means “making satisfaction” and he states: “we may satisfy a loving and holy requirement, or satisfy offended justice. Either would be satisfaction.” In this entire chapter, we don’t see sin mentioned. We will continue to see why as we move through this chapter and dive more deeply into the symbolism.

Verse 5 – The one giving the offering was responsible to take the life. As each Christian grows in understanding that Jesus Christ died for each one of us, we also grow in understanding that we were responsible for His death. We may not have been the ones in the first century to kill Him, but it was because of us individually and personally, that He had to die, so that we could have a future & a hope.

Throughout the Bible, we see God clearly instruct that we are never to

consume the blood of an animal. In Leviticus 17:11 God states “**the life of the flesh is in the blood...**”. We will see this come up time and time again. After the offering’s life was taken, the blood, symbolizing “the life” of the offering, was sprinkled on the altar. This offering pointed again to the sinless life of Jesus Christ, whose life (whose blood) made it possible for something or someone to go from a state of being “unclean/impure” to Holy/Pure/Clean before God. Hebrews 9:13-14 states: “ For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?”

The life (the blood) of the Offering made it possible that unclean/impure could become Clean/Pure.

Verses 6 – 9: Here we find that the offering isn’t just thrown upon the altar and burned completely, but is instead taken apart in the pieces of the head, fat, inwards & legs. God had a reason for these instructions. What does each of the four sections represent? In Mark 12:29-30, Jesus Christ taught "**The first of all the commandments is: 'HEAR, O ISRAEL, THE LORD OUR GOD, THE LORD IS ONE.**

Mar 12:30 AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, WITH ALL YOUR SOUL, WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.' This is the first commandment."

To meet perfectly God’s first and great commandment, one must give their whole life first and foremost to God. Jesus Christ teaches us that this is done through the representation of our whole heart, soul, mind, and strength. This includes our emotions, our thoughts, our intellect, our sincerity, our might/strength, our whole everything (everything inside and everything outside, every thought and every action). None of us can do this. We may deeply desire to do so, but we as humans all fail. Yet, Jesus Christ did this perfectly. Jesus Christ never sought His

own will, not even for a moment. He wholly, and completely, gave His life to God and met this great commandment and met this offering.

The inwards and legs were washed in water. Throughout God's Word, we see water as a symbol of the Holy Spirit as it relates to its cleansing properties (compare John 7:37-39, 1 Peter 1:22-23). Adam Clarke says simply "This part of the ceremony was symbolical of the *inward* purity, and the holy *walk*". Here again, Jesus Christ met this part of the offering as being both inwardly and outwardly pure with regard to both thought and action, as one completely filled and led by the Holy Spirit.

Finally, notice how this offering is described as smelling to God. The KJV refers to it as a "sweet savour" whereas the NKJV refers to it as a "soothing aroma". This word in Hebrews is only ever used in its connection to pleasing offerings. The root of this word in Hebrew means "to rest, to settle down" and here in Leviticus 1:9 means to have a soothing, calming, relaxing effect on God. God only uses this "soothing aroma" description to apply to three of the five main types of offerings. It's used with the Burnt Offering (Leviticus 1), the Grain Offering (Leviticus 2), and the Peace Offering (Leviticus 3), all of which are offered on the bronze altar to God. However, the term "soothing aroma" is never used in regard to the sin offering or the trespass offering as we will see later in the week. This is further proof that this Burnt offering and the "atonement" associated with it, had anything to do with sin.

Christ has already given His life as a pleasing and acceptable Offering to God. As baptized Christians, we also are called to understand that each of us now lives our new lives as living sacrifices to God that are a "soothing aroma" to Him (see Eph 5:1-2, Rom 12:1).

Verse 10 – Instead of a bull/ox, the offerer could give from the flock (sheep/goat). It still had to be a male without blemish. Throughout the bible we see the symbolism of Jesus Christ as the Lamb of God, our

Passover (1 Cor 5:7). Whether a young sheep/goat, the lamb is a symbol of meekness, innocence, and a willingness to follow its master. Further, we see the comparison of a lamb being slaughtered, to the conduct of our Savior in Isaiah 53:7 & Acts 8:32-33.

Verse 11 – I won't cover again the sprinkling of blood as we discussed above, but I want to include for your consideration the John Gill commentary regarding the "north side of the altar" instruction: "...there was a square place from the wall of the altar northward, to the wall of the court, and it was sixty cubits, and all that was over against the breadth of this, from the wall of the porch to the eastern wall, and it is seventy-six cubits; and this foursquare place is called the "north", for the slaying of the most holy things; so that it seems this being a large place, was fittest for this purpose. Aben Ezra intimates as if some respect was had to the situation of Mount Zion; his note is, "on the side of the altar northward", i.e. without, and so "the sides of the north", Psa 48:2 for so many mistake who say that the tower of Zion was in the midst of Jerusalem; and with this agrees Mr. Ainsworth's note on Lev 6:25 hereby was figured, that Christ our sin offering should be killed by the priests in Jerusalem, and Mount Sion, which was on "the sides of the north", Psa 48:2 crucified on Mount Calvary, which was on the northwest side of Jerusalem; as by the Jews' tradition, the morning sacrifice was killed at the northwest horn of the altar:" [END]

Verse 14 – Instead of being of the herd or flock, now we see a burnt offering taken from either a turtledove or young pigeon. The dove and pigeon belong to the same bird family. It is this word for a young pigeon that is mentioned in Genesis 8 as a "dove" being sent out from the Ark by Noah. Throughout time, the dove has been seen as a symbol of peace. This was also the animal offered of those who were poor. I was not able to find the relative value throughout the Bible of a young bull, versus a lamb, versus a dove. However, if we used a modern-day difference, my research shows that a young bull on average would cost

you or me approximately \$5,700, versus a lamb at approximately \$250, versus a dove at approximately \$50. Most of us could not afford to give a free-will offering of \$5,700, although a select few could. Most could give \$250, but some could not. It's my assumption that virtually everyone could give \$50. God's system of free will offerings wasn't for an exclusive crowd. He was accessible to all who wanted to give. It's interesting to me that our Savior was presented 40 days after His birth by His parents in Luke 2:22-23 with two turtledoves/young pigeons. In Leviticus 12:8, which we will cover in more depth when we get there, most people were to bring a lamb and a turtledove/young pigeon, but the poor could bring two turtledoves/young pigeons. One was used for a burnt offering and one for a sin offering. Our Lord did not come from a wealthy family, He was born to a family with little means. As we will continue to see throughout the book of Leviticus, God's system is beautiful and cares and provides for those who have little.

Day 121 - MONDAY: March 13th

Leviticus 2

Daily Deep Dive:

Let's start with the introductory remarks of the UCG reading plan: "The King James Version of the Bible labels these as "meat" offerings. However, this Elizabethan English word simply means "food." Sometimes also called "meal" offerings, they consisted of grain. This all makes sense when we consider that man's most consistent source of sustenance, the "staff of life," has been bread. In this symbolism, we may perhaps observe that the grain offering symbolized worship of God through providing for fellow man. Christ has done this perfectly as the "bread of life" that came down from heaven, which we are to eat of as our food (see John 6:22-40; Matthew 4:4). Indeed, this offering provided a major portion of the food for God's priests. It was not wholly burned upon the altar as the burnt offering was. For rather than symbolizing total devotion to God, it, again, included the service of fellow man as part of that devotion. And yet, though it was not wholly

burnt, it *was* totally consumed—by the fire of God as well as by the priests—with nothing left for the offerer. The offerer, as in the burnt offering, was to give of himself completely.” [END]

Verse 1 – Even though the priest also benefited from this offering brought out in the above paragraph, the offering was still first an offering to the Lord. The offering contained fine flour, oil & frankincense. Let’s dive into those ingredients and symbols from the UCG reading plan: “First is flour. "Bread flour must be ground" (Isaiah 28:28)—or "bruised," as the King James has it. "Christ our staff of life is here represented as the bruised One. The emblem, [grain] ground to powder, is one of the deepest suffering.... The thought is one of bruising and grinding; of pressing, wearing trial. Jesus was not only tried by 'fire'; God's holiness was not the only thing that consumed Him. In meeting the wants of man, His blessed soul was grieved, and pressed and bruised continually. And the bruising here was from those to whom He was ministering, for whom He daily gave Himself" (Jukes, p. 80). And, of course, there was His actual physical bruising as a service to mankind. "And what a lesson is there here for the believer who wishes to give himself in service to his brethren! [—to be a food offering!] This scripture, as in fact all Scripture, testifies that service is self-surrender, self-sacrifice. Christ, to satisfy others, was broken: and bread [grain] must still be bruised: and the nearer our ministry approaches the measure of His ministry—immeasurably far as we shall ever be behind Him—the more we shall resemble Him, the bruised, the oppressed, the broken One" (p. 83). Jukes also brings out the fact that fine flour, as it was supposed to be, has no unevenness—just as with Christ, who was consistent in being fully godly in all areas.

He goes on to explain the oil in the grain offering as symbolic of God's Holy Spirit, which, in the burnt offering, was represented as water (Leviticus 1:9). "The third ingredient of the [Grain]-offering is frankincense—'he shall put frankincense thereon'; in connection with

which, and yet in contrast, it is commanded—'ye shall burn no honey unto the Lord.' These emblems, like all the others, are at once simple yet most significant. Frankincense is the most precious of perfumes, of enduring and delightful fragrance: fit emblem of the sweetness and fragrance of the offering of our blessed Lord. Honey, on the other hand, though sweet, is corruptible; soon fermented, and easily turned sour. In frankincense the full fragrance is not brought out until the perfume is submitted to the action of fire. In honey it is just the reverse; the heat ferments and spoils it. The bearing of this on the offering of Jesus is too obvious to comment. The fire of God's holiness tried Him, but all was precious fragrance. The holiness of God only brought out graces which would have escaped our notice had He never suffered. Yea, much of the precious odor of His offering was the very result of His fiery trial" (p. 88). [END]

Verse 2 – Since this offering was to the Lord, the priest first gives to God His portion as the “memorial” portion. This Hebrew word for “memorial” comes from a root meaning “a reminder” (Strong's) and may have served as a reminder that God always comes first and that the offering is to the Lord first and foremost. Or it may have stood as a representative piece, similar to the Wave Sheaf Offering that takes place during the Days of Unleavened Bread, where the Sheaf (representing Jesus Christ) is waved before God as representing all the other first fruits that will come later in the harvest (the first of many that would come later like it/Him (Jesus Christ)). This portion to God was burned (consumed) to God on the bronze altar (His table), and like the Burnt Offering, this offering also was a “sweet savour/soothing aroma” to God. This “memorial portion” serves as a reminder that God has provided everything we are and everything we have and that First Fruits belong to God (both physically & spiritually).

Verse 3 – The rest of the grain offering was given to the priests. It's important to note that in the Burnt Offering, a life is fully given to

God/God consumed the entire offering, and no one else shared in that offering. As we understand that offering related to the first great commandment (Mark 12:30 – to love God with all your heart, soul, mind & strength), then that makes sense. This offering was of the fruit of the earth (grain), that mankind had a part in producing. First and foremost, any good fruit (grain) that man was able to produce, is certainly to God's glory first and foremost. God created the earth and it's ability to produce after its kind, seeds, etc...but God also provides rain in due season and therefore, we must never forget that on a physical level, our ability to produce food is a gift from God. On a spiritual level, we understand this principle as well. What Spiritual Fruit in our lives can be produced apart from God & His Holy Spirit? The Spiritual Fruit we produce is again to God's Great Glory! Throughout the Bible, God uses the analogy of good fruit being produced in our lives in how we interact with others (our neighbors) (see Gal 5:22-23). We further see this connection in Hebrews 13:16 where it says: "But do not forget to do good and to share, for with such sacrifices God is well pleased." If the first great commandment is satisfied by the Burnt Offering, many believe the second great commandment is satisfied in this closely related Grain offering. Mark 12:31 states: "And the second, like it, is this: 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' There is no other commandment greater than these."

These two commandments go hand and hand. It's important to understand that the Grain Offering was often given in conjunction with the Burnt offering (compare Exodus 29:41, Leviticus 23:12-13, Number 6:15, 15:1-9, 29:6, Judges 13:23).

I've read in multiple places, and therefore it's my understanding that the grain offering was burned on top of the Burnt Offering (with the Peace offering burnt upon both – Leviticus 3:5). So, there is a close connection between these two (as well as the peace offering which we will come to tomorrow).

Who was to benefit from the fruit produced?

This Grain offering was to be shared with the Priest and his children. We understand in the greatest sense, the Priest represented Jesus Christ. Again, we keep in mind that in every offering, Jesus Christ represents the perfect one giving the offering (the “offerer”), as well as the perfect offering and also the perfect High Priest serving as the perfect Mediator between God and man. As our High Priest, serving at God’s right hand, Jesus Christ also enjoys and is satisfied when we give to God and love our neighbor. The type goes down a level to church when we consider another type of the Priest and His children.

Exodus 19:5 – 6 it says: “Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth *is* Mine. And you shall be to Me a kingdom of priests and a holy nation.’ These *are* the words which you shall speak to the children of Israel.”

The JFB commentary states “As the priestly order was set apart from the common mass, so the Israelites, compared with other people, were to sustain the same near relation to God; a community of spiritual sovereigns.”

We see this idea continue in the New Testament regarding God’s church. Compare these three verses from 1 Peter 2:

1Pe 2:5 you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

1Pe 2:9 But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

1Pe 2:12 having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.

When we strive to imitate Jesus Christ (Ephesians 5:1-2) who gave Himself as a sweet-smelling aroma offering to God, who not only gave Himself wholly to God but also loved and served His neighbor perfectly,

we also please God and Jesus Christ when we love our neighbor and demonstrate the fruit of the spirit. We start first with the household of faith (God's church) and to all mankind as we have the opportunity (compare Gal 6:8-10 & Matt 15:22 – 28).

We see this offering was Holy Holy (repeating of the Hebrew word for Holy for extra emphasis, translated "Most Holy"). This offering had to be eaten by the priest and sons (who were Holy) and in a Holy place.

Verse 4 – The grain offering above was unbaked, here we find instructions for a baked grain offering. The Keil and Delitzsch Biblical Commentary on the Old Testament states: "The second kind consisted of pastry of fine flour and oil prepared in different forms. The first was maapheh tannur, oven-baking: by תַּנּוּר we are not to understand a baker's oven (Hosea 7:4, Hosea 7:6), but a large pot in the room, such as are used for baking cakes in the East even to the present day (see my Archol. 99, 4). The oven-baking might consist either of "cakes of unleavened meal mixed (made) with oil," or of "pancakes of unleavened meal anointed (smeared) with oil." Chaloth: probably from חלל to pierce, perforated cakes, of a thicker kind. Rekkim: from רָקַק to be beaten out thin; hence cakes or pancakes. As the latter were to be smeared with oil, we cannot understand בָּלוּל as signifying merely the pouring of oil upon the baked cakes, but must take it in the sense of mingled, mixed, i.e., kneaded with oil" [END] Additionally, the Ellicott's Commentary states: "The second kind of meat offering consisted of preparations baked with oil in the oven, or in the pan, or cooked in a pot (Leviticus 2:4-10). The oven is probably the portable pot, open at the top, about three feet high and liable to be broken (Leviticus 11:35), which is still used in the East for making bread and cakes. After the vessel is thoroughly heated, the dough, which is made into large, thin, oval cakes resembling pancakes or Scotch oatcakes, is dexterously thrown against the sides, the aperture above is covered, and the bread is completely baked in a few minutes. Though the bread when first

taken out is soft, and can be rolled up like paper, it hardens and becomes crisp when it is kept.” [END] I covered some possible symbolism of these breads back in Exodus 29. Certainly, we understand that they picture first and foremost Jesus Christ, the Bread of Life (John 6:35, 48).

Verse 8 – We can only come before God’s presence through Jesus Christ our High Priest (Eph 2:18, Hebrew 4:16, 10:19-21, John 14:6)

Verse 11 – Throughout the Bible, leaven is a symbol of sin. Since the bread represents Jesus Christ, no leavening (sin) could be used. We read above that honey has a quality that sours (corrupts) when heated. The Cambridge Bible for Schools and Colleges states: “Both leaven and honey produce fermentation, a process which has been associated in thought with the working of unruly desires, and considered as a symbol of evil.”

Verse 12 –Ellicott’s commentary describes this verse clearly and is in alignment with other commentaries I read: “Better, *as an oblation of firstfruits ye may offer them*. This verse mentions an exception to the rule laid down in the previous one. *i.e.*, leaven and honey, which are excluded from the meat offerings, may be used with firstfruits. Hence they are mentioned with firstfruits (Leviticus 23:17; 2Chronicles 31:5).” [END]

Verse 13 – The UCG reading plan states: “The fourth and last ingredient of the grain offering was salt—in contrast to leaven, which was forbidden to be offered on the altar. "The import of these emblems is obvious: the one positively, the other negatively... 'Salt,' the well-known preservative against corruption, is the emblem of perpetuity and incorruptness; while 'leaven,' on the other hand, composed of sour and corrupting dough, is the as well-known emblem of corruption" (pp. 89-90). A case in which leaven *could* be offered was that of the "offering of

the firstfruits" (Leviticus 2:12)—that is, in the leavened loaves offered at Pentecost (Leviticus 23:15-21). But it could not be burned on the altar for a sweet aroma (Leviticus 2:12). These leavened loaves represented the Church, still beset with sin (compare 1 John 1:8-10) yet finding acceptance through Christ's sacrifice and His living within its members. Just as Christ did, we are to offer ourselves as food for the world around us—serving our fellow man as an offering to God (compare Matthew 25:31-46)." [END]

The covenant of salt points to the perpetual nature of the covenant God made with Israel at Mt. Sinai.

Verse 14 –Adam Clarke’s commentary states: “Green or half-ripe ears of wheat parched with fire is a species of food in use among the poor people of Palestine and Egypt to the present day. As God is represented as keeping a table among his people, (for the tabernacle was his house, where he had the golden table, shewbread, etc)., so he represents himself as partaking with them of all the aliments that were in use, and even sitting down with the poor to a repast on parched corn!” [END]

I found this connection to the poor interesting. Similar to how through the bull, the lamb, and the doves, God was accessible to all people regardless of their financial means, here it seems a similar point may be emphasized as well.

Day 122 - TUESDAY: March 14th

Leviticus 3

Daily Deep Dive:

Let’s begin with the UCG reading plan comments on this chapter:

“As *The Nelson Study Bible* notes: "The Hebrew word for peace means 'wholeness, completeness, soundness, health.' When a person has this, in all its dimensions, that person is at peace. The peace offerings were times of feasting, drinking, talking, singing, and enjoying salvation as a

great gift from God (see Leviticus 7:11-21). Paul describes Jesus Christ as our perfect peace offering (see Colossians 1:20)" (note on Leviticus 3:1). In the peace offering, unlike other offerings, the *offerer* was allowed to eat and thus find satisfaction in the offering: "God, man, and the priest, all fed together, all finding satisfaction in the offering. God first has His part and is satisfied, for He declares it to be very good. 'It is an offering made by fire of a sweet savour unto the Lord.' Man (in Christ) as offerer has his part and is permitted to share this offering with his friends. And the priest, that is, Christ in His official character, is satisfied also, and His children are satisfied with Him. What a picture is here presented to us! The offerer feasts with God, with His priest, and with the priest's children" (Jukes, p. 108).

In this picture, not only is God satisfied but so is the whole priestly family—symbolic of Christ's family, the Church of God. So, too, is the offerer himself. Christ set the example here. Isaiah prophesied of Him, "He shall see the travail of his soul, and shall be satisfied" (Isaiah 53:11, King James Version). Indeed, His life offering in God's service sustained Him as food. He said, "My food is to do the will of Him who sent Me, and to finish His work" (John 4:34). Indeed, there normally had to be a "burnt offering" in order that a peace offering could follow. For the peace offering was to be offered "upon the burnt sacrifice" (Leviticus 3:5). Being in alignment with God's will, as represented by the burnt offering, the worshiper would then be in a position to fellowship with God and with his or her family in the sharing of the peace offering.

As with the other offerings, there is much more to the peace offering that could be said—particularly when it comes to their being used in chapter 7 as thanksgiving or praise offerings or for taking a vow. Again, you are encouraged to study this subject on your own, as it is much broader than can possibly be covered here." [END]

Verse 1 – The Peace Offering appears to be designed as the pinnacle of the offerings. Both in its placement in the center of the five main offerings at the beginning of Leviticus, but also in that it generally came last in order when the offerings were carried out together (The Sin Offering was performed first, then Burnt Offering, then Grain Offering and lastly the Peace Offering). This progression makes sense when we consider that among the “sweet smelling” offerings to God, the first great commandment is fully met when Jesus Christ gave Himself fully and completely to God, pictured in the Burnt Offering, and we likewise in imitating Jesus Christ as Christians strive to give ourselves to God with all our heart, soul, mind and strength. Then through the symbolism of the Grain offering, we see Jesus Christ, giving to God and Priesthood (Holy Nation) the perfect fruits of His life, satisfying the great second commandment to love His neighbor. We as Christians likewise strive to imitate Jesus Christ by allowing the Holy Spirit to develop the Fruits of the Spirit in our lives and to lead us in loving our neighbor. With the law satisfied (Matt 22:40) we now come to the climatic moment of Peace, where all of mankind who are clean are allowed to participate in the feast (God, the Priest & family, as well as the offerer and their friends and family (see Leviticus 7), all together in perfect peace and unity).

When will the world finally have peace? Only after Satan and his system are destroyed, and only after all enemies of God are destroyed (including those who refuse to obey and follow Him, as well as the last enemy, death).

In 1 Corinthians 23-26 it states: “But each one in his own order: Christ the Firstfruit, afterward those *who are* Christ's at His coming. Then *comes* the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. For He must reign till He has put all enemies under His feet. The last enemy *that* will be destroyed *is* death.”

Then all the world will be at peace, and all who remain will be spirit beings in the Family of God. We see this pictured in that while friends & family could share in this feast, they had to be clean (see Leviticus 7:20-21). We've already discussed that the principal theme of the book of Leviticus is Holiness. Those who are clean, are those who are Holy to God.

We as Christians get to experience this to a degree now. This drawing close in peace with God through Jesus Christ is brought out in Ephesians 2:13-16. It says: "But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity."

Additionally, we learn in Colossians 1:20: "and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross."

Unlike the burnt offering, this offering could be male or female of either the herd (verse 1) or the flock (verse 6). Certainly, as we just read in both Ephesians and Colossians, we understand that the way of peace with God was made possible through the perfect offering of Jesus Christ. Whether male or female, once we are baptized and become one with Christ, we can have a close meaningful relationship with God the Father in peace. Within the meaning of the Hebrew word for peace is the idea of "wholeness" or "oneness". That is why we see this idea of two becoming one and at peace. Galatians 3:27-28 states: "For as many of you as were baptized into Christ have put on Christ.

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.”

Verses 3 – 5: Regarding the fat that belonged to God, the Ellicott’s commentary states: “That is, the best or choicest part. Hence the expression is also used for the best produce of the ground (Genesis 45:18; Numbers 18:12). As the most valuable part of the animal, the fat belonged to God, and hence had a peculiar sanctity, for which reason it was not allowed to be eaten (Leviticus 3:17; Leviticus 7:23).” [END] Later in this chapter, in verse 16, God clearly states: “all the fat *is* the LORD's”.

God is very clear which parts of fat were to be removed and burned on the altar to Him. God did not tell Israel to go through their steaks and remove all the lines of marbling. We see the specific details for both the fat of the herds and flocks (verse 9 & 10), clearly outlined by God.

Verse 16 – Notice that what is burned to God is called His “food”. He is satisfied with this portion.

Verse 17 – The prohibition against eating fat or blood is clearly laid out by God. The fat (the best portion representing its vitality) and the blood (the life of the animal), belong to God and should never be eaten. This is talked about more in Leviticus chapter 7.

For some, this raises a question about eating “pink steaks”. Even though we use the term “bloody”, the red liquid on your plate and the red/pink color of the meat is not due to blood. It’s natural to think it is, but it’s actually a combination of water and a protein called myoglobin. Myoglobin has the job to transport oxygen through your muscles. Myoglobin looks red on your plate because like hemoglobin, the iron in myoglobin turns red when exposed to oxygen. The longer it’s left out, the meat turns from red to brown. Supermarkets will actually treat meats at times in order to keep them “red” longer. So

the long and short of it, even a completely rare steak (tartare) does not contain blood.

We will get into more detail about the types of Peace Offerings in Leviticus 7.

Day 123 - WEDNESDAY: March 15th

Leviticus 4

Daily Deep Dive:

After focusing on the three “sweet smelling” offerings where God’s part is burnt to God on the bronze altar, we now come to the first of the two offerings that God doesn’t describe as “sweet smelling” as they pertain to sin. Here’s what the UCG reading plan states: “As we've already seen, "in the Burnt-offering and other sweet-savour offerings, the offerer came as a worshipper, to give in his offering, which represented himself, something sweet and pleasant to [the Eternal]. In the Sin and Trespass-offerings, which were *not* of a sweet savour, the offerer came as a convicted sinner, to receive in his offering, which represented himself, the judgment due to his sin or trespass.... In the one case the offering was accepted to shew that the offerer was accepted of the Lord; and the total consumption of the offering on the altar shewed God's acceptance of, and satisfaction in, the offerer. In the other case the offering was cast out, and burnt, not on God's table, the altar, but in the wilderness without the camp; to shew that the offerer in his offering endures the judgment of God, and is cast out of His presence as accursed.... And yet the Sin-offering needed to be 'without blemish,' as much as the Burnt-offering.... A part indeed, 'the fat,' was burnt on the altar, to shew that the offering, though made a sin-bearer, was in itself perfect.... 'The fat,' as we have already seen in the other offerings, represents the general health and energy of the whole body. Its being burnt to God was the appointed proof that the victim offered for sin was yet in itself acceptable" (Jukes, pp. 142-143, 146, 165).

There were different regulations for the sin offering depending on who the offerer was. If the sin being atoned for was that of the entire congregation or the priesthood, the blood of a sacrificial bull was to be brought inside the Holy Place and sprinkled on the altar of incense. This was not necessary in the case of a civil ruler or common person. One guilty individual would not necessarily upset the entire spiritual life of the nation. But sin among all the people or the priests would. And, thus, the incense altar, which represented the prayers of God's people ascending up to His throne and therefore their contact with Him, had to itself be purified of the taint of sin. It should also be recognized that when the sacrifice was not for themselves, the priests were to eat part of it. They were, thus, satisfied when the demands of divine judgment were met and the spiritual life of the nation preserved. But when a priest was atoning for his own sin, the whole animal was to be burnt outside the camp—for no one was allowed to profit from his own sin.

Special sin offerings for priest and congregation were sacrificed on the Day of Atonement (see Leviticus 16:11-19, 27). The only differences were that on Atonement the animal for the whole congregation was specified as a goat (goats being used as a sin offering for the congregation in other special circumstances as well) and, on that one day only, the blood was taken beyond the altar of incense into the Most Holy Place.

Clearly Jesus Christ fulfilled the sin offering by dying in our place. But there is a sense in which this offering is also fulfilled in us—in a secondary way. Jukes explains: "God forbid I should be mistaken upon this point, as though I thought that the saint could atone for himself or others.... Still, there is a sense and measure in which the Sin-offering has its counterpart in us, as bearing on our self-sacrifice: there is a sense in which the Christian may bear sin, and suffer its judgment in his mortal flesh.... Christ's death in the flesh for sin is made our example: we too must also, yea therefore, die with Him.... The saint, as having

been judged in the person of Christ, and knowing that for him Christ has borne the cross, follows on by that cross to judge and mortify all that he finds in himself still contrary to his Lord. The flesh in him is contrary to that Holy One [compare Romans 7:18, 23]: the flesh in him therefore must die.... God's truth is, that so far from 'the flesh' or 'old man' being saved from death by the cross, it is by it devoted to death and to be crucified [Romans 6:6; Galatians 2:20]; and that Christ's death, instead of being a kind of indulgence for sin, or a reprieve of the life of the flesh, the life of the old man, is to His members the seal that their flesh must die, and that sin with its lusts and affections must be mortified [Colossians 3:5]" (pp. 204-206)." [END]

Verse 2 –Ellicott’s commentary states: “He did it inadvertently, and at the time of its committal did not know that it was a transgression, but recognized it as a sin after he did it.”

Verse 3 – John Gill’s commentary states: “That is, the high priest, as the Targums of Onkelos and Jonathan, and the Septuagint version, render it; who in after times was only anointed, though at first Aaron's sons were anointed with him; so an high priest is described in Lev 21:10 and such an one was liable to sin, and often did; which shows not only that the greatest and best of men are not without sin, but proves what the apostle observes, that the law made men high priests which had infirmity, even sinful infirmities, who needed to offer for themselves as well as for the people; by which it appeared that perfection could not be had by the Levitical priesthood, and that it was proper it should cease, and another priesthood take place, Heb 7:11,”

Verse 4 – Here a bull, an animal of tremendous value and strength, is brought by the High Priest, who like we’ve seen in the previous offerings, identifies that the life being given of the animal stands in his place and he then personally kills the young bull.

Verse 6 – Here we see the blood (the life) of the animal paying the penalty for sin, is sprinkled seven times. Regarding “seven”, Ellicott’s commentary states: “Seven, being a complete number, is used for the perfect finishing of a work. Hence the seven days of creation (Genesis 2:2-3); seven branches were in the golden candlestick (Exodus 25:37; Exodus 37:23); seven times the blood was sprinkled on the day of atonement (Leviticus 16:14); seven times was the oil sprinkled upon the altar when it was consecrated (Leviticus 8:11); seven days were required for consecrating the priests (Leviticus 8:35); seven days were necessary for purifying the defiled (Leviticus 12:2; Numbers 19:19); seven times Naaman washed in the Jordan (2Kings 5:10; 2Kings 5:14); seven days Jericho was besieged, and seven priests with seven trumpets blew when the walls fell down (Joshua 6); the lamb had seven horns and seven eyes, which are the seven spirits of God (Revelation 5:6); seven seals are on God’s book (Revelation 1:5), &c.” [END]

Verse 7 – The Hebrew word for “sweet” with regard to incense means “spice”. It is not the same Hebrew word used for “sweet smelling”. Ellicott’s commentary adds: “This process, too, was peculiar to the sacrifice of the sin offering. The altar was placed in the holy place before the vail which separated off the holy of holies (Exodus 30:1-6). According to the practice which obtained in the time of Christ, the priest began by putting the blood first on the north-east horn, then on the north-west, then on the south-west, and, lastly, on the south-east horn. He dipped his finger in the blood of the bowl at the sprinkling of each horn, and wiped his finger on the edge of the bowl between the separate sprinklings, as the blood which remained on his finger from one horn was not deemed fit to be put on the other.” [END]

Verse 12 – Ellicott’s commentary adds: “During the time of the second Temple there were three places for burning: one place was in the court of the sanctuary, where they burnt the sacrifices which were unfit and rejected; the second place was in the mountain of the house

called *Birah*, where were buried those sacrifices which met with an accident after they had been carried out of the court; and the third place was without Jerusalem, called the place of ashes. It is this place to which the Apostle refers when he says, “for the bodies of those beast whose blood is brought into the holy place by the high priest as *an offering* for sin are burned without the camp. Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate” (Hebrews 13:11-12).” [END]

Verses 13 – 21: Jamieson-Faucet-Brown commentary states: “In consequence of some culpable neglect or misapprehension of the law, the people might contract national guilt, and then national expiation was necessary. The same sacrifice was to be offered as in the former case, but with this difference in the ceremonial, that the elders or heads of the tribes, as representing the people and being the principal aggressors in misleading the congregation, laid their hands on the head of the victim. The priest then took the blood into the holy place, where, after dipping his finger in it seven times, he sprinkled the drops seven times before the veil. This done, he returned to the court of the priests, and ascending the altar, put some portion upon its horns; then he poured it out at the foot of the altar. The fat was the only part of the animal which was offered on the altar; for the carcass, with its appurtenances and offals, was carried without the camp, into the place where the ashes were deposited, and there consumed with fire.” [END]

Verses 22 – 35: Jamieson-Faucet-Brown commentary states: “Whatever was the form of government, the king, judge, or subordinate, was the party concerned in this law. The trespass of such a civil functionary being less serious in its character and consequences than that either of the high priest or the congregation, a sin offering of inferior value was required - “a kid of the goats”; and neither was the blood carried into the sanctuary, but applied only to the altar of burnt offering; nor was

the carcass taken without the camp; it was eaten by the priests-in-waiting.” [END]

Notice with these sin offerings, the sin is seen in a general way, not specifically. These sin offerings dealt with the general sins of everyone, from the priests to the nation and its leaders. We understand that we all are sinners (Rom 3:23).

The life of the perfect Jesus Christ, the Creator of all things, was worth more than all of His creation. Jesus Christ, wanting to make it possible for us to join His Family, gave His sinless life under the law to pay our penalty, to clear our name, and through His one sacrifice for sin for all time (Hebrews 10:12), sanctified and cleansed us (Hebrews 10:10).

Day 124 - THURSDAY: March 16th

Leviticus 5

Daily Deep Dive:

Here we continue the sin offering instructions:

Verse 1 – John Gill states: “not of profane swearing, and taking the name of God in vain, but either of false swearing, or perjury, as when a man hears another swear to a thing which he knows is false; or else of adjuration, either the voice of a magistrate or of a neighbour adjuring another, calling upon him with an oath to bear testimony in such a case; this is what the Jews call the oath of testimony or witness, and which they say is binding in whatsoever language it is heard:” [END]

Verse 2 – Ellicott’s commentary states: “That is, if he, through carelessness, forgot all about it that he had contracted this defilement; as the Vulgate rightly paraphrases it, “and forgetteth his uncleanness.” The touching of a carcass simply entailed uncleanness till evening, which the washing of the person and his garments thus defiled sufficed to remove (Leviticus 11:24; Leviticus 11:31). It was only when thoughtlessness made him forget his duty, and when reflection brought

to his mind and conscience the violation of the law, that he was required to confess his sin, and bring a trespass offering.” [END]

Verse 3 – This could be a number of things: John Gill’s commentary names a few: “The dead body of a man, or the bone of a dead body, or a grave, or any profluvius or menstruous person:”

Verse 4 – Adam Clarke’s commentary states: “It is very likely that rash promises are here intended; for if a man vow to do an act that is evil, though it would be criminal to keep such an oath or vow, yet he is guilty because he made it, and therefore must offer the trespass-offering. If he neglect to do the good he has vowed, he is guilty, and must in both cases confess his iniquity, and bring his trespass-offering.”

Verse 7 – Again we see the principle that God meets people where they are financially and makes a way possible. John Gill’s commentary states: “He is not possessed of a lamb, nor able to purchase one:”

Verse 11 – Notice still, that there would be some who could not afford the lower amount for the two turtledoves/young pigeons. Would they be stuck in their sins before God? No! Here God meets the most impoverished of people. Several things stand out to me. First, oil and frankincense are not included, as both would add considerable expense to this Sin Offering for the poor. Next, the amount of grain here is brought out in John Gill’s commentary as being days’ worth of food. Worst case someone could fast for one day in order to have enough to offer a sin offering. It’s amazing to me the amount of grace bestowed by our Father, in changing the sacrifice from a life to grain, while obviously not the preferred method, to make it possible for the poorest of all.

Verse 14 – We transition from the Sin Offering to the Trespass Offering. The UCG reading plan provides an overview of the Trespass Offering, as

well as how it is distinguished from the general Sin Offering: "Though the trespass offering is sometimes called a sin offering (compare Leviticus 5:6-9), there is a general distinction to be made between sin and trespass. Some have argued that sin is against God while trespass is against fellow man. But the Bible makes it clear that it is possible to commit trespass against God (compare verses 15-19). What then, is the difference between sin and trespass? Jukes explains, "With our shortsightedness, our inability to see beyond the surface, we naturally look at *what man does* rather than at *what he is*; and while we are willing to allow that *he does* evil, we perhaps scarcely think that *he is* evil. But God judges *what we are* as well as *what we do*; *our sin*, the sin in us, as much as *our trespasses*. In His sight sin in us, *our evil nature* [compare Romans 7], is as clearly seen as our trespasses, which are but *the fruit* of that nature. He needs not wait to see the fruit put forth. He knows the root is evil, and so will be the buddings.... Thus in the Sin-offering *no particular act* of sin is mentioned, but *a certain person* is seen standing confessedly as a sinner: in the Trespass-offering *certain acts* are enumerated, and *the person* never appears. In the Sin-offering I see a person who needs atonement, offering an oblation *for himself* as a sinner: in the Trespass-offering I see certain acts which need atonement, and the offering offered *for these particular offenses*....

"Of course, in the Sin-offering, though the *man* is seen rather than his acts, proof must needs be brought that he is a sinner. But let it be noticed that this is done, not by the enumeration of certain trespasses, but simply by a reference to the law; which, though no particular transgression is mentioned, is said to have been neglected or broken" (pp. 148-149). Of course, there will be particular acts to show that the person is guilty of sin. Yet the sin offering does not atone for these specifically—it atones for sinful nature in general, which stands in rebellion against God (compare Romans 8:7). "In the Trespass-offering, on the other hand, it is exactly the reverse. We have nothing but one detail after another of particular wrongs and offenses; the first class

being of wrongs done against God, the other of wrongs against our neighbor" (pp. 149-150). The trespass offerings, then, are to atone for specific sinful acts. It is these specific acts of trespass that require restitution, as detailed in this section." [END]

Verse 15 – Ellicott’s commentary brings out about this verse: “The word used here for trespass is not the same which is so rendered in Leviticus 5:19, and from which the noun rendered in this very chapter by trespass offering (Leviticus 5:6-7; Leviticus 5:15-16; Leviticus 5:19), is derived. It literally denotes to cover, then to act covertly, to be faithless, especially in matters of a sacred covenant made either with God (Leviticus 26:40; Numbers 31:16; Deuteronomy 32:51, &c.), or between husband and wife (Numbers 5:12; Numbers 5:27).” [END] Regarding the end of this verse, Benson’s commentary states: “As thou, O priest, shalt esteem or rate it; and at present, thou, O Moses, for he as yet performed the priest’s part. And this was an additional charge and punishment to him; besides the ram, he was to pay for the holy thing which he had withheld or abused, so many shekels of silver as the priests should esteem proportionable to it.” [END]

Verse 16 – John Gill’s commentary states: “besides paying the whole damage, he was to give a fifth part of the whole to the priest; which was ordered to show the evil nature of the sin of sacrilege, though done ignorantly, and to make men careful and cautious of committing it”. [END]

Day 125 - FRIDAY: March 17th

Leviticus 6

Daily Deep Dive:

Verses 1 – 7: Here’s an excerpt from the book “The Law of the Offerings” by Andrew Jukes: “Here the trespass is defined as wrong done to God or wrong done to a neighbor: we read of “violently

taking,” “deceitfully getting,” and “swearing falsely about that which is found.” In every case of trespass, wrong was done; there was an act of evil by which another was injured. And the offering this act, the Trespass-offering was offered by the offerer, not because he was (evil), but because he had done, evil.” (page 174). Later he adds “In the Trespass-offering, besides the life laid down, the value of the trespass, according to the priest’s valuation of it, was paid in shekels of the sanctuary, to the injured party. Then, in addition to this, a fifth part more, shekels also, was added to the sum just spoken of, which together with the amount of the original wrong or trespass, was paid by the trespasser to the person trespassed against.” (Page 177).

Here we see a principle that when we’ve done wrong against someone, it’s not enough to make something right, we are to do more, so that the loss is more than remedied (the wrong more than righted).

We also see in the trespass offering God’s fair justice. If God only required a life of an animal to be given, as in the case of a Sin Offering, then the injured party would not have satisfaction, they would still be injured. However, in God’s instructions of the Trespass Offering we see the wrong not only fully repaid, but a fifth added, and therefore the individual wrong has been more than satisfied. Here the injured person becomes a gainer.

Verse 9 – The UCG reading plan states: “This section is basically a review of the various offerings, albeit with many interesting additional bits of information. One fascinating fact we find in this passage is that the fire upon the altar was to be kept burning (Leviticus 6:9, 12-13). *The Nelson Study Bible comments:* “The fire on the altar was never to go out. This was accomplished at night with a burnt offering that was not extinguished. It could have been stoked with wood through the night to keep it burning. After being renewed in the morning [with wood] (see v. 12), the fire was kept going throughout the day for the succession of [various offerings]... Five times in this paragraph the priests are instructed to keep the fire burning. There are at least three reasons for

this: (1) The original fire on the altar came from God (9:24). (2) Perpetual fire symbolized the perpetual worship of God. (3) Perpetual fire symbolized the continual need for atonement and reconciliation with God, which was the purpose of the offerings" (notes on 6:9 and verses 12-13).

When the altar was transported, the ashes were removed and a cloth was put on top (Numbers 4:13-14). The *Jamieson, Fausset and Brown Commentary* states in its note on verse 13: "No mention is made of the sacred fire; but as, by divine command, it was to be kept constantly burning, it must have been transferred to some pan or brazier under the covering, and borne by the appropriate carriers." Though we can't be certain about this, it is plausible since sacrifices were offered every morning and evening, which may well imply that they were done even at times of transport. When tabernacle worship was later transferred to the temple at the time of Solomon, God ignited that fire too. However, it is not known whether the same fire was kept burning through periods of apostasy when temple worship was abandoned, although it certainly could have been. However, there is no indication that God ignited the fire of the altar built after Judah's Babylonian captivity." [END]

Verse 11 – Adam Clarke states the following regarding the priest changing their garments: "The priests approached the altar in their holiest garments; when carrying the ashes, etc., from the altar, they put on other garments, the holy garments being only used in the holy place." [END}

John Gill's commentary states the following regarding why the ashes from the Burnt Offering had to be placed in a "clean place": "for though they were ashes, yet being ashes of holy things, were not to be laid in an unclean place, or where unclean things were: as the burnt offering was a type of Christ in his sufferings and death, enduring the fire of divine wrath in the room and stead of his people; so the carrying forth the ashes of the burnt offering, and laying them in a clean place, may

denote the burial of the body of Christ without the city of Jerusalem, wrapped in a clean linen cloth and laid in a new tomb, wherein no man had been laid, Mat 27:59." [END]

Verse 17 – The Burnt Offering was wholly consumed by God and was not eaten by the Priest; therefore, it is not referred to here in the context of where the Priest had to eat the Grain, Sin & Trespass offerings. Additionally, the Peace offering, being made available to the common Israelite, was not eaten in a Holy place.

Verse 23 – Just like the sin offering for the priest, couldn't be also eaten by the priest, otherwise, he would benefit from the sin offering. Here we see that when a priest offered the grain offering, he couldn't eat what would normally be his portion of the grain offering, because the grain offering was not eaten by the "offerer" (one giving the offering) as it was outward focused as the fruit of one's life devoted to God and his neighbor.

Verse 26 –Ellicott's commentary states: "God gave the sin offering as food for the priests to bear the iniquity of the congregation, and to make atonement for them (Leviticus 10:17). It constituted a part of their livelihood (Ezekiel 44:28-29). The officiating priest to whom fell this perquisite could invite not only his family but other priests and their sons to partake of it. Covetous priests abused this gift (Hosea 4:8)." [END]

Verse 28 – The Benson Commentary states: "This relates, not to the consecrated vessels of the tabernacle, for none of these were of earth, Exodus 27:19; but to such vessels as were sometimes employed by private persons in dressing the meat of their sacrifices, whereof we have an example, 1 Samuel 2:13-14. These, after the flesh of the sacrifice had been boiled in them, were to be broken, in order that what retained the smallest tincture of the holy things might not be

profaned by being afterward employed in common use. *If it be sodden in a brazen pot, it shall be scoured* — Vessels of brass, being more solid, and less apt to imbibe the moisture, might be thoroughly cleansed from all tincture of the sacrifice by washing and scouring, and therefore were not to be broken. Besides, being of considerable value, God would not have them destroyed unnecessarily.” [END]

Verse 30 – The John Gill’s commentary states: “Every offering, and so every sin offering, was killed in the court of the tabernacle, on the north side of the altar; and the blood of some of them, as on the day of atonement, was carried within the vail and sprinkled on the mercy seat for reconciling the holy place, and making atonement for it; now the flesh of such sin offerings might not be eaten by the priests, though all others might:” [END]

Day 126 - SATURDAY: March 18th

Watch Six Steps to Passover – Part 3

Daily Deep Dive:

We encourage everyone to continue this opportunity to deepen our understanding of God, and gain insight as we approach the Passover season together. This week’s study is titled: “**Six Steps to Passover – Part 3: Jesus and Reconciliation**” by Darris McNeely.

ucg.org/beyond-today/beyond-today-bible-study/six-steps-to-passover-part-3-jesus-and-reconciliation

—Peter Eddington, Operation Manager, Media and Communications Services