

Day 125 - FRIDAY: March 17th

Leviticus 6

Leviticus 6:1-30 NKJV

And the LORD spoke to Moses, saying: "If a person sins and commits a trespass against the LORD by lying to his neighbor about what was delivered to him for safekeeping, or about a pledge, or about a robbery, or if he has extorted from his neighbor, or if he has found what was lost and lies concerning it, and swears falsely—in any one of these things that a man may do in which he sins: then it shall be, because he has sinned and is guilty, that he shall restore what he has stolen, or the thing which he has extorted, or what was delivered to him for safekeeping, or the lost thing which he found, or all that about which he has sworn falsely. He shall restore its full value, add one-fifth more to it, and give it to whomever it belongs, on the day of his trespass offering. And he shall bring his trespass offering to the LORD, a ram without blemish from the flock, with your valuation, as a trespass offering, to the priest. So the priest shall make atonement for him before the LORD, and he shall be forgiven for any one of these things that he may have done in which he trespasses." Then the LORD spoke to Moses, saying, "Command Aaron and his sons, saying, 'This is the law of the burnt offering: The burnt offering shall be on the hearth upon the altar all night until morning, and the fire of the altar shall be kept burning on it. And the priest shall put on his linen garment, and his linen trousers he shall put on his body, and take up the ashes of the burnt offering which the fire has consumed on the altar, and he shall put them beside the altar. Then he shall take off his garments, put on other garments, and carry the ashes outside the camp to a clean place. And the fire on the altar shall be kept burning on it; it shall

not be put out. And the priest shall burn wood on it every morning, and lay the burnt offering in order on it; and he shall burn on it the fat of the peace offerings. A fire shall always be burning on the altar; it shall never go out. 'This is the law of the grain offering: The sons of Aaron shall offer it on the altar before the LORD. He shall take from it his handful of the fine flour of the grain offering, with its oil, and all the frankincense which is on the grain offering, and shall burn it on the altar for a sweet aroma, as a memorial to the LORD. And the remainder of it Aaron and his sons shall eat; with unleavened bread it shall be eaten in a holy place; in the court of the tabernacle of meeting they shall eat it. It shall not be baked with leaven. I have given it as their portion of My offerings made by fire; it is most holy, like the sin offering and the trespass offering. All the males among the children of Aaron may eat it. It shall be a statute forever in your generations concerning the offerings made by fire to the LORD. Everyone who touches them must be holy.' "

And the LORD spoke to Moses, saying, "This is the offering of Aaron and his sons, which they shall offer to the LORD, beginning on the day when he is anointed: one-tenth of an ephah of fine flour as a daily grain offering, half of it in the morning and half of it at night. It shall be made in a pan with oil. When it is mixed, you shall bring it in. The baked pieces of the grain offering you shall offer for a sweet aroma to the LORD. The priest from among his sons, who is anointed in his place, shall offer it. It is a statute forever to the LORD. It shall be wholly burned. For every grain offering for the priest shall be wholly burned. It shall not be eaten." Also the LORD spoke to Moses, saying, "Speak to Aaron and to his sons, saying, 'This is the law of the sin offering: In the place where the burnt offering is killed, the sin offering shall be killed before the LORD. It is most holy. The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tabernacle of meeting. Everyone who touches its flesh must be holy. And when its

blood is sprinkled on any garment, you shall wash that on which it was sprinkled, in a holy place. But the earthen vessel in which it is boiled shall be broken. And if it is boiled in a bronze pot, it shall be both scoured and rinsed in water. All the males among the priests may eat it. It is most holy. But no sin offering from which any of the blood is brought into the tabernacle of meeting, to make atonement in the holy place, shall be eaten. It shall be burned in the fire.

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 ation 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]