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Leviticus 6

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Leviticus 6.

FOCUS: LAWS FOR GUILT, BURNT, GRAIN AND SIN OFFERING

Topics.

- Breaches of faith and sins people do against a neighbour.
- A ram for compensation and a guilt offering for atonement.
- Laws for burnt offerings.
- Laws for a grain offering of fine flour, oil and frankincense.
- Offerings Aaron and his sons are to offer on the day he is anointed.
- Laws for the sin offering.

INTRODUCTION: the book of Leviticus is about ceremonial rules and civil laws that God gave to Moses after He had given him the Ten Commandments on Mount Sinai.

- These are the statutes and rules and laws that the LORD made between him and the people of Israel through Moses on Mount Sinai. (Lev. 26:46).

Either on Mount Sinai or when he met with him in the Tabernacle (also called the tent of meeting) when they were in the wilderness near the Mountain. Moses was to give these ceremonial laws to the Levitical priesthood, they embrace rules concerning sacrifices, offerings and worship; the ordination of Aaron and his sons and their ceremonial cleanness; the Day of Atonement; feasts and holy days and the Year of Jubilee. The civil and social laws and laws of justice he was to give to the government of Israel to implement within their society. The ceremonial and civil laws were not given to the secular world but are laws God gave to the nation of Israel. The central message is that God is holy and requires His people to be holy. The book also shows that God graciously provides atonement for sin through the shedding of blood. Most Jews and Christians recognise Moses as the author, writing sometime after the giving of the Law (about 1445 B.C.).

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

The previous chapter: covered laws concerning unknown sins, sin offerings of a lamb, a goat, two turtledoves, two pigeons and fine flour. Offerings for guilt and for sins of faith and sins against the holy things of the LORD. Offerings to be offered when one becomes aware of their guilt, offerings the poor are to offer for sin. The chapter also shows that the meaning of the words, "sin and trespass" carry the same idea.

LAWS FOR SINS AGAINST A NEIGHBOUR

LEVITICUS 6:1-3

Breaches of Faith and Sins People do Against a Neighbour.

- **Leviticus 6:1-2:** The LORD spoke to Moses, saying, ²"If anyone sins and commits a breach (a trespass in the KJV) of faith against the LORD by deceiving his neighbor in a matter of deposit or security, or through robbery, or if he has oppressed his neighbor ³or has found something lost and lied about it, swearing falsely—in any of all the things that people do and sin thereby.

Trespass, breach and sin: the word trespass (v2) comes from the Hebrew word (*ma'al*) it means treachery, sin, falsehood, transgression and carries the idea of covering up a treacherous act, transgression or sin. The words, breach, sin and trespass all carry the same idea, they refer to any form of sin that is directly against the LORD, (i.e. abusing the ceremonial laws and the laws concerning Sabbath days, unclean foods, sacrifices and offerings and such like things and to every form of sin that is against our neighbour. In all cases confession and repentance was necessary for forgiveness and atonement. The previous chapter was upon sins against the Holy things of the LORD such as breaches or trespasses against the laws of the tabernacle and against the ceremonial laws, Sabbath days, unclean foods, sacrifices and offerings and such like things. Now the focus is upon breaches, sins and trespasses against our neighbor such as:

- Using deception to deceive our neighbor out of a deposit they have given us for some form of security.
- Oppressing others for our own gain and, advantage.
- Finding something that was lost and lying about it (i.e., keeping it rather than returning it).
- Swearing falsely, (i.e., making false promises to deceive others or lying to cheat them out of something that is rightfully theirs.
- Any other sinful action and behavior that people do against the law of God and against others.

LEVITICUS 6:4-7

A Ram for Compensation and a Guilt Offering for Atonement.

- **Leviticus 6:4-7:** if he has sinned and has realized his guilt and will restore what he took by robbery or what he got by oppression or the deposit that was committed to him or the lost thing that he found ⁵or anything about which he has sworn falsely, he shall restore it in full and shall add a fifth to it, and give it to him to whom it belongs on the day he realizes his guilt. ⁶And he shall bring to the priest as his compensation to the LORD a ram without blemish out of the flock, or its equivalent for a guilt offering. ⁷And the priest shall make atonement for him before the LORD, and he shall be forgiven for any of the things that one may do and thereby become guilty."

The principle taught here is that while the person was unaware, they had trespassed against the LORD or against others they were not held guilty, but as soon as they became aware of their wrong doing they were then held accountable and guilty before the LORD. They were then to restore in full any loss they had caused a person. An estimation was made of the total price and one fifth was added to it. The person was then to return all that they had gained, by robbery, oppression or swearing falsely (i.e., deception and deceit) plus the extra one fifth to the person who it rightfully belonged on the day they became aware of their guilt. Lev. 6:4-5) or as soon as practically possible. As well as restoring in full any loss they had caused a person the sinner was to offer a ram (or its equivalent) without blemish to the priest for their compensation and guilt offering to the LORD. It was only after the sinner had restored to the one they had sinned against all the loss they had caused them and given their offering of a ram to the priest that the priest could make atonement for them and the LORD would forgive them. It is the same for us today, restoration must be made (were possible) to those who we have caused loss, harm or hurt to.

LAWS FOR BURNT OFFERINGS

LEVITICUS 6:8-13

- **Leviticus 6:8-13:** The LORD spoke to Moses, saying, ⁹"Command Aaron and his sons, saying, this is the law of the burnt offering. The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it. ¹⁰And the priest shall put on his linen garment and put his linen undergarment on his body, and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and put them beside the altar. ¹¹Then he shall take off his garments and put on other garments and carry the ashes outside the camp to a clean place. ¹²The fire on the altar shall be kept burning on it; it shall not go out. The priest shall burn wood on it every morning, and he shall arrange the burnt offering on it and shall burn on it the fat of the peace offerings. ¹³Fire shall be kept burning on the altar continually; it shall not go out.

The law of the burnt offering. (Lev. 6:8-13) the burnt offering was to remain on the altar through the night until the morning. (v9). Then every morning the priest was to: -

- Burn wood on the altar to keep the fire burning.
- Put on his linen garment and linen undergarments and take the ashes of the burnt offering on the altar and put them beside the altar.
- Take off his garments and put on other garments and carry the ashes outside the camp to a clean place.
- Arrange the burnt offering on the altar.
- Burn the fat of the peace offerings on the altar.

On the first day the burnt offering was to be burnt all night on the altar with the fat of the peace offerings placed on the top of it, then in the morning its ashes were to be removed. This was a daily ritual to be continually repeated day after day.

The place where they killed the burnt offering: Leviticus chapter one tells us that the sacrificial animal was to be killed in a specific place. The following verses give us the location of this place for killing sacrificial animals for burnt offerings:

- The animal sacrifice was killed on the north side of the brazen altar of burnt offerings in the outer court. (Lev. 1:11).
- The brazen altar is in front of the entrance of the tent of meeting (in from of the door of the tabernacle of the congregation in KJV). (Lev. 1:5) (Exod. 40:6).

This means that the place where all animal sacrifices were killed was in the outer court in front of the entrance of the tent of meeting on the north side of the brazen altar of burnt offerings in the outer court. The implication is that the LORD is in the north. The following verse speaks of God dwelling in the north and His glory coming out of the north.

- Out of the north comes golden splendor; God is clothed with awesome majesty. (Job 37:22).

In the book of Isaiah, we are told that Lucifer in his rebellion said in his heart:

- I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north. (Isaiah 14:13).

This verse clearly implies that the dwelling place of God is in the north.

- Great is the LORD and greatly to be praised in the city of our God! His holy mountain, ²beautiful in elevation, is the joy of all the earth, Mount Zion, in the far north, the city of the great King. (Psalm 48:1-2).

This is a clear reference to the New Jerusalem spoken of in the following verse.

- You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering. (Heb. 12:22).

These verses signify that the heavenly city of God and of Christ is in the north, while the words, "Beautiful in elevation in the far north," (Psalm 48:2), is a reference to the fact that God has a beautiful overview of the entire universe and of the whole earth. From these verses we see that Scripturally north and northward speak of upward and as such signifies heaven. For further information concerning burnt offerings see:

- Leviticus Chapter One (the entire chapter is focused on burnt offering for sin and has all the information needed concerning burnt offerings).

LAWS FOR GRAIN OFFERINGS

LEVITICUS 6:14-18

Laws for a Grain Offering of Fine Flour, Oil and Frankincense.

- **Leviticus 6:14-18:** "And this is the law of the grain offering. The sons of Aaron shall offer it before the LORD in front of the altar. ¹⁵And one shall take from it a handful of the fine flour of the grain offering and its oil and all the frankincense that is on the grain offering and burn this as its memorial portion on the altar, a pleasing aroma to the LORD. ¹⁶And the rest of it Aaron and his sons shall eat. It shall be eaten unleavened in a holy place. In the court of the tent of meeting they shall eat it. ¹⁷It shall not be baked with leaven. I have given it as their portion of my food offerings. It is a thing most holy, like the sin offering and the guilt offering. ¹⁸Every male among the children of Aaron may eat of it, as decreed forever throughout your generations, from the LORD' food offerings. Whatever touches them shall become holy."

The grain offering (meat offering in KJV) the word offering here comes from the Hebrew word (*minchah*) meaning to apportion, (i.e. bestow a donation, gift or present). It carries the idea of a bloodless and voluntary sacrificial offering. The grain offering is called the meat offering in the King James Bible (during this era meat was used to denote all foods). Grain offering is a better translation since this offering does not involve animals, so there is no meat. The King James Bible uses the word meat, because in ancient times meat was taken to mean food of any kind.

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Following is the law of the grain offering:

- The grain offering was a mixture of fine flour, oil and frankincense.
- The priest was to offer it before the LORD in front of the altar.
- The priest was to take a handful from the grain offering and burn it on the altar as a memorial portion and pleasing aroma to the LORD.
- The high priest and their sons could eat the rest of the grain offering in the outer court of the tent of meeting. (it was not to be baked with leaven). This was the high priest and his sons' portion of the LORD'S food offerings. (Lev. 6:14-30).

The grain offering for a lamb: with every lamb a grain offering of a tenth of an ephah of fine flour, mixed with a quarter of a hin of oil and a quarter of a hin of wine for the drink offering was to be offered with the lamb. (Num. 15:4-5).

The grain offering for a ram: with every ram a grain offering of two tenths of an ephah of fine flour mixed with a third of a hin of oil and for the drink offering a third of a hin of wine, for the drink offering was to be offered with the ram. (Num. 15:6-7).

The grain offering for a bull: with every bull a grain offering of three tenths of an ephah of fine flour, mixed with half a hin of oil and for the drink offering half a hin of wine was to be offered with the bull. (Numbers 15:8-10).

The grain offering for a bull, ram, lamb and young goat: a grain offering was to be offered with each bull, ram, lamb and young goat no matter how many were offered. (Num. 15:11-13).

General rules for grain offerings: each animal had to come from the persons own flock and a memorial portion (a handful) of each grain offering was burned on the altar. Only the males among the children of Aaron could eat the following two grain offerings:

1. The sin offering.
2. The guilt offering.

They were not to be baked with leaven; these offering was a pleasing aroma to the LORD. (Lev. 6:17-18) (Num. 15:13).

Ephah: is around 23 kilograms (209 cups).

Hin: a him is slightly more than 6 litres.

LEVITICUS 6:19-23

Offerings Aaron and His Sons are to offer when He is Anointed.

- **Leviticus 6:19-23:** The LORD spoke to Moses, saying, ²⁰"This is the offering that Aaron and his sons shall offer to the LORD on the day when he is anointed: a tenth of an ephah of fine flour as a regular grain offering, half of it in the morning and half in the evening. ²¹It shall be made with oil on a griddle (pan in KJV). You shall bring it well mixed, in baked pieces like a grain offering, and offer it for a pleasing aroma to the LORD. ²²The priest from among Aaron's sons, who is anointed to succeed him, shall offer it to the LORD as decreed forever. The whole of it shall be burned. ²³Every grain offering of a priest shall be wholly burned. It shall not be eaten."

One tenth of an ephah: one ephah is around 23kg so one tenth would be around 2.3kg. A standard Australian cup of well sifted flower is approximately 110 grams which means one tenth of an ephah would be around 21 cups of flour. The offering Aaron and his sons were to offer to the LORD on the day when Aaron was anointed:

- It was to be made with a tenth of an ephah of fine flour and will mixed with oil and baked in pieces on a griddle (pan in KJV).
- Half of it (about 10 cups) was to be offered in the morning and the other half in the evening.
- The priest from among Aaron's sons that was anointed to succeed him was to offer it for a pleasing aroma to the LORD.
- The whole of the grain offering of a priest was not to be eaten, but completely burned. (Lev. 6:19-23).

The grain offering of the common people: the following verses show that the priests could eat the remainder of the grain offering of the people.

- When anyone brings a grain offering as an offering to the LORD, his offering shall be of fine flour. He shall pour oil on it and put frankincense on it ²and bring it to Aaron's sons the priests. And he shall take from it a handful of the fine flour and oil, with all of its frankincense, and the priest shall burn this as its memorial portion on the altar, a food offering with a pleasing aroma to the LORD. ³But the rest of the grain offering shall be for Aaron and his sons; it is a most holy part of the LORD's food offerings. (Lev. 2:1-3).

Grain offerings of a priest: the following verses show that the priests could not eat their own grain offerings.

- Every grain offering of a priest shall be wholly burned. It shall not be eaten." (Lev. 6:23).

Following are two reasons the priests were not to eat their own grain offering:

1. When the priest offered it for the people, he was to be rewarded for his service, whereas it would be wrong for priests to be rewarded for their own offering, especially one made for their own iniquity, for they should be content with God's honour, and it is their duty to serve Him with singleness of heart and not for any personal advantage or gain.
2. Not eating their own sacrifice signified the imperfection of the Levitical priesthood and that they could not bear their own sin, whereas, by eating part of the people's sacrifice signified the priest bearing the people's iniquity as the following verses imply:
 - Now Moses diligently inquired about the goat of the sin offering (for the people) (Lev. 9:15), and behold, it was burned up! And he was angry with Eleazar and Ithamar, the surviving sons of Aaron, saying, ¹⁷"Why have you not eaten the sin offering (for the people) in the place of the sanctuary, since it is a thing most holy and has been given to you that you may bear the iniquity of the congregation, to make atonement for them before the LORD? (Lev. 10:16-17).

By not eating their own sacrifice, symbolized they could not make atonement for themselves, proving the insufficiency of the legal sacrifices, and the need for a better sacrifice to come to take away sin.

Summary: the grain offering was an offering of unleavened baked goods mixed with flour and oil, with wine poured over the top symbolising joy. A memorial portion (i.e., handful) was burned (with incense) on the altar. It was a gift to God from the best of the worshipper's agricultural produce and an act of thanksgiving for sins forgiven. Every son of the high priest could eat the remainder of the people's grain offering but were not to eat their own grain offering it was to be wholly burned.

The priest from among Aaron's sons, who is anointed to succeed him: (v22) one of the sons from amongst Aarons sons would be chosen and anointed to succeed to the high priesthood to serve in that position. This method of selecting the high priest was to continue through all generations to come until the Messiah came.

LAWS FOR SIN OFFERINGS

LEVITICUS 6:24-30

Laws for the Sin Offering.

- **Leviticus 6:24-30:** The LORD spoke to Moses, saying, ²⁵"Speak to Aaron and his sons, saying, this is the law of the sin offering. In the place where the burnt offering is killed shall the sin offering be killed before the LORD; it is most holy. ²⁶The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tent of meeting. ²⁷Whatever touches its flesh shall be holy, and when any of its blood is splashed on a garment, you shall wash that on which it was splashed in a holy place. ²⁸And the earthenware vessel in which it is boiled shall be broken. But if it is boiled in a bronze vessel, that shall be scoured and rinsed in water. ²⁹Every male among the priests may eat of it; it is most holy. ³⁰But no sin offering shall be eaten from which any blood is brought into the tent of meeting to make atonement in the Holy Place; it shall be burned up with fire.

Following are laws for the sin offering:

1. In the place where the burnt offering was killed the sin offering was to be killed. (v25). Levitical chapter one tells us that the animal sacrifice for burnt offering was killed on the north side of the brazen altar of burnt offering in the outer court (Lev. 1:11) that was in front of the entrance (or door) of the tent of meeting (Lev. 1:5) (Exod. 40:6). This means that the place where all animal sacrifices were killed was in the outer court in front of the entrance of the tent of meeting on the north side. The implication is that the LORD is in the north. The following verse speaks of God dwelling in the north and His glory coming out of the north.

- Out of the north comes golden splendor; God is clothed with awesome majesty. (Job 37:22).

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2. The offering was to be offered before the LORD, literally, means in front of the tabernacle on the brazen altar of burnt offering in the outer court and spiritually carries the idea that God's is present and watching by His Spirit.
3. The officiating priest who offers it and all male priests could eat the peoples sin offering (but not their own) in the outer court of the tent of meeting. (v26, 29).
4. If the flesh of the offering touches anything or if its blood is splashed on a garment, it was to be washed in a holy place (i.e., within the outer court of the tabernacle. The earthenware pot that it was boiled in was to be broken, but if it was boiled in a bronze pot it was to be scoured and rinsed in water. (v27-28).
5. No sin offering was to be eaten if its blood was taken into the tabernacle to make atonement in the Holy Place. The whole offering was to be entirely burned up with fire. (v30).
6. The sin offering was most holy (v25) and whatever touches the flesh of the offering or Aarons sons would be holy. (Lev 6:18, 27).

The symbolism of Old Testament sin offerings: following are some of the symbolisms between the Old Testament sin offerings and the Lord Jesus Christ.

- The Old Testament sacrifice was killed outside the tabernacle of God, likewise Christ was killed outside Jerusalem the city of God.
- The offering was to be offered before the LORD, likewise Christ was crucified on the bloodstained cross of Calvary before his heavenly Father.

- The officiating priest and all male priests could eat of the people's sin offering, likewise all (male and females) can by faith eat of the Lord Jesus Christ, (i.e., take his words into their mind and heart and receive his love and Spirit into their inner most being).
- If the blood of the offering was splashed on a garment, it was to be washed in a holy place, likewise all who are by faith saved by the blood of Christ are to be water baptized to enter-into his Kingdom.
- The earthenware pot that an offering was boiled in was to be broken, likewise those in Christ will be broken (i.e., of pride, ego, selfishness etc.), firstly, as the Holy Spirit convicts them of sin and secondly, as the tested genuineness of their faith, more precious than gold that perishes is tested by fire that it may be found to result in praise and glory and honor at the revelation of Jesus Christ. (1 Peter 1:7).
- The blood of the sin offering was taken into the holy place of the earthly tabernacle and later the temple to make atonement for the sinner, likewise the blood of Christ was taken into the heavenly holy place to make atonement for all who would by faith come to him.
- The sin offering was most holy and whatever touched the flesh of the offering would be holy, likewise, Christ our sin offering is most holy and whoever comes to him is made holy, not by any self-righteousness in them, but by his righteousness.
- The priest made atonement for the sinner by burning the offerings on the altar (they then became food for the priests to eat). Christ made atonement for us on the altar of the cross, and it is by eating his flesh and drinking his body (meaning making him and his will our life) that we are cleansed (John 6:52-59).

Jesus said:

- Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. ⁵⁴Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. ⁵⁵For my flesh is true food, and my blood is true drink. ⁵⁶Whoever feeds on my flesh and drinks my blood abides in me, and I in him. ⁵⁷As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. ⁵⁸This is the bread that came down from heaven, not as the fathers ate and died. Whoever feeds on this bread will live forever. (John 6:52-58).

Overview of sin offerings: the type of offering depended on the status of the person required to make it. For example:

- The high priest offered a bull.
- Ordinary Israelites offered a female goat or lamb.
- The very poor offered a goat or sheep.
- The very poor offered birds.
- Those who could not afford birds offered a grain offering of fine flour.

Four types of sin offerings: sin offerings include four categories of people:

1. The high priest (Lev. 4: 3-12).
2. The whole congregation of Israel (Lev. 4: 13-21).
3. A leader (Lev. 4: 22-26).
4. A commoner (Lev. 4: 27-35).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

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