

Leviticus 6

We are still using John Gill to establish our thoughts a little. His introduction:

This chapter treats of the trespass offering for sins committed knowingly and wilfully, #Le 6:1-7 and of the law of the burnt offering, and of cleansing the altar of burnt offering, and keeping the fire burning on it continually, #Le 6:8-13 and of the meat offering, which is repeated with some additional circumstances, #Le 6:14-18 and of the offering at the consecration of the high priest, #Le 6:19-23 and of the sin offering, and where to be killed and eaten, and by whom, #Le 6:24-30.

Vs. 1-7.

V. 1, *The LORD spake...* The Lord continues to speak to Moses from the tabernacle; He started by telling the people how to approach Himself; then He identified sin, and He gives different sacrifices for different sins.

It is important that we keep in mind that the Lord is giving laws to control a rural nation where most of the people were "self-employed." The community would have of necessity been close knit, not unlike the AMISH or MENNONITE communities. It was a community build around the family, because each tribe was given a particular location to settle in, and the families would have stayed withing that assigned region; it was based upon trust and helping one another. Therefore, these laws dealt with about every aspect of personal dealings one with another.

V. 2, the Lord opens this section with *trespass against the LORD*. Clearly, the sin is against the Lord though it is against another person, one's TRUSTED neighbour. One person defrauded another in their personal, private dealings one with the other: there were no witnesses. We should also remember who the Lord Jesus defined as **our neighbour**, *i.e.* anyone we have contact with.

We should note that this law against defrauding one another is very strongly reinforced in the New Testament: John 8:44; Eph 4:25; Col 3:9

A) *lie unto his neighbour...* the neighbours were close and, evidently, had trusted one another in the past, or the one would not have delivered the thing of value for safe keeping to the other.

Something of value—money, animals, &c.--was delivered for safe keeping by one person to another. The one to whom it was delivered keep part of the value of what was delivered or denied that he had the object in the first place.

Actually, from the tone of this verse, it appears that one neighbour betrayed a trust that had been developed over a period of time. Apparently, the value of what was delivered for safe keeping was to much to avoid the temptation to betray the friendship.

REMEMBER, THERE WERE NO BANKS NOR OTHER PLACES OF "SAFE KEEPING" AT THAT TIME. In latter years, the temple was used as a "banking place" where one's precious goods could be safely stored. Josephus says that part of the motivation of pulling the stones of the temple apart was the fact that the gold stored in the booths around the temple melted and ran down between the stones.

B) *in fellowship...* **Fellowship** could refer to several things:

First, something like a business partnership, and one partner defrauded the other.

Second, it included buying and selling where two people enter into an agreement--*into fellowship*--concerning the purchase. The seller agrees to a certain amount, and the buyer agrees to the same amount. I would suppose that "bargaining" would be much more prevalent in those days than today because "barter" would have been the primary means of exchanging of goods between people. There were no banks to steal the things of value and replace that value with paper.

Pr 20:14 *[It is] naught, [it is] naught, saith the buyer: but when he is gone his way, then he boasteth.*

Third, it included borrowing something from another. The Lord does not forbid borrowing and lending, but He certainly demands honesty in the transactions. Here one borrowed from another and denies he borrowed or something happened to what he borrowed and he denies any lose of value in the object he borrowed.

C) *taken away by violence...* Gill identifies as taking something taken without the will nor knowledge of the owner, but the verse, to me, clearly says, *taken away by violence*: one neighbour robbed the other, period. It was a private "transaction," unknown to anyone except two.

But the context of the verse could support secretly taking something from the neighbour because every thing else in this verse is a secret act. But I am inclined to stick with what it says at face value.

D) *deceived his neighbour...* Gill describes this well:

Cheated him in trade and commerce, defrauded him in business, extorted money from him; or by calumny and false accusation got any thing out of his hands, see Lu 19:8 or by detaining the wages of the hireling..."

The point here, I believe, that would fit best is the wages due to the hireling: One neighbour hires the other to do a job; the job is complete, and the one refuses to pay what they agreed upon for the job.

V. 3, the Lord continues to define the sin **against Himself** in one's dealings with his fellow man. V. 3 opens with, *or*. In other words, the verse division in no way separates the thought.

E) *or have found...* One neighbour found something that another man lose, and claims it as his own. He never seeks to find the rightful owner, so he can give it back. If he is suspected of finding it, the finder denies he found the thing of value. Finding something of value and not attempting to find the owner is treated by the Lord as theft.

F) *and sweareth falsely...* This is not, *or sweareth falsely*, but **and sweareth falsely**. In other words, when confronted with any of the afore mentioned evils, the perpetrator intentionally lies to cover his evil deeds.

He betrayed a trust, he cheated, defrauded, stole, found something which was lost, and lied to cover his ill gotten gains.

Vv. 4-7, repentance, restitution, forgiveness.

October 11, 1995

V. 4, *because he hath sinned...* He has second thoughts about the evil he did, or for whatever reason, he confesses his guilt. In Lev 6, the man confesses that he sinned against his neighbour; Exodus 22:7 also deals with the same basic law, but in that case, the neighbour denies that he did anything wrong. **Exo 22:7-15,**

7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. 8 If the thief be not found, then the master of the house shall be brought unto the judges, [to see] whether he have put his hand unto his neighbour's goods. 9 For all manner of trespass, [whether it be] for ox, for ass, for sheep, for raiment, [or] for any manner of lost thing, which [another] challengeth to be his, the cause of both parties shall come before the judges; [and] whom the judges shall condemn, he shall pay double unto his neighbour. 10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing [it]: 11 [Then] shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept [thereof], and he shall not make [it] good. 12 And if it be stolen from him, he shall make restitution unto the owner thereof. 13 If it be torn in pieces, [then] let him bring it [for] witness, [and] he shall not make good that which was torn. 14 And if a man borrow [ought] of his neighbour, and it be hurt, or die, the owner thereof [being] not with it, he shall surely make [it] good. 15 [But] if the owner thereof [be] with it, he shall not make [it] good: if it [be] an hired [thing], it came for his

hire.

Thus the one who lost the goods presses charges, and the matter is brought before the judges. The Judges make the determination, and if they find the accused guilty, the accused must pay double.

Lev 6:5, the one who deceitfully gained his neighbour's goods and confesses to the deed had to restore the goods or their value to **the person** from whom the goods were taken. The guilty party had to personally confront the one the defrauded.

V. 5, connects the forgiveness of the *trespass against the Lord*, v. 1, with restitution. The two events cannot be separated in actuality nor in theory: you cannot have one without the other.

Some points of interest:

Notice that the amount of restitution consists of the ill gotten gain plus 20% to be given to the one it was removed from. The sinner then had to bring a sacrifice--ram without blemish and valued by the priest at two shekels, 5:16--to offer to the Lord for his atonement and forgiveness.

The "payment for atonement and forgiveness" in this sin against one's neighbour is the same as the "payment" for sin against the Lord with the holy things, 5:14-16. They are both sins against the Lord, Lev 6:2. The "payment" is also the same as the offering made for sin through ignorance, 5:16.

A) sins concerning the holy things are listed first; therefore, that sin is the most important We reverse the order, and feel that it is a far greater sin to steal from our neighbor than from the Lord. Here the Lord says that both are equally bad, requiring the same offering, but stealing from the Lord is worse because it is listed first.

B) only the Lord can enforce the first theft from Himself and from the priest, but here civil authority can and must enforce this stealing from the neighbor.

C) the Lord regards highly confession of guilt, for He reduced the penalty for theft from double to 20% of the principle if one confessed of his "own free will."

V. 7, *shall make an atonement...* It goes without saying that neither this offering nor any other offering brought genuine *atonement*, for *atonement* could be and was only accomplished by the work of Christ. These offerings only pointed to the work of Christ that would take away the sins of the world.

October 12, 1995

Vv. 8-13, *the law of the burnt offering*.

V. 8 starts a new section of Leviticus: Up to this point, instructions had been to the people concerning sins and offerings. Now instructions are to the priests.

V. 8, *the Lord spoke unto Moses*, giving to him instructions for *Aaron and his sons*. Aaron had been set aside for the office but not yet been invested into the office; that took place in chapter 8.

The fire on-in-the altar of burnt offering was to burn continually, day and night. I would think it would be quite a project to keep it burning, day and night, rain or shine.

V. 10, the *linen garment* reached down to his feet, and had to be worn at all times while the priest was "officiating." It was an emblem of the purity and holiness of our Great High Priest, the Lord Jesus Christ, Who offered Himself without spot nor blemish to God.

V. 11, the ashes were taken from the altar each morning and placed beside it. Not daily, but when the pile of ashes became large enough, the priest removed his *linen garments* and put not his "street cloths," but still "holy garments," but only fit for such work as carrying out ashes. He carried the ashes outside the camp to the designated place.

The obvious picture here is that after Christ made His offering, His body was carried without the camp and buried in a clean place, *a new tomb, wherein no man had been laid.*

V. 13, *The fire shall never go out.* This fire first fell from heaven, and was maintained by constant watchful care of Aaron and his sons. This fire from heaven pictures many things, all of which are centered in Christ:

- 1) Christ, Who ever liveth to make intercession for His people.
- 2) the love and watchful care for His people, which can never be quenched by the many waters of their sins and iniquities. Satan himself cannot quench this fire. He watches them continually.
- 3) the grace of the Spirit in the hearts of His people, which gives them both light and heat.
- 4) the Word of God, which burns away the dross of sin, and purifies His people. It will never be quenched.
- 5) the perseverance and prayers of the saints
- 6) the afflictions and trials of the saints, which they must constantly contend with in this world.
- 7) the wrath of God against sin and wickedness, wherever evil might be found: *For our God is a consuming fire.*
- 8) eternal fire and torment against the unconverted.

V. 13, *the fire shall never go out.* And it probably did not go out until Nebuchadnezzar destroyed the temple.

October 12, 1995

V. 14, the meat offering was actually a meal offering: a offering of flour.

Observe the privilege of Aaron and the Levites: they partake of the offerings which are commanded to be given to the Lord. 1 Cor 9:13, Paul used this passage to justify the teachers of God's word living off the tithe from the people.

Vs. 19-23, again, *the Lord spake unto Moses.* We dismiss these passages or read over them lightly, but these are the Lord's words, they are the Word of God.

This section gives the required offering to be made by the one anointed as high priest; the offering is to be made in the day that the new man takes over the office with its responsibilities. Remember, Aaron had not yet been installed as the high priest.

V. 20, this offering was *perpetual*; evidently, it had to be made daily from the day the man was anointed till the day someone else assumed the office and responsibilities, Heb 7:26:

26 For such an high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, [maketh] the Son, who is consecrated for evermore.

ephah was an *omer*, or the amount one man could eat in one day. This meal came from the priest's personal income, at his own expense.

It was divided, and offered half in the morning and half in the evening: it represented **HIS continual need for the atoning work of Christ.**

A meal offering as required of the priest twice a day was not required of any other man. Certainly, the priest spoke of the continual work of Christ for His people, but I believe it is "stronger" than that.

The purpose of this offering is quite obvious: **NOT ONLY WAS IT REQUIRED TO COVER THE PRIEST'S PERSONAL SINS, BUT IT CONTINUALLY REMINDED HIM THAT HE WAS BUT A MAN-A SINNER LIKE ALL OTHER MEN.** He was no better than were those for whom he interceded for with their offerings. The only reason he was in the priesthood was because the Lord chose him to be there, not because of anything special on his part. He was a sinner who daily had to make an offering for his sins.

The "spiritual leaders" of God's people need more "spirituality" than do the people; they have far greater responsibilities than do the people, including responsibilities to stay "righter" with the God they profess to serve.

V. 21, gives an interesting requirement. *baken pieces...* This offering had to be baked, but not thoroughly, but very little [Gill]. Hastily, so that it swells and rises up in bubbles. See Gill if want to pursue further.

V. 22, *forever*, that is, till Messiah should come.

V. 23, normally, the *meat offering* was eaten by the priests as he bore the iniquities of the people, and made atonement for them, Le 10:17. But here the priests could not eat their own sacrifices: They had to be wholly burnt. Thus, the priests **COULD NOT BEAR THEIR OWN SINS; THEY COULD NOT MAKE ATONEMENT FOR THEIR OWN SINS; THEY COULD NOT TAKE AWAY THEIR OWN SINS.**

This requirement, v. 23, clearly proves the insufficiency of the legal sacrifices to take away sins; it clearly proves the need for the better sacrifice to come, and He would take away the sin of the world, John 1:29. See Gen 49:10.

John 4, Christ confronted the woman at the well who had five husbands and was living with a man who was not her husband [there is no new thing]. This very immoral woman, however, had more faith than did all the Jewish religious leaders, v. 24:

*God [is] a Spirit: and they that worship him must worship [him] in spirit and in truth. 25 The woman saith unto him, **I know that Messiah cometh**, which is called Christ: when he is come, he will tell us all things. 26 Jesus saith unto her, I that speak unto thee am [he].*

Vv. 24-30, THE LAW OF THE SIN OFFERING

This offering consisted of a bullock without blemish, a kid of the goats, or a lamb, depending upon who sinned, Lev 4. What was not burnt upon the altar before the Lord belonged to the priest who made the offering.

V. 25, it was killed in the same location as was the burnt offering, *i.e.* on the north side of the altar.

most holy because it typified the most pure and holy sacrifice of Christ.

V. 26, he shall eat it, signifying that he bore the sin of the person who brought the offering, typifying, of course, our Great High Priest. ***Shall eat it***, that is, the priest and his family.

It was eaten *in the court of the tabernacle*. There, evidently, was a place established for the priest and his sons to eat this meat.

V. 27, *shall be holy*. Only "holy persons, such as were devoted to holy services, even the priests and their sons," were allowed to touch and eat of the sin offering. Not only were persons holy who touched the offering, but also all eating utensils were holy, and could be used for no other purpose. This offering, as did the others, spoke of Christ, John 6:55, 56.

Not even the blood of this offering could leave the tabernacle; the garments worn to kill the sacrifice had to be washed in the tabernacle, in the laver where the hands and feet of the priests were washed, or in some room set aside for that purpose.

The value of the blood of the sacrifice, CHRIST, had to be protected at all times.

V. 28, vessels that would allow anything of the offering to sink into the pores had to be broken. Vessels that were not porous were to *be both scoured, and rinsed in water*. Again, great care had to be taken to protect the picture of the blood of Christ, our sacrifice.

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V. 29, all the males among the priests were to eat of the offering.

V. 30, none of the sin offering could be eaten; it had to be completely burned with fire.

See Heb 13:11-13.