

Leviticus 6 Commentary

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[Another Overview Chart of Leviticus](#) - Charles Swindoll
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LEVITICUS THE BOOK OF SANCTIFICATION AND WORSHIP Adapted and modified from C. Swindoll	
Leviticus 1-17	Leviticus 18-27
The Way to God Access	The Walk with God Lifestyle
The Approach: Offerings	Practical Guidelines
The Representative: Priest	Chronological Observances
The Laws: Cleansing Physically & Spiritually	Severe Consequences Verbal promises
Ritual for Worship Worshipping a Holy God	Practical for Walking Living a Holy Life

Location: Mt Sinai for one full year
Theme: How sinful humanity can approach and worship a holy God
Key Verses: Lev 17:11, 19:2, 20:7-8
Christ in Leviticus: In every sacrifice, every ritual, every feast
Time: about 1446BC

THE LEVITICAL OFFERINGS SUMMARIZED

	BURNT OFFERING	GRAIN OFFERING	PEACE OFFERING	SIN OFFERING	TRESPASS OFFERING
Description	1) Sweet aroma 2) Voluntary Heb = 'olah	1) Sweet aroma 2) Voluntary Heb = minchah	1) Sweet aroma 2) Voluntary Heb = selemim	1) Non-sweet aroma 2) Compulsory Heb = chattath <i>Aka-Purification Offering</i> Atoning sacrifice of animals with no physical defects. The required offering varied with the situation and station of the person receiving its benefits	1) Non-sweet aroma 2) Compulsory Heb = asam <i>Aka - Reparation or Guilt Offering</i> Atoning sacrifice of a ram or lamb with no physical defects
Scripture	Lv 1:3-17- note Lv 6:8-13- note Cp Nu 15:1-16	Lv 2:1-16- note Lv 6:14-18- note Lv 7:12-13- note Cp Nu 15:17-21	Lv 3:1-17- note Lv 7:11-21- note , Lv 7:28-34- note Cp Deut 12:20-28	Lv 4:1-5:13- note Lv 6:24-30- note Cp Nu 15:22-31	Lv 5:14-6:7- note Lv 7:1-7- note
Purpose Summarized	IN COMMUNION WITH GOD			FOR COMMUNION WITH GOD	

<p>Purpose Detailed</p>	<p>1) To propitiate for sin in general -Lv 1:4-note</p> <p>2) To signify complete dedication & consecration to God hence called the whole burnt offering.</p> <p>Acceptance before God for worship & service</p> <p>Maintenance of fellowship with God</p> <p>Recognition of the sovereignty of God</p>	<p>This offering accompanied all burnt offerings.</p> <p>Signified homage & thanksgiving to God.</p> <p>Recognition of God's bountiful provision</p> <p>Expression of dedication, praise & thanksgiving to God</p> <p>Acknowledging God as the source of provision and prosperity.</p>	<p>Celebration of peace & of God's covenant faithfulness...</p> <p>Generally expressed peace & fellowship between the offerer & God & thus culminated in a community meal.</p> <p>1) Thank offering: express thanks for unexpected blessing or deliverance</p> <p>2) Votive Offering: to express gratitude for a blessing or deliverance granted when a vow had accompanied the petition.</p> <p>3) Freewill Offering: to express gratitude to God without regard to any specific blessing or deliverance.</p>	<p>To atone for sins committed unknowingly, especially where no restitution was possible. Note Nu 15:30, 31: The sin offering was of no avail in cases of defiant rebellion against God.</p> <p>Confession to God for impurities and offenses</p> <p>Recognition of the effects of one's sins on others in the covenant community</p> <p>Restoration of fellowship with God</p>	<p>To atone for sins committed in ignorance, esp where restitution was possible</p> <p>Confession to men for impurities and deceptions</p> <p>Willingness of the repentant believer to make proper restitution</p>
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Consists of	<p>According to wealth:</p> <p>1) Bull without blemish-Lv 1:3–9-note</p> <p>2) Male sheep or goat without blemish-Lv 1:10–13-note; 3 Turtledoves or young pigeons-Lv 1:14–17-note</p> <p>3) Turtledoves or young pigeons-Lv 1:14–17-note</p>	<p>Three Types:</p> <p>1) Fine flour mixed with oil and frankincense-Lv 2:1–3-note</p> <p>2) Cakes made of fine flour mixed with oil and and baked an oven Lv 2:4-note, in a pan Lv 2:5-note or in a covered pan Lv 2:7-note</p> <p>3) Green heads of roasted grain mixed with oil and frankincense-Lv 2:14, 15-note</p>	<p>According to wealth:</p> <p>1) From the herd, a male or female without blemish-Lv 3:1–5-note</p> <p>2) From the flock, a male or female without blemish-Lv 3:6–11-note</p> <p>3) From the goats-Lv 3:12–17-note</p> <p>Note: Minor imperfections were permitted when the peace offering was a freewill offering of a bull or a lamb-Lv 22:23</p>	<p>1) For the high priest, a bull without blemish-Lv 4:3–12-note</p> <p>2) For the congregation, a bull without blemish-Lv 4:13–21-note</p> <p>3) For a ruler, a male goat without blemish-Lv 4:22–26-note</p> <p>4) For a commoner, a female goat or lamb without blemish-Lv 4:27–35-note</p> <p>5) In cases of poverty, two turtledoves or two young pigeons (one for a sin offering, the other for a burnt offering) could be substituted-Lv 5:7–10-note</p> <p>6) In cases of extreme poverty, fine flour could be substituted-Lv 5:11–13-note; cp Heb. 9:22-note</p>	<p>1) If the offense was against the Lord (tithes, offerings, etc), a ram w/o blemish was offered; restitution was reckoned according to the priest's estimate of the value of the trespass + 20% (Lv 5:15-16-note)</p> <p>2) If the offense were against man, a ram w/o blemish was offered, restitution reckoned according to the priest's estimate + 20% (Lv 6:4-6-note)</p>
God's Portion	<p>Entirety burned on the altar of burnt offering-Lv 1:9-note except the skin-Lv 7:8-note</p>	<p>Memorial portion burned on the altar of burnt offering-Lv 2:2, 9, 16-note</p>	<p>Fatty portions burned on the altar of burnt offering-Lv 3:3–5-note</p>	<p>1) Fatty portions to be burned on the altar of burnt offering Lv 4:8–10-note, Lv 4:19. 26-note, Lev 4:31, 35-note</p> <p>2) When the sin offering was for the high priest or congregation, the remainder of the bull was to be burned outside the camp-Lv 4:11, 12-note, Lev 4:20, 21-note</p>	<p>Fat burned on altar of burnt offering-Lv 7:3-5-note</p>
Priests Portion	<p>Skin only-Lv 7:8-note</p>	<p>Remainder eaten in court of tabernacle-Lv 2:3, 10-note, Lev 6:16-18-note, Lv 7:14-15-note</p>	<p>Breast (wave offering) & right thigh (heave offering)-Lv 7:30-34-note</p>		<p>Remainder eaten in holy place-Lv 7:6-7-note</p>

Offerer's Portion	None	None	Remainder to be eaten in the court by the offerer & family 1) Thank offering = eaten same day-Lv 7:15- note	None	None
The Christian	Consecration	Service	Fellowship	Redemption for the sinner that he is	Redemption for the sinner he commits
Christ	He presented Himself to the Father to do His will	He served His Father and men as Son of Man	He is the common bond of fellowship between God & man	He atoned for the guilt of sin	He atoned for the damage of sin.
Prophetic Significance	Signifies complete dedication of life to God 1) On part of Christ-Mt 26:39-44, Mk 14:36, Lk 22:42, Php 2:5-11- note 2) On part of believer-Ro 12:1-2- note , Heb 13:15- note	Signifies perfect humanity of Christ: 1) Absence of leaven ~ sinlessness of Christ-He 4:15- note , 1Jn 3:5 2) The presence of oil is emblematic of the Holy Spirit-Lk 4:18; 1Jn 2:20- note , 1Jn 2:27- note	Shadow of the peace believer has through Christ-Ro 5:1-2- note , 1Cor 10:16-18, 11:17-34, Col 1:20- note NB: Only offering in which offerer shared Thank Offering: 1Th 5:18- note Heb 13:15- note	Prefigures fact that Christ's death... 1) Was made sin for us - 2Cor 5:20-21- note 2) He suffered outside the gate - Heb 13:11-13- note Cp Lv 4:3- note , 1Ti 5:20 Cp Lv 4:27- note , 1Cor 8:9-13 Cp Lv 5:5- note , 1Jn 1:9- note See Heb 9:22- note	Shadow of Christ as our Trespass offering - Col 2:13- note Cp Lv 5:15- note , Lv 22:14-16 Cp Lv 6:2-5- note , Eph 4:25-32, Jas 5:16 See Isa 53:10

Adapted from Believer's Bible Commentary & Irving Jensen

Leviticus 6:1 Then the LORD spoke to Moses, saying,

This phrase (Then the LORD spoke to Moses) occurs 64x in the OT, with 23 uses in Leviticus- Ex 6:13; 13:1; 19:21; 25:1; 32:7; 33:1; 40:1; Lev 4:1; 5:14; 6:1, 8, 19, 24; 7:22, 28; 8:1; 12:1; 13:1; 14:1; 17:1; 18:1; 19:1; 20:1; 21:16; 22:1, 17, 26; 23:9; 24:1, 13; Num 1:1; 3:5, 14, 44; 4:1, 17, 21; 5:1, 5, 11; 6:22; 7:4; 8:1; 9:9; 13:1; 15:17; 16:20, 23, 36; 17:1; 18:25; 19:1; 20:23; 25:10, 16; 26:52; 27:6; 28:1; 31:1, 25; 33:50; 34:1, 16; 35:9

Henrietta Mears has this simple outline...

Leviticus 1—Burnt Offering: "Surrender" of Christ for the world

Leviticus 2—Grain Offering: "Service" of Christ in life

Leviticus 3—Fellowship Offering: "Serenity" of Christ in life

Leviticus 4-5:13—Sin Offering: "Substitute" of Christ for sin

Leviticus 5:14-6:7—Guilt Offering: "Satisfaction" by Christ for demands of God

Rob Morgan - The first seven chapters of Leviticus are devoted to describing the sacrifices and offerings of the ancient Israelites. These were the sacrifices to be offered on the altar just inside the gateway of the Tabernacle. If you remember from our series of studies last year on the Tabernacle, that **altar** just inside the gate of the Tabernacle represented the **cross of Christ**. Every day, opportunity was given for the Israelites to come and, with the assistance of the priests, to offering sacrifices and burnt offerings on that altar near the entrance of the Tabernacle, and those sacrifices all represented the One who would later die on the cross. There were five basic kinds of sacrifices, and they are described for us here in Leviticus 1-5. You have:

- · The Burnt Offering in Leviticus 1
- · The Grain Offering in Leviticus 2
- · The Peace Offering in Leviticus 3
- · The Sin Offering in Leviticus 4
- · The Trespass Offering in Leviticus 5

In Leviticus 6-7, these five offerings are reviewed with some additional instructions given. That is the content of Leviticus 1-7. Do you see how important this is? Do you see how significant these offerings are? They were designed by God to teach us five different truths about the great coming One who would offer Himself on the cross for our sins. They are prophetic in nature. They are Messianic. They teach us about the sacrifice our Savior made for you and me. Who would not want to study these offerings and thus learn of Christ? (**Leviticus 1 All on the Altar**)

William MacDonald Notes on Leviticus 6-7 - The portion from Lev 6:8 to Lev 7:38 presents “the law of the offerings.” In many ways, it is very similar to what has gone before. It should be noted that the order in which the offerings are listed is different. Also, there seems to be a greater emphasis on the portions of the offerings that were allotted to the priests.

The law of the burnt offering (Lev 6:8-13): Additional details are given here concerning the garments worn by the priest, the manner in which he disposed of the ashes from the offering, and the care he must exercise to see that the fire on the altar never went out. The ashes were first placed at the east side of the altar, and then carried outside the camp to a clean place.

The law of the meal offering (Lev 6:14-23): Here we learn that the priests had to eat their portion of the offering within the court of the tabernacle, and that it was not to be leavened because it was most holy to the Lord. “The latter part of Lev 6:18 means that “every layman who touched these most holy things became holy through the contact, so that henceforth he had to guard against defilement in the same manner as the sanctified priests.” Lev 6:19-23 describe a special meal offering which the high priest had to offer morning and evening continually. It was wholly burned by fire.

The law of the sin offering (Lev 6:24-30): As explained previously the priest was allowed to eat portions of certain sin offerings (those described in Lev. 4:22—5:13, where the blood was not carried into the sanctuary). The offerings had to be eaten in the court of the tabernacle. Notice that this offering was most holy. If a layman touched the flesh of the offering, he became holy or consecrated (Lev 6:27) and had to keep himself from ceremonial defilement just as the priests did, though he could not exercise priestly functions. If any of the blood was sprinkled on a garment, the garment had to be washed—not because it was unclean, but “in order that the most holy blood might not be carried out of the sanctuary into common life along with the sprinkled clothes, and thereby be profaned.” An earthenware vessel used to cook the meat of the sin offering had to be broken because the earthenware, being porous, absorbed some of the blood and might later be used for profane purposes. A brazen pot had to be scoured and rinsed in water to prevent a portion of the most holy sin offering from ever coming in contact with anything that was common or unclean. The sin offering, like the guilt offering, was to be slain “in the place where the burnt offering is killed” (Lev 6:25). This was the north side of the altar (Lev 1:11), the place of shadows.

The first seven verses of Lev 7 review the law of the trespass offering, most of which has already been covered in Lev 5:14—6:7.

Lev 7:8 refers to the burnt offering and provides that the officiating priest was entitled to the skin of the animal.

Lev 7:9 and 10 indicate the portion of the meal offering that was to go to the officiating priest (Lev 7:9), and what was to go to the rest of the priests (Lev 7:10).

The law of the peace offering is given in Lev 7:11-21. There were three types of peace offerings, depending on the motive or purpose of the offering: for thanksgiving (Lev 7:12), praising God for some special blessing; for a vow (that is, a votive offering) (Lev 7:16), “in fulfillment of a promise or pledge made to God for the granting of some special request in prayer; for example, preservation on a hazardous journey”; voluntary or freewill (Lev 7:16, 17). “This would appear to be in the nature of a spontaneous expression of praise to God in appreciation of what He has revealed Himself to be.” The peace offering itself was a sacrificial animal (Lev 3), but here we learn that it was accompanied by certain cakes or breads. The cakes that were required with a thank offering are listed in Lev 7:12 and 13. The offerer was to bring one of each for a heave offering, and this was given to the officiating priest (Lev 7:14). The flesh of the thanksgiving offering was to be eaten the same day (Lev 7:15), whereas the votive offering and the freewill offering could be eaten on the first or second day (Lev 7:16). Anything remaining after two days had to be burned (Lev 7:17); to eat such meat would cause the person to be “cut off,” meaning excommunicated or removed from the privileges of the people of Israel. This shows that communion with God must be fresh and not too far removed from the work of the altar.

If the flesh touched anything unclean, it could not be eaten but had to be burned (Lev 7:19a). Only persons who were ceremonially clean could eat the meat (Lev 7:19b); any person who was ceremonially unclean and who ate of the peace offering would be cut off

(Lev 7:20, 21).

The fact that different portions of the peace offering were designated for the Lord, the priests, and the offerer indicates that it was a time of fellowship. But since God can have no fellowship with sin or uncleanness, those who partook of this festive meal had to be clean.

The fat, considered the best portion, belonged to the Lord. It was burned for Him on the altar, and it was not to be eaten (Lev 7:22-25). Likewise, the blood, being the life of the flesh, belonged to God and was not to be eaten (Lev 7:26, 27). Today many Jews still seek to comply with these dietary laws. In order for meat to be fit for their consumption, or "kosher," the blood must be removed. In avoiding the consumption of fat, many Jewish households will not use soaps which contain animal fats. They believe that even to use such products in washing dishes would be to make the dishes non-kosher. Beside the spiritual reason for not eating fat there is also a medical reason, as Dr. S. I. McMillen points out: "In the past few years medical science has awakened to the fact that the eating of animal fat is an important cause of arteriosclerosis. This fat forms the tiny, fatty, cholesterol tumors within the walls of the arteries, which hinder the flow of blood. Now, in this decade, magazines, radio and T.V. are broadcasting the good news that we can reduce the ravages front man's greatest killer by cutting down our intake of animal fats. Happy as we are with the fact that medical science has arrived, we may be amazed to discover that our ultramodern research is about thirty-five hundred years behind the Book of books."

The offerer waved the breast of the peace offerings before the Lord, and it then became the portion of the priests (Lev 7:28-31). The right shoulder was heaved before the Lord, and then was given to the officiating priest as food for himself and his family (Lev 7:32-34). Lev 7:35 and 36 repeat that the breast and right shoulder were the portion of Aaron and his sons from the day that God first anointed them as priests. As previously suggested, the breast speaks of divine affection and the shoulder of divine power.

Lev 7:37 and 38 conclude the section on the laws of the offerings, which began in Lev 6:8. God has devoted much space in His Word to the offerings and their ordinances because they are important to Him. Here in beautiful imagery the Person and work of His Son can be seen in minute detail. Like the different facets of a diamond, these types all reflect the resplendent glory of Him "who through the eternal Spirit offered Himself without spot to God" (Heb. 9:14)

Leviticus 6:2 "When a person sins and acts unfaithfully against the LORD, and deceives his companion in regard to a deposit or a security entrusted to him, or through robbery, or if he has extorted from his companion,

- commit: Lev 5:15,19 Nu 5:6-8 Ps 51:4)(lie: Lev 19:11 Ge 26:7 John 8:44 Ac 5:4 Eph 4:25 Col 3:9 Rev 22:15
- in that: Ex 22:7-10
- in fellowship: or, in dealing, Heb. in putting of the hand, Isa 21:2 24:16 33:1 Hab 1:13
- deceived: Pr 24:28 26:19 Isa 59:13-15 Jer 9:5 Am 8:5 Mic 6:10-12)

CSB "When someone sins and offends the LORD by deceiving his neighbor in regard to a deposit, a security, or a robbery; or defrauds his neighbor;

NET "When a person sins and commits a trespass against the LORD by deceiving his fellow citizen in regard to something held in trust, or a pledge, or something stolen, or by extorting something from his fellow citizen,

ESV "If anyone sins and commits a breach 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

NIV "If anyone sins and is unfaithful to the LORD by deceiving his neighbor about something entrusted to him or left in his care or stolen, or if he cheats him,

THE GUILT (TRESPASS) OFFERING FOR DELIBERATE SINS

(Lev 6:1-7)

The **Guilt (Trespass) Offerings** described in Lev 5:14-19 are specifically for unintentional sins. Notice that the phraseology in Lev 5:14-19 is very similar to that in Lev 6:1-7 and most commentators see Lev 5:14-6:7 as closely related instructions (Hebrew Masoretic Text places Lev 6:1-7 in chapter 5). And so Lev 5:15 reads "If a person acts unfaithfully and sins unintentionally against the LORD'S holy things, then he shall bring his guilt offering." Compare Lev 6:2 which says "When a person sins and acts unfaithfully against the LORD.

I like the way Irving Jensen summarizes the general purpose of the Levitical offerings - the first three voluntary offerings (burnt, grain, peace) are "in communion with God" whereas the last two obligatory offerings (sin, trespass) are "for communion with God."

Sins (verb) ([02398](#))(**chata'**) misses the mark. The Lxx translates the Hebrew with **hamartano**.

Acts unfaithfully - More literally "**trespasses a trespass**" (see below). The verb **maal** refers to some kind of overstepping of the boundary between that which is common (i.e., available for common use by common people) and that which is holy (i.e., to be used only for holy purposes because it has been consecrated to the LORD).

Acts (unfaithfully - verb) ([04603](#))(**maal**) and **Unfaithfully** (noun) ([04604](#))(**maal**)- The Septuagint uses the same verb **parorao** twice ("despising shall despise"). The verb means to despise, overlook or take no notice and is translated "willfully overlooked." So clearly this contrasts with the unintentional sins of Lev 5:14

Notice the order "**against the LORD**" preceding sin against man - "**deceives his companion**" - This is a good reminder that all sins against some other human party are first of all sins against God. **Criswell** agrees writing that "the trespass offering vividly illustrates the biblical principle that sin against one's fellowman is ultimately a sin against God (cf. Ge 39:9; Ps. 51:4)." **Bush** adds that "Although all the instances specified (in Lev 6:2-3) relate to our neighbor, yet it is called a trespass **against the LORD**, because though the injury is committed directly against a fellow creature, yet an affront is thereby given to the Most High, Whose authority has forbidden the wrong, and Who has made the command of **loving our neighbor** (cp Mk 12:30-31, Ro 13:8-10-note - "*you shall not steal... Love does no wrong to a neighbor*") second only to that of loving himself." ([Leviticus 6 Commentary](#)) **Ross** adds that "since these were a breach of the covenant and a misuse of oaths, they are considered sins against the LORD's holy name."

Constable notes that the offense describe in Lev 6:1-7 "involved not only stealing property but lying about it when confronted. The real offense was not only taking the property but trespassing against God's holy name by swearing falsely about one's innocence." ([Leviticus](#))

Wenham writes "It seems likely that atonement for deliberate sins was possible where there was evidence of true repentance, demonstrated by remorse (feeling guilty), full restitution (v 23), and confession of sin (cf. Nu 5:6-8)."

Harrison - The law taught specifically that a person was not to bear false witness against (Exod. 20:16; Deut. 5:20) or defraud (Lev. 19:13) his neighbor, but was to love him as his very self (Lev. 19:18), a doctrine reinforced by Christ (Matt. 5:43-44; 19:19, etc.; cf. Rom. 13:9; Gal. 5:14; Jas 2:8).

Deceives his companion - "That is, wronged him by false accusation, or any unjust means, especially by withholding what was due, or extorting what was not. Of this sin Zaccheus cleared himself by a fourfold restitution, Luke 19:8. 'Who,' says Maimonides, 'is a deceitful oppressor? He that hath his neighbor's goods in his hand, with the owner's consent, and when they are demanded again, he keeps the goods in his own hands by force, and returns them not?'" (George Bush)

Deceives ([03584](#))(**kachash**) means to disappoint, to deceive, to fail, to lie, to deny (of Sarah's denial - Ge 18:15). To not tell the truth by speaking lies (Ge 18:15). To cringe or cower, bowing in fearful submission (feigned obedience Ps 66:3, Ps 81:15), not out of a sense of respect and this sense is an extension of lying or not being truthful in the relationship (Dt 33:29, 2Sa 22:45). **Kachash** can mean to grow lean or lose body weight as an indication of lack of health (Ps 109:24) Finally, in some contexts **kachash** can mean to deny or disown, i.e., to repudiate any connection or identification with (Job 8:18; 31:28; Pr 30:9).

Kachash is translated in **NAS** as cringe(1), deceive(1), deceived(1), deceives(1), deception(1), denied(2), deny(3), denying(1), fail(2), give feigned obedience(1), grown lean(1), lied(3), pretend obedience(2), submit(1).

Baker says **kachash** "means to deal falsely about something or with someone, the opposite of being truthful, honest... It naturally takes on the meaning of concealing something (Josh 7:11). False prophets were always deceiving themselves and others (1Ki 13:18; Zech. 13:4). It means to deny someone wrongly (Job 31:28). It is used of wine failing, disappointing people (Hos. 9:2). It takes on the meaning of cringing or fawning before the Lord (Ps. 18:44). (Complete Word Study Dictionary)

The Lxx translates **kachash** with pseudomai which means to tell what is not true, to speak a lie or falsehood.

Kachash - 21v - Ge 18:15; Lev 6:2f; Deut 33:29; Josh 7:11; 24:27; 2Sa 22:45; 1Ki 13:18 (lied); Job 8:18; 31:28; Ps 18:44; 66:3; 81:15; 109:24; Pr 30:9; Isa 59:13; Jer 5:12; Hos 4:2; 9:2; Hab 3:17; Zech 13:4

HCSB note on **kachash** - This root may first appear in Hebrew. Debate exists whether two or more homonyms exist. **Kachash** means deny (Gen 18:15) or contradict (Jer 5:12). It involves speech contrary to the truth, entails denying God (Job 31:28), and was a practice of false prophets (Zech 13:4). **Kachash** denotes deceive, lie, and act deceptively (Lv 6:2-3; 19:11). Infinitives imply deception (Isa 59:13) or lying (Hos 4:2). Synonyms include shaqar ("betray, lie") and kazav ("lie"). Used of enemies surrendering, **kachash** connotes cringe (Dt 33:29), submit grudgingly (2Sam 22:45), or pretend submission (Ps 81:15). An element of deception seems present. A homonym implying leanness may be used of crops like olives (Hab 3:17) and new wine (Hos 9:2) failing. People are emaciated (Ps 109:24). The noun **kachash** (6x) signifies lie (Hos 7:3), lies (Ps 59:12), and deceitful (Nah 3:1) but once indicates

frailty (Job 16:8). The noun kechash appears as deceptive (Isa 30:9).

Deposit (06487)(**piqqadon** from **paqad** = to attend to, to muster, to appoint) is used only 3x in the OT (Ge 41:36; Lev 6:2, 4). The root idea is that something is left under someone's care or attention. Thus **piqqadon** describes that which is delivered to keep, a deposit, something entrusted to the care of another or placed with them for safekeeping (as money deposited in the bank). The Lxx translates it with the noun **paratheke** which means something that has been entrusted to another for faithful keeping and uses figuratively in the NT of Paul entrusting the teaching of the Gospel to Timothy (2Ti 1:14-note).

Entrusted to him - This is more literally "in the putting of the hand (Hebrew = yad = hand)." This could depict joining of hands (Bush), similar to our phrase (not used that much any more) of "Let's shake on it" which implied essentially a "covenant" obligation each would keep to the other party. The Septuagint translates it with (peri koinonia) which means "concerning fellowship." (Septuagint-NETS translates it "*regarding joint ownership*." Clearly the implication is a break in trust between the two parties and it is sin to the one who breaks the covenant so to speak.

Robbery (01498)(**gazel** from **gazel** = to tear away, seize, rob) means to take away something by force or theft. Webster defines **robbery** as "the forcible and felonious taking from the person of another any money or goods, putting him in fear, that is, by violence or by menaces of death or personal injury."

Extorted (06231)(**ashaq**) means to oppress, to extort, to defraud. The root word is concerned with acts of abuse of power or authority, the burdening, trampling, and crushing of those lower in station (half the uses are in the context of poverty). **Ashaq** speaks of harshness or roughness and often embodies use of force or violence.

Ashaq is used especially of oppression of the disadvantaged members of society causing them to suffer unjust, ill treatment and, in a number of contexts, doing so for monetary gain (1Ch 16:21; Job 10:3; Ps 72:4; 105:14; 119:121, 122; Pr 14:31; 22:16; 28:3; Eccl 4:1; Isa 23:12; 52:4; Jer 7:6; 21:12; Ezek 22:29; Am 4:1; Zec 7:10). The connection between **ashaq** and divine justice is made clear in Ps 103:6.

The use in Proverbs is instructive showing that oppression of the poor affects God, for "He who **oppresses** (Lxx = **sukophanteo** = put pressure on someone for personal gain - Lk 19:8 = "defrauded"; Lk 3:14 = accuse falsely, bring false charges, blackmail; more generally harass, oppress) the poor reproaches his Maker, but he who is gracious to the needy honors Him." (Pr 14:31; cp Pr 22:16, 28:3 which are also translated in Lxx with **sukophanteo**)

Ashaq appears seven times with **gazel** ("rob"; Lev 6:2, Dt 28:29) and five times with **ratsats** which has the basic meaning of crush, break in pieces, or oppress (Dt 28:33, 1Sa 12:3-4, Hos 5:11, Am 4:1). Monetarily oriented meanings are **extort** (defraud) (Lev 6:2), **oppress** (with false balances - Hos 12:7), exploit ("oppress the sojourner" = Ezek 22:29), and **rob** (Mic 2:2). **Ashaq** describes a river raging (Job 40:23), women who are **crushed** (ravished) (Isa 23:12) and a murderer whose conscience is burdened or tormented ("laden with guilt" = Pr 28:17). The psalmist prays for relief from his **oppressors** (Ps 119:121-122).

The **Septuagint (Lxx)** translates **ashaq** in Lev 6:2 (and Lev 19:13) with the verb **adikeo** (Lxx of Lev 6:4 = **adikema** = violation of norms of justice) which means to act unjustly, to do wrong (as violating the law), to act unjustly toward another.

Oppress (Webster's definition) - To load or burden with unreasonable impositions; to treat with unjust severity, rigor or hardship; as, to oppress a nation with taxes or contributions; to oppress one by compelling him to perform unreasonable service. 2. To overpower; to overburden; as, to be oppressed with grief. 3. To sit or lie heavy on; as, excess of food oppresses the stomach.

Related Resources

- [Oppression - International Standard Bible Encyclopedia](#)
- [What does the Bible say about injustice?](#)

Extort (Webster's definition) - To obtain from a person by force, intimidation, or undue or illegal power. To draw from by force or compulsion; to wrest or wring from by physical force, by menace, duress, violence, authority, or by any illegal means. Conquerors extort contributions from the vanquished; tyrannical princes extort money from their subjects; officers often extort illegal fees; confessions of guilt are extorted by the rack. A promise extorted by duress is not binding. Extortion is the act or practice of wresting any thing from a person by force, duress, authority, or any undue exercise of power. It represents illegal compulsion to pay money, or to do some other act.

Defraud (Webster's definition) - to deprive of something by deception or fraud/ to get something by dishonesty or deception. Defraud stresses depriving one of his or her rights and usually connotes deliberate perversion of the truth. To deprive of right, either by obtaining something by deception or artifice, or by taking something by deception or artifice, or by taking something wrongfully without the knowledge or consent of the owner; to cheat. To withhold wrongfully from another what is due to him. To prevent one

wrongfully from obtaining what he may justly claim.

Ashaq is translated in NAS as crushed(1), defrauded(2), extorted(1), got(1), laden(1), oppress(11), oppressed(9), oppresses(3), oppressor(2), oppressors(2), practiced(2), rages(1), rob(1).

Ashaq - 35v - Lev 6:2, 4; 19:13; Deut 24:14 (Lxx = apadikeo = withhold wrongfully); Dt 28:29, 33 (Lxx in both = adikeo); 1Sa 12:3-4; 1Chr 16:21; Job 10:3; 40:23; Ps 72:4; Ps 103:6; 105:14; 119:121f; 146:7; Pr 14:31; 22:16; 28:3, 17; Eccl 4:1; Isa 23:12; 52:4; Jer 7:6; 21:12; 50:33; Ezek 18:18; 22:29; Hos 5:11; 12:7; Amos 4:1; Mic 2:2; Zech 7:10; Mal 3:5

Companion (05997)(amith) refers to an associate, relation, neighbor. Swanson adds that amith refers to "one in close, united relation, relative to other more distant relationships either in close physical proximity, or close clan or national relationships."

The **Septuagint (Lxx)** translates amith in Lev 6:2 with **plesion** which means a position quite close to another position, to one who is nearby and thus a neighbor or fellow human being.

Amith - 10v and is translated in **NAS** as another(2), associate(1), companion(2), friend(2), friend's(1), neighbor(3), neighbor's(1) - Lev 6:2; 18:20; 19:11, 15, 17; 24:19; 25:14-15, 17; Zech 13:7

Matthew Henry Concise - Verses 1-7. Though all the instances relate to our neighbour, yet it is called a trespass against the Lord. Though the person injured be mean, and even despicable, yet the injury reflects upon that God who has made the command of loving our neighbour next to that of loving himself. Human laws make a difference as to punishments; but all methods of doing wrong to others, are alike violations of the Divine law, even keeping what is found, when the owner can be discovered. Frauds are generally accompanied with lies, often with false oaths. If the offender would escape the vengeance of God, he must make ample restitution, according to his power, and seek forgiveness by faith in that one Offering which taketh away the sin of the world. The trespasses here mentioned, still are trespasses against the law of Christ, which insists as much upon justice and truth, as the law of nature, or the law of Moses.

Disciple's Study Bible - 6:1-3 SIN, Responsibility--A person must bear full responsibility for personal acts of unfaithfulness. The sinful act against another person is a sin against God. Such a sin demands renewing the relationship with the other person as well as renewing the relationship with God. Christians can go directly to God through Christ and His sacrificial death, so we do not employ the sacrificial system. We do need to remember that dealing with our sins involves dealing with the person(s) against whom we sinned. CHRISTIAN ETHICS, Theft--Thieves must make things right with the offended human party and with God. Theft is both a crime and a sin. Part of society's justice involves restitution plus penalties for lost income and emotional distress. See Ex 20:15.

Our Daily Bread - Whose Property? - If a person sins ... against the Lord by lying ... about a robbery, ... he shall restore what he has stolen. —Leviticus 6:2,4. A thief in New Jersey stole \$7,000 in jewelry, old coins, and cash from a widow. The items taken were all she had left from her husband's estate. In sorting through his loot, the thief came across several church offering envelopes containing money the woman intended to give to the Lord. Leaving their contents inside, he put them in another envelope, addressed it to the woman's church, and then dropped it in the mail. When the pastor found out what had happened, he commented, "It is a characteristic of the moral confusion of our times that someone would consider stealing from a widow and her children, yet think it reprehensible to steal from the church." That thief overlooked an important truth: A sin against our neighbor is a sin against God (Leviticus 6:2). All of us, I'm afraid, are prone to think that God's property line ends somewhere near the back of the church. But it doesn't. Everything and everyone belongs to God. To reverence Him is to respect the property that He has entrusted to His children. Wise is the person who fears God and recognizes that to sin against others is to sin against Him. —Mart De Haan

If we're to fear and love the Lord
And strive to keep His holy Word,
Our neighbor's good will always be
Of great concern to you and me.

—D. De Haan

An offense against your neighbor
builds a fence between you and God.

Leviticus 6:3 or has found what was lost and lied about it and sworn falsely, so that he sins in regard to any one of the things a man may do;

■ found: Ex 23:4 Deut 22:1-3

- **sworn:** Lev 19:12 Ex 22:9-11 Pr 30:9 Jer 5:2 7:9 Zec 5:4 Mal 3:5

NLT or you find lost property and lie about it, or you lie while swearing to tell the truth, or you commit any other such sin.

Ross explains what it means that the guilty party had **sworn falsely** - "The idea was that a claimant believed he could identify the person who had the stolen property, but could not prove it, and so a public oath was taken by both parties claiming to be right. If the guilty possessor lied in the oath, the original owner could do nothing. It was in the LORD's hands... The conclusion is that these particular sins became even more serious violations against God when accompanied by swearing falsely... All of these were bad enough, but to bring God in on the crime was far worse. One is reminded of Jacob's deception of his father to gain the blessing over his brother. He added *blasphemy* to *deception* when he explained his speed by saying, "The LORD your God caused it to happen to me (gave me success)." (Ge 27:20).

Disciple's Study Bible- Failure to admit we have found lost property makes us guilty of lying and theft **Ed: You've never done this have you?**). See Ex 20:16.

Leviticus 6:4 then it shall be, when he sins and becomes guilty, that he shall restore what he took by robbery or what he got by extortion, or the deposit which was entrusted to him or the lost thing which he found,

- because: Lev 4:13-15 5:3,4
- which he: Ge 21:25 Job 20:19 24:2 Isa 59:6 Eze 18:7,12,18 Am 3:10 Mic 2:2 Zep 1:9

When he sins - In the related section (Lev 5:14-19), the person's sin was unintentional but here it is deliberate.

Ross on **he shall restore** (restitution, reparation) - Sin often takes the form of defrauding God in the holy things that belong to him or in defrauding others of their possessions. In such matters Scripture is clear that it is not sufficient just to make confession—the wrong must be made right if at all possible. To do so was evidence of remorse and contrition. And that is the kind of response that John the Baptist meant when he called for people to "produce fruit in keeping with repentance" (Matt. 3:8)... The main point is that **reparation** is evidence of true repentance. Although God makes provision by His grace for forgiveness and restoration of the guilty, He requires genuine repentance (**metanoia**) as a prerequisite for forgiveness. Showing remorse (Ed: "I'm sorry I got caught," instead of "I'm truly sorry and will restore what I took.") for sin is not sufficient in cases where the wrong can be corrected; making reparation is required in those situations. (Holiness to the Lord: A Guide to the Exposition of the Book of Leviticus)

Bush - It appears from Nu 5:6, 7, that confession of the sin was required in this and all similar instances of trespass.

Leviticus 6:5 or anything about which he swore falsely; he shall make restitution for it in full and add to it one-fifth more. He shall give it to the one to whom it belongs on the day he presents his guilt offering.

- restore: Lev 5:16 Ex 22:1,4,7,9 Nu 5:7,8 1Sa 12:3 2Sa 12:6 Pr 6:30,31 Isa 58:6,9 Luke 19:8

Make a full restitution - the guilty sinner had to return what was taken, the deposit, the lost property, anything about which an oath was sworn, and/or had to repay the full value. In addition he had to add a "20% Surcharge" so to speak. Finally, his had to bring a guilt offering (Lev 6:6).

Ross on **restitution** - The violations for which a **reparation (guilt, trespass) offering** was required all seem to involve loss of property by defrauding. Defrauding in these cases becomes sacrilege because the holy things were violated. Accordingly, reparation was required, whereas in the preceding discussion of inadvertent sins it was not... the law was clear in listing the kind of offenses that should be made right; five special cases require repayment (Lev. 5:15; 6:2; Lev 14:12; 19:20; Nu 6:12). (In subsequent chapters other people are required to bring the reparation offering. The "leper," for example, had to bring this offering because during the time of separation the LORD was defrauded in holy things.) (Ibid)

TSK on **restore** - The property itself, if still remaining, or its full value, to which a fifth part more was to be added, to compensate the owner for the loss he had sustained by being deprived of the use of his goods. He must also bring a trespass offering to the Lord; which was intended to show that disobedience to God is the great evil, even of those crimes which are injurious to man, and that repentance, and even restitution, though needful in order to forgiveness, cannot atone for sin.

D A Carson - The guilt offering is brought to the priest; the offender must not only provide restitution to the offended human, but

must seek the Lord's forgiveness. Defiance of God is what makes wrongdoing sin, what makes sin odious. (For the Love of God)

Leviticus 6:6 "Then he shall bring to the priest his guilt offering to the LORD, a ram without defect from the flock, according to your valuation, for a guilt offering,

- ram: Lev 5:15,18 Isa 53:10,11

ESV And 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.

Notice that the **ESV** translates the two uses of **asam** with different words, the first use as **compensation** or restitution, and the second use of as **guilt offering**.

Then - This conjunction is always worth pausing to ponder for it is a marker of succession of events = soon after that or next in order of time. This conjunction is especially useful to observe in prophetic writings where it marks the sequence of events in the prophecy. In this context then really means "only then" could he bring his unblemished ram that had been properly valued.

Allen Ross - The Levitical Code now turns its attention to violations that not only render the person guilty (**asam**) but also demand an offering (also called **asam**) to make reparation for the wrong. A single word (**asam**) describes both the wrong (what the guilt was for) and the remedy for it. Milgrom calls this the consequential use of the word and demonstrates that words for behavior often connote their reward or punishment. (For example, when Cain said, "My iniquity is too great to bear" (Gen. 4:13), he clearly meant the punishment for the iniquity, for the LORD responded by putting a protecting mark on Cain. Such a use of the word developed by way of metonymy—the effect being used for the cause.) In this passage, then, the word (**asam**) describes the **offering** that makes **reparation** rather than the wrong itself (see Lev 5:6). Here the offering is labeled both **chattat/chattath** and **asam**, for it is a **purification (sin) offering** that demands reparation. (Holiness to the Lord: A Guide to the Exposition of the Book of Leviticus)

Leviticus 6:7 and the priest shall make atonement for him before the LORD, and he will be forgiven for any one of the things which he may have done to incur guilt."

- make: Lev 4:20,26,31 5:10,13,15,16,18 Ex 34:7 Eze 18:21-23,26,27 Eze 33:14-16,19 Mic 7:18 1Jn 1:7,9 2:1,2
- it shall be: Isa 1:18 Mt 12:31 1Co 6:9-11

Make atonement (forgive, appease) - See word study on **kapar**

Ligon Duncan on "**make atonement**" - You've heard the story of the little Hebrew boy talking to his father, who is a rabbi. And he says, "Father, we don't offer sacrifices in the synagogue. Why don't we offer sacrifices in the synagogue? How are sins forgiven?" And his father explains to him that sins are forgiven by blood sacrifice. And the son says, "But father, there are no blood sacrifices in the synagogue. How then are sins forgiven?" And his father remained silent. Well, he can't but remain silent. There's no answer to that question that the young lad has raised. There's no sacrifice of blood in the synagogue. Where, then, is atonement? Atonement is not in the blood of these slaughtered bulls and goats, either, under the Levitical dispensation. It is ultimately in Jesus Christ, and that point is being brought to bear here in Leviticus 6 by way of foreshadowing. ([Keep the Fire Burning](#))

Allen Ross - Anyone who sinned by defrauding the LORD's sacred property or holy name or by cheating his neighbor and swearing falsely about it had to make full restitution, pay an additional surcharge, and present a reparation offering to the priest to make atonement for forgiveness from the LORD, thus ensuring a clear conscience and continued fellowship in the covenant community. (Ibid)

Rooker - This passage describing the procedure for the guilt offering indicates that sin places a person in debt. Jesus similarly depicts the sinner as a debtor to God (e.g., Mt 18:21–35). This passage also indicates the seriousness of sinning against one's fellow man. Defrauding a neighbor is tantamount to a sin against God. Calvin writes, "Whenever an injury is inflicted on men, God in their person is offended." This truth is illustrated both in Joseph's response to Potiphar's wife (Gen 39:9) and in the New Testament (1John 4:20). It is also of great Christological significance that the offering of the Suffering Servant in Isaiah 53 is described as a guilt offering (Isa 53:10). Since this passage was interpreted by the New Testament writers to be a prophecy of the suffering of the Christ, Jesus' death must be understood as a guilt offering that has removed the debt we owe to God. This notion is certainly the basis for the proclamation that Jesus "paid" for our sins.²²² **Kaiser** nicely sums up the Christological significance both of the sin and guilt offering and the distinguishing feature of the guilt offering, which involved the removal of debt: "The sin offering represents the

passive aspect of the death of Christ in that He met the demands of the law by dying in the place of sinners. But the guilt offering represents the active aspect of the work of Christ in that He carried out the will of God completely by an act of voluntary obedience. It is a payment of a debt to render satisfaction for the reparation of the wrong committed, thus making reinstatement to the covenant family possible." (NAC)

Ross applies the **guilt offering** to Christians - For the Christian, the blood of Christ has made atonement once and for all for all our sins, but availing ourselves of his forgiveness requires genuine repentance. One could apply this passage to sins in general. While it is true that sometimes nothing can be done to right a wrong, at other times the wrong can be put right. Reparation becomes the evidence of repentance, as seen in the witness of Zacchaeus (Lk 19:8–9). And Jesus certainly made restitution a priority when he instructed that reconciliation precede worship (Mt. 5:23–24). The primary application of this passage is for the kinds of sins described here: when the LORD's holy things have been defrauded, or when the LORD's holy name has been violated by sin—usually involving money matters or rights. In order to sanctify the LORD and his name, believers must make things right. The LORD must be sanctified in the eyes of the people by those who draw near to him. Such reparation is also very therapeutic for the guilty person. Agonies of conscience and lack of peace may lie in their not having made things right when they could have, for no one can have peace of conscience while living in dishonesty. Making reparation is a healing thing to do, though desperately hard to begin. Failing to make reparation brings the body of Christ into disrepute and invites divine discipline. True believers know deep in their hearts when they have wronged God and others and cannot honestly enter worship and service without trying to make things right. That is the lesson of the reparation offering—one of the most practical of all the sacrifices. This appeal to the sacrifice of Christ is appropriate because Jesus the Messiah is the fulfillment of the reparation offering (and the other sacrifices). According to Isaiah's messianic prophecy, the Suffering Servant died for the sins of the world as an "offering [ʾāšām] for sin" (53:10), and by that offering he justified many. The prophecy is remarkable in its detail, and in view of its emphasis on the vicarious substitutionary death of the Servant on behalf of all our sins, it could only be fulfilled by the spotless Lamb of God as the New Testament explains. The prophecy is also remarkable because it clearly applies **asam** to the death of a person—the Suffering Servant, the promised Messiah. The use of this term from Leviticus suggests that the death of Jesus included reparation along with expiation. To put it in the language of the cultic law, not only are we sinners, we are sinners who have defrauded God of His due and His service, who have committed sacrilege in the holy things; we are "lepers" who need to be restored; we are Nazirites with broken vows; we are the ones who defraud one another. When Jesus gave His life a ransom for many, the fullest satisfaction was made to God. What Jesus paid on the cross was more than the penalty for sin; His death was sufficient to make **reparation** for all that had been defrauded by the human race. And upon His offering for sin, God the Father could say, "I have all back, and more!"

Leviticus 6:8 Then the LORD spoke to Moses, saying,

FOCUS ON PRIESTHOOD: PERPETUAL BURNT OFFERING

Leviticus 6:8-13

LORD spoke to Moses - This phrase introduces (Lev 6:8, 19, 24, Lev 7:22, 28) five subsections. Similarly, the phrase **this is the law** is the "legal language" used to introduce the different offerings in Lev 6:9 (burnt offering), Lev 6:14 (grain offering); Lev 6:25 (sin offering), Lev 6:25 (guilt offering), Lev 7:11 (peace offering).

The instructions for the priests (Lev 6:8-7:38)

Lev 6:8-13 The Burnt offering

Lev 6:14-18 The Grain Offering

Lev 6:19-23 The Priest's Grain offering

Lev 6:24-30 The Sin Offering

Lev 7:1-10 The Guilt Offering

Lev 7:11-36 The Peace Offering

Lev 7:37-38 Summary

Leviticus 1:1 through Leviticus 6:7 dealt primarily with instructions for general offerings to be presented by individuals in Israel, but beginning in Lev 6:8 and going through Leviticus 7:38 the focus shifts to the priesthood and the specific details of their partaking of the sacrificial meat as food. "The preceding laws were the general instructions about the sacrifices with a focus on what animals the offerers had to bring and what they had to do in the sanctuary; these laws concentrate on the ritual of the priests." (Ross) As **Calvin**

said "God was unwilling that anything should remain doubtful." Paul alluded to this OT practice when he asked the saints at Corinth "Do you not know that those who perform sacred services eat the [food] of the temple, [and] those who attend regularly to the altar have their share with the altar?" (1Cor 9:13)

David Baker - In addition to the occasional burnt offerings brought by individual Israelites, there were also daily sacrifices offered morning and evening. These were burnt offerings and grain offerings for the people as a whole (Ex 29:38-46; Nu 28:1-8). The daily evening sacrifice is the subject of Lev 6:9 (cf. 2Kgs 16:15; Ezra 9:4-5; Da 9:21). The daily morning ritual is mentioned elsewhere as a reminder for God's people to spend time in prayer and communion with God (cf. Ps 5:3), who not only wants to provide atonement for his people but take care of all their needs (see Ps 103:3-6). (Cornerstone Biblical Commentary)

Allen Ross points out that "To lead the congregation in corporate worship is both a great privilege and an enormous responsibility. In the following passages something of the responsibility concerning the ritual is laid out for the priests. It is all part of the covenant that the LORD made with Levi, a "covenant of life and peace"; and the appropriate response to both the covenant and its administration was reverential fear (Mal. 2:1-9)... Leviticus 6 instructs the priests to keep the fire burning and to wear the proper attire. The theological ideas behind these instructions concern the continual provision of the way of access to God and the matter of sanctification in ministry. (Holiness to the Lord: A Guide to the Exposition of the Book of Leviticus)

Criswell - The instructions contained in Lev 6:8-7:38 (the "laws of the offerings") relate primarily to the duties and rights of the priests in regard to each of the offerings.

TSK - At this verse the Jews begin the twenty-fifth section of the law, and also, in the best Hebrew Bibles, the sixth chapter, which undoubtedly ought to begin here, as the inspired writer enters upon a new subject; the former part of the book being intended for the instruction of the people relative to the several sacrifices to be brought; but this for the instruction of the priests respecting some particulars of their official services.

Matthew Henry Concise - Lev 6:8-13. The daily sacrifice of a lamb is chiefly referred to. The priest must take care of the fire upon the altar. The first fire upon the altar came from heaven, vs. 9:24; by keeping that up continually, all their sacrifices might be said to be consumed with the fire from heaven, in token of God's acceptance. Thus should the fire of our holy affections, the exercise of our faith and love, of prayer and praise, be without ceasing.

Ryrie - Lev 6:8-13 Additional details concerning the burnt offering of chap. 1. The continual burnt offering should have reminded the people of their continual dedication to the Lord. See Lev 1:3.

TODAY IN THE WORD - Leviticus 6:8-7:21 Ascribe to the Lord the glory due his name; bring an offering and come into his courts. - Psalm 96:8 Last November, Moody alumna Bonnie Penner Witherall made the ultimate sacrifice. Bonnie was serving as a prenatal nurse at a Christian medical clinic in Sidon, Lebanon, working with local people and Palestinian refugees. One morning, she opened the clinic at eight a.m. as usual. Gunmen attacked, and she was shot three times through the head, dying instantly. Her husband Gary, also a Moody graduate, amazingly said that he forgave the killers. He also said that God had led them to Lebanon and that they had always known that martyrdom—sacrificing their very lives—was a possibility. Offering a sacrifice has many meanings, as we've seen throughout this week. These days we no longer offer animal sacrifices, rather, we offer ourselves as "living sacrifices" in service to God (Rom. 12:1-2).

Today's passage briefly reviews the key features of each of the five major types of offerings, adding some details along the way (for example, specific categories of fellowship offerings). What are some of the vital principles? First, blood is required for forgiveness or atonement. Second, out of respect for God, the animal sacrificed had to be perfect. Third, offering a sacrifice demonstrated a worshipful or repentant heart. By placing their hands on the sacrifice, the people both took responsibility for their sin and acknowledged the substitutionary nature of the animal's death. Each of these principles foreshadowed Christ. His blood was shed to atone for our sins. He was the only person in history able to be the perfect and effectual sacrifice for sin. He took our place, for we owed the penalty of death. And when He offered Himself, He made it possible for us to be forgiven and draw near to God.

TODAY ALONG THE WAY - Paul applied the principle of sacrifice to believers: "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind" (Rom. 12:1-2).

TODAY IN THE WORD - Leviticus 6:8-7:38 Old Testament Worship: Pointing the Way Forward Many of us think of the Old Testament as the antithesis of the New Testament and the Mosaic Law as the enemy of the gospel. After all, when was the last time you heard an evangelistic sermon based on the book of Leviticus? Yet Jesus is threaded all throughout the language of sacrifice. Leviticus is not irrelevant the way we might have once thought. True, Leviticus describes a sacrificial system that's no longer required, but the system is still imbued with layers of meaning. It perfectly and symbolically illustrates what Jesus came to do and why. Jesus is the holy High Priest, who has entered heaven's throne room to present a sacrifice of atonement. But He did not enter

with a slaughtered animal: He entered to surrender His own body and spill His own blood. His blood, unlike the blood of the Levitical sacrifices, was not carefully drained and collected. Instead, it seeped into the earth, absorbing into all of creation to free it from the power and penalty of sin. He is the perfect Lamb of God on whom we, by a faith confession, transfer our sin. He is also the Bread from heaven, restoring the fellowship with God that had been broken in the Garden. By His sacrifice of Himself, we, the unholy, are made holy. We, the unclean, are cleansed. Guilt is erased; sin is paid for; and because of Christ, men and women, once distanced, are brought near to God. All of this is symbolized in the Communion meal: the holy blood spilled out, the broken bread of His body. The invitation is made for all: take, eat, drink. Remember the Lord's death until He comes.

Apply the Word - Our life as Christ followers is portrayed in the New Testament in sacrificial language. We follow in the footsteps of Christ, hearing the call to present our bodies as "living sacrifices" (Rom. 12:1). We are described as "the pleasing aroma of Christ" (2Cor. 2:15). Following Jesus is a life of sacrifice and unreserved devotion to God. **Hold nothing back.**

Leviticus 6:9 "Command Aaron and his sons, saying, 'This is the law for the burnt offering: the burnt offering itself shall remain on the hearth on the altar all night until the morning, and the fire on the altar is to be kept burning on it."

- burnt: Lev 1:1-17 Ex 29:38-42 Nu 28:3
- because of the burning: or, for the burning, Lev 6:12,13

Law (torah) means 'direction' or 'instruction' (cf. Lat. doctrina) and this is the first use in Leviticus (of 16x - Lev 6:9, 14, 25; 7:1, 7, 11, 37; 11:46; 12:7; 13:59; 14:2, 32, 54, 57; 15:32; 26:46). **Torah** refers to the instructions from God to His people regarding how they were to live and here specifically how the priests were to carry out the burnt offerings (See **commentary notes** for more discussion of the **burnt offering** = '**olah**'). The heaviest concentration of the word **torah** is found in Psalm 119 (25x - Ps 119:1, 18, 29, 34, 44, 51, 53, 55, 61, 70, 72, 77, 85, 92, 97, 109, 113, 126, 136, 142, 150, 153, 163, 165, 174) with 10 more uses in the other psalms (Ps 1:2; 19:7; 37:31; 40:8; 78:1, 5, 10; 89:30; 94:12; 105:45)

David Baker notes that **torah** is "the same Hebrew word used to describe the Pentateuch, the law of Moses (Deut 4:8; Josh 1:8; 8:34; Neh 8:14). This torah was not restricted to ritual instruction, as it is in this verse, nor is it a negative description of restrictive practices, as we often seem to view the word "law" today. Rather, it concerns all aspects of teaching coming from God (Pr 6:23; Mal 2:7-8), the Creator of the universe, on how to live as part of his creation to the greatest advantage (cf. Pr 29:18NIV). (Cornerstone Biblical Commentary)

Merrill - In the NT the Greek equivalent (of Torah) can be used as synonymous with the entire Pentateuch (cf. Matt. 5:17; 11:13; 22:40; Luke 24:44; Acts 13:15; Ro. 3:21) but its usage here is not that broad. Here (Lev 6:9) the demonstrative pronoun "**this**" ("*this is the law*") restricts the use of the noun to the regulations following, which concern the burnt offering (Lev. 6:8-13). This use of "**torah**" with the demonstrative pronoun "**this**" occurs again in Lev. 6:14, 25; 7:1, 11, 37; 11:46; 12:7; 13:59; 14:2, 32, 54, 57; 15:32. In all these references the usage appears to be restricted to the specific laws being presented in context. The Hebrew term "**torah**" actually comes from the verb **yarah** (03384) "to teach" (KBL, 403) and thus "**torah**" conveys the primary idea of instruction through regulations." (Bible Knowledge Word Study)

Burnt offering - For more discussion see word study on '**olah**'. Remember that no portion of the burnt offerings were to be eaten by men. Recall also that the burnt offering is the foundation sacrifice, on which all other sacrifices were physically placed (Lev 3:5; 6:12).

On the hearth (moqedah) refers to the top of the altar where the red-hot coals would have rested (Ps 102:3; Isa 33:14), as opposed to the horns or sides of the altar, which were used in other ritual activities.

Harrison - The priest was told that he had to keep the sacrificial animal all night on the **hearth** (Lev 6:9), this latter expression being better translated '*on its firewood*'. The fat from the sacrifice would drip down on the altar fire and enable it to burn until the following morning, at which time the priest was to follow the ritual prescribed for the removal of the fatty ashes... An '*eternal flame*' can be amenable to a great deal of symbolism, or none at all. For the ancient Hebrews it typified, among other things, God's presence among his people (cf. Ex. 13:21-22), and his own demands that his covenant nation should worship him alone. Some Christians have seen in this continuous fire the obedience of Jesus Christ our High Priest, who in obedience to the point of death (Phil. 2:8) offered himself as the perfect sacrifice for human sin.

Fire on the altar is to be kept burning (Lev 6:9, 12, 13) - This instruction is repeated three times emphasizing that the fire is to be kept burning all night. From Nu 28:3-8 we see that a burnt offering was normally offered every morning and evening. After the evening offering there were no more offerings which meant the priest had to carefully attend to the fire on the altar lest it go out! "Sabbath prohibitions regarding the kindling of fires (Exod. 35:3) did not apply to the tabernacle." (Harrison)

Why did the fire need to be perpetual? The text does not say, but several suggestions have been offered - **Calvin** notes that the first burnt offerings in the tabernacle and in the temple were lit by fire from heaven (Lev. 9:24; 2Chr. 7:1). The priests had to keep this fire going so "that the offerings should be burnt with heavenly fire." **Keil** thinks the fire had to be kept burning because the burnt offering "was the divinely appointed symbol and visible sign of the uninterrupted worship of Jehovah." **Gispen** thinks that it represented the continual consecration of the people to God. If the burnt offering was also seen as a propitiatory sacrifice, the perpetual fire served as a reminder of the constant need for atonement." (Wenham)

Later in Leviticus we see another reason that may explain why the fire was to be kept burning - "Then fire came out from before the LORD and consumed the burnt offering and the portions of fat on the altar; and when all the people saw [it], they shouted and fell on their faces." (Lev 9:24) This would seem to symbolize that when the altar fire consumes the sacrifice, it is the LORD "consuming" it by fire.

Ross comments that "Since the burnt offering was offered to make atonement to find acceptance into the presence of the LORD, the emphasis on keeping the fire burning must mean that the provision of atonement must always be available to people. No one should ever come to the sanctuary and find the fire out or the priests unavailable. Perpetual fire signified that the way of access to God by the sacrifice of the burnt offering was always ready and available." (Ibid)

Wenham applies this to believers - If the perpetual fire represents God's eternal presence with his people, the Christian is reminded to keep the divine fire ever burning within him. In the words of Paul, "Do not quench the Spirit" (1Th 5:19-note). If it speaks of our abiding need for atonement, we are reminded that Christ "always lives to make intercession" for us (Heb 7:25-note). Charles Wesley brings several of these interpretations together in his hymn:

O thou who earnest from above
The pure celestial fire to impart
Kindle a flame of sacred love
On the mean altar of my heart.

There let it for Thy glory burn
With inextinguishable blaze
And trembling to its source return
In humble prayer and fervent praise.

Criswell - (Lev 6:9-13) The daily or continual **burnt offering** consisted of two lambs, one sacrificed in the morning and the other in the evening (cf. Ex. 29:38-42; Nu 28:3-8). Additional burnt offerings were offered on Sabbaths, New Moons (the beginning of each month), and the religious festivals (Num. 28:9-29:40). While the Israelites were camped and not marching in the wilderness, the fire on the altar was to be kept burning both day and night. The emphasis, however, was not on the fire, but on the continual burnt offering, which symbolized the consecration of the nation unto God.

Leviticus 6:10 'The priest is to put on his linen robe, and he shall put on undergarments next to his flesh; and he shall take up the ashes to which the fire reduces the burnt offering on the altar and place them beside the altar.

- **garment:** Lev 16:4 Ex 28:39-43 39:27-29 Eze 44:17,18 Rev 7:13 19:8,14)(consumed: Lev 1:9,13,17 Nu 16:21,35 Ps 20:3 Ps 37:20
- **beside:** Lev 1:16)

PRIESTLY GARMENTS

Put on (03487)(**labas**) means to dress or put a covering over the body - of wearing or putting on ordinary clothing (Ge 38:19, 1Sa 28:8, Song 5:3, Isa 4:1). The first use in Ge 3:21 describes God's provision of animal skin to cover the nakedness of the sinners who were now aware of their condition. Vine comments "As always, God provided something much better for man than man could do for himself—in this instance, fig-leaf garments (Ge 3:7)."

Labas is used figuratively of the Holy Spirit coming upon Gideon (Jdg 6:34). In Pr 23:21 "clothe one with rags" speaks of poverty brought on by a dissolute lifestyle.

Linen (Hebrew = bad = white linen) - "This fabric made from flax fibers breathes well, allowing the officiating priest to keep from perspiring (Ezek 44:18)." (David Baker)

Put on his linen robe (cf. Ex 28:39–42) - The linen robe of the priests reflected the holiness that was required in order to approach

the LORD. Believers may not wear distinctive linen robes like the Levitical priests, but we are all clothed with the righteousness of Christ (Gal 3:27, 1Cor 1:30) and are charged to be holy as God is holy (Lev 11:44, 1Pe 1:14-16). In a word, we cannot approach God with "unholy garments."

In Psalm 24 David asks "Who may ascend into the hill of the LORD? And who may stand in His holy place?" And then he answers immediately declaring "He who has clean hands and a pure heart, Who has not lifted up his soul to falsehood, And has not sworn deceitfully." (Ps 24:3-4)

Spurgeon comments on Ps 24:3-4 - It is uphill work for the creature to reach the Creator. Where is the mighty climber who can scale the towering heights? Nor is it height alone; it is glory too. Whose eye shall see the King in his beauty and dwell in his palace? In heaven he reigns most gloriously, who shall be permitted to enter into his royal presence? God has made all, but he will not save all; there is a chosen company who shall have the singular honor of dwelling with him in his high abode. These choice spirits desire to commune with God, and their wish shall be granted them. The solemn enquiry of the text is repeated in another form. Who shall be able to "stand" or continue there? He casteth away the wicked, who then can abide in his house? Who is he that can gaze upon the Holy One, and can abide in the blaze of his glory? Certainly none may venture to commune with God upon the footing of the law, but grace can make us meet to behold the vision of the divine presence. The question before us is one which all should ask for themselves, and none should be at ease till they have received an answer of peace. With careful self-examination let us enquire, "Lord, is it I."

"He that hath clean hands." Outward, practical holiness is a very precious mark of grace. To wash in water with Pilate is nothing, but to wash in innocency is all-important. It is to be feared that many professors have perverted the doctrine of justification by faith in such a way as to treat good works with contempt; if so, they will receive everlasting contempt at the last great day. It is vain to prate of inward experience unless the daily life is free from impurity, dishonesty, violence, and oppression. Those who draw near to God must have "clean hands." What monarch would have servants with filthy hands to wait at his table? They who were ceremonially unclean could not enter into the Lord's house which was made with hands, much less shall the morally defiled be allowed to enjoy spiritual fellowship with a holy God. If our hands are now unclean, let us wash them in Jesu's precious blood, and so let us pray unto God, lifting up pure hands. But "clean hands" would not suffice, unless they were connected with "a pure heart." True religion is heart-work. We may wash the outside of the cup and the platter as long as we please; but if the inward parts be filthy, we are filthy altogether in the sight of God, for our hearts are more truly ourselves than our hands are. We may lose our hands and yet live, but we could not lose our heart and still live; the very life of our being lies in the inner nature, and hence the imperative need of purity within. There must be a work of grace in the core of the heart as well as in the palm of the hand, or our religion is a delusion. May God grant that our inward powers may be cleansed by the sanctifying Spirit, so that we may love holiness and abhor all sin. The pure in heart shall see God, all others are but blind bats; stone-blindness in the eyes arises from stone in the heart. Dirt in the heart throws dust in the eyes.

Labas is used figuratively - Job saying "my flesh is clothed with worms;" of Jerusalem "putting on" Jews who return from Babylonian exile (Isa 49:19); "clothed with shame" (Ps 35:26; cp Ps 109:29, 132:18); clothed with horror (Ezek 7:27); meadows "clothed with flocks" (Ps 65:13); God is "clothed with splendor and majesty" (Ps 104:1); God clothes the heavens with blackness (Isa 50:3).

The **Lxx** translates **labas** here with the verb **enduo** which literally means to put on clothes, to clothe oneself, but figuratively referred to being invested with spiritual gifts or qualities (Lk 24:49-note, cp put on the new self - Col 3:10-note; "put on the armor of light" - Ro 13:12-note; "put on the Lord Jesus Christ" - Ro 13:14-note, cp Gal 3:27-note).

Ps 93:1 The LORD reigns, He is **clothed** with majesty; The LORD has **clothed** and girded Himself with strength; Indeed, the world is firmly established, it will not be moved.

Ps 132:9 Let Thy priests be **clothed** with righteousness (Ps 132:16 - "with salvation"); And let Thy godly ones sing for joy.

Isaiah 59:17 And He **put on** (Lxx - **enduo**) righteousness like a breastplate, and a helmet of salvation on His head; And He **put on** garments of vengeance for clothing, And wrapped Himself with zeal as a mantle. (**Comment:** This fascinating passage speaks of Messiah's first coming bringing salvation and His second coming as Judge and avenger - cp Rev 19:11-21).

Labas/Labash is translated in **NAS** - apparel(1), array(1), arrayed(3), attired(1), came(3), clothe(11), clothe yourself(3), clothe yourselves(1), clothed(36), dress(1), dressed(5), gave them clothes(1), put(36), put on clothing(1), putting(1), wear(5), worn(1).

Gen. 3:21; Gen. 27:15; Gen. 27:16; Gen. 28:20; Gen. 38:19; Gen. 41:42; Exod. 28:41; Exod. 29:5; Exod. 29:8; Exod. 29:30; Exod. 40:13; Exod. 40:14; Lev. 6:10; Lev. 6:11; Lev. 8:7; Lev. 8:13; Lev. 16:4; Lev. 16:23; Lev. 16:24; Lev. 16:32; Lev. 21:10; Num. 20:26; Num. 20:28; Deut. 22:5; Deut. 22:11; Jdg. 6:34; 1 Sam. 17:5; 1 Sam. 17:38; 1 Sam. 28:8; 2 Sam. 1:24; 2 Sam. 13:18; 2 Sam. 14:2; 1 Ki. 22:10; 1 Ki. 22:30; 1 Chr. 12:18; 2 Chr. 5:12; 2 Chr. 6:41; 2 Chr. 18:9; 2 Chr. 18:29; 2 Chr. 24:20; 2 Chr. 28:15; Ezr. 3:10; Est. 4:1; Est. 4:4; Est. 5:1; Est. 6:8; Est. 6:9; Est. 6:11; Job 7:5; Job 8:22; Job 10:11; Job 27:17; Job 29:14; Job 39:19; Job 40:10; Ps. 35:26; Ps. 65:13; Ps. 93:1; Ps. 104:1; Ps. 109:18; Ps. 109:29; Ps. 132:9; Ps. 132:16; Ps. 132:18; Prov. 23:21; Prov. 31:21; Cant. 5:3; Isa. 4:1; Isa. 22:21; Isa. 49:18; Isa. 50:3; Isa. 51:9; Isa. 52:1; Isa. 59:17; Isa. 61:10; Jer. 4:30; Jer. 46:4; Ezek. 7:27; Ezek. 9:2; Ezek. 9:3; Ezek. 9:11; Ezek. 10:2; Ezek. 10:6; Ezek. 10:7; Ezek. 16:10; Ezek. 23:6; Ezek. 23:12; Ezek. 26:16; Ezek. 34:3; Ezek. 38:4; Ezek. 42:14; Ezek. 44:17; Ezek. 44:19; Dan. 10:5; Dan. 12:6; Dan. 12:7; Jon. 3:5; Zeph. 1:8; Hag. 1:6; Zech. 3:3; Zech. 3:4; Zech. 3:5; Zech. 13:4

Gilbrant on Labash -

The verb **labash** means "to put on," "to wear" or "to clothe." It is well attested in all branches of Semitic. The verb occurs in the OT in three different stems. In the Qal stem, the verb indicates what a person is wearing or what he puts on; in the Pual stem, the verb indicates what a person is wearing; and in the Hiphil stem, the verb indicates what one person puts on another person. In the narrative Books, the verb is used in a literal sense. When reference is made to a person putting on or wearing a particular type of clothing, it is important to the plot of the story. In the Hiphil stem, when someone puts different clothes on a person, it always indicates a change in status for that person. In the poetic and prophetic Books, the verb is often associated with more symbolic ideas.

The following examples illustrate the use of the Qal stem in the narrative Books. Tamar took off the garments of a prostitute and put on the garments of her widowhood (Gen. 38:19). The priests put on one set of clothes to clean the ashes from the brazen altar in the Tabernacle, and they put on a different set of clothes when they took those ashes to a place outside the camp (Lev. 6:10f). Joab told the woman of Tekoa to put on mourning garments (2 Sam. 14:2). These garments acted as a disguise as the woman played out a role in confronting King David. People put on sackcloth and ashes as a sign of mourning (Est. 4:1). In 2 Sam. 13:18, the verb is used in a descriptive sense, explaining how the virgin daughters of the king were generally dressed.

A peculiar phrase occurs three times in the narrative Books. In order to accomplish a particular task, the Spirit of the Lord put on Gideon to call the Israelites to battle (Judg. 6:34); He put on Amasai to declare support for and the success of David (1 Chr. 12:18), and He put on Zechariah to prophesy (2 Chr. 24:20). In each case, these men are depicted as the clothes or outer covering of the Holy Spirit.

The passive participles of the Qal and Pual stems are used to describe how a person is dressed. First Samuel 17:38 describes the armor Saul put on David in preparation for fighting Goliath, and 1 Kings 22:10 describes the kings as dressed in their robes.

The Hiphil stem presents one person clothing another person in different garments often depicting a change in status for that individual. The Lord clothed Adam and Eve after they ate of the forbidden fruit, indicating that they were no longer in the status of innocence, and their clothing of animal skins underscored the price of sin, namely death (Gen. 3:21). Rebekah clothed Jacob in Esau's clothes, thus pretending to change his identity (Gen. 27:15f). Pharaoh clothed Joseph in fine linen, raising him in status to a ruler in Egypt, likely the post of vizier (Gen. 41:42). Moses clothed Aaron and his sons in the priestly garments, indicating their ritual consecration to the priesthood (Exo. 28:41).

In the prophetic Books, the Qal stem follows the same types of uses as in the narrative Books. A woman dressed in scarlet because she was a harlot (Jer. 4:30). A soldier put on his coat of mail to prepare for battle (Jer. 46:4). Ezekiel saw the angelic messenger who was clothed in linen (Ezek. 9:3). In the millennial temple, the priests will wear one set of garments while they minister in the Holy Place to the Lord, and they will put on a different set of clothes when they minister to the people in the outer court (Ezek. 44:19). People put on sackcloth as a sign of repentance (Jon. 3:5). Prophets put on a hairy mantle (Zech. 13:4), and people put on clothing to keep warm (Hag. 1:6).

In the prophetic and poetic Books, *lāvfīsh* is often used in a symbolic context. The Lord put on strength (Isa. 51:9), He put on righteousness like a breastplate to act in judgment (Isa. 59:17), and the Lord is clothed in majesty, strength and honor (Ps. 93:1; 104:1). In reference to humans, the prince of Jerusalem is wrapped in

despair in the time of judgment (Ezek. 7:27); the rulers of the nations put on trembling when they saw the fall of Tyre (Ezek. 26:16). The postexilic high priest Joshua was clothed in filthy garments as a symbol of his sin (Zech. 3:5). The psalmist prayed that his enemies might be clothed in shame and dishonor (Ps. 35:26; 109:29). He desired that the priests be clothed with righteousness (Ps. 132:9). Job said that his flesh was clothed with worms, a metaphor for death (Job 7:5). As a sign of God's abundant blessing, the meadows clothe themselves with flocks of sheep (Ps. 65:13).

The Hiphil stem generally has God as the acting agent. The Lord clothes the heavens with blackness as a sign of his power (Isa. 50:3). He clothes his people with the garments of salvation (Isa. 61:10). He clothed Judah with embroidered garments, bringing her into the status of a beautiful queen (Ezek. 16:10). He will clothe the priests of Zion with salvation (Ps. 132:16). Yahweh has clothed people with skin (Job 10:11). The angel of the Lord removed the filthy garments of Joshua the high priest and clothed him in festal robes, depicting the removal of his sin and the impartation of righteousness (Zech. 3:4f).

In Prov. 23:21, drowsiness clothes a man in rags. Idleness does not produce wealth. (Complete Biblical Library Hebrew-English Dictionary)

Ross comments on the priestly garb - Each article has a practical use for one or more aspects of the ministry, but there were other reasons for the clothing as well. For example, priests had to wear pure linen garments when they were in the sacred precincts. Ezekiel 44:18 indicates that the reason for this was connected to the purity laws: "They must not wear anything that makes them perspire." From a functional standpoint, then, priests could not wear wool while on duty. In addition to this legal requirement, the priestly garments also had symbolic value: their clothes symbolized holiness and in fact were referred to as "holy array." This point is vividly illustrated in Zechariah's vision of Joshua the high priest standing before the LORD in filthy garments, which were replaced by clean priestly clothes (Zech. 3). The explanation given for this action was that sin was removed from the nation for its restoration to priestly service. **The symbolic meaning associated with the priestly garb is that pure linen garments represented holiness as the priest ministered in the sanctuary.** The same idea appears in the New Testament Book of Revelation, which describes the saints clothed in white linens ("fine linen bright and clean"), pure and bright, which represent the righteous acts of the saints (Rev. 19:8-[note](#)). (Ibid)

He shall take up the ashes - Each morning the priest had to remove the ashes from the altar, making certain that he was appropriately attired for his work in the sanctuary (**linen robe and...undergarments**)

Roy Gane has the interesting note that "The directions in Lev 6:10–11 for removing and disposing of ashes from the outer altar to keep the fire going are the only biblical information we have about physically cleaning the sanctuary. In this procedure, we see clear demarcations between boundaries of categories relevant to the sanctuary: holy, profane (non-holy), and pure. The ashes must be transferred from the holy domain to the profane realm outside. Because they come from holy sacrifices, the part of the profane realm to which they go must be pure rather than impure. Holiness is compatible with purity but not with impurity (cf. Lev 7:20–21). (The NIV Application Commentary)

Undergarments next to his flesh - While the exact nature of undergarments of the priests is difficult to determine, it appears that it performed the function of covering his "private parts." (cp Ex 28:42-43, Ex 20:26 - "you shall not go up by steps to My altar, that your nakedness may not be exposed on it" - [see description of altar in Tabernacle and larger altar in the Temple](#)).

Leviticus 6:11 'Then he shall take off his garments and put on other garments, and carry the ashes outside the camp to a clean place. (

- put off: Lev 16:23,24 Eze 44:19
- without: Lev 4:12,21 14:40,41 16:27 Heb 13:11-13)

Take off his garments... put on other garments - A distinction was made between the holy (clothing in the sanctuary) and the common (clothing that went outside the camp). This surely depicts the need for the priest not to be defiled or unclean, emphasizing his need for holiness as he performed his function of helping other sinners come near to the holy God. Does this principle not apply to all of us in the NT who are believers, for we are also priests who are to "proclaim the excellencies of Him who has called you out of darkness into His marvelous light." (1Pe 2:9) Can we proclaim His excellencies when we are unclean? As **Ross** notes "The primary task of the priests and Levites in Israel was to teach the law and the commandments (Deut. 33:9-10). God's ministers have always been required to explain the sacrifice to the people who seek God. Tidball quotes J. S. Stewart as saying, "To bring a person closer to God is the highest service that one person can render another." One is reminded of Peter's words "But **sanctify** Christ as

Lord in your hearts, always [being] ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence." (1Pe 3:15-note)

To a clean place - The NET has "he must bring the fatty ashes **outside the camp** to a **ceremonially** clean place." where "ceremonially" has been supplied in the translation to clarify that the uncleanness of the place involved is ritual or ceremonial in nature.

Outside the camp - several of the following notes discuss this topic (this exact phrase 28x in 27v in NAS) - Ex 29:14; 33:7; Lev 4:12, 21-note; Lev 6:11-note; Lev 8:17-note; Lev 9:11; Lev 13:46-note; Lev 16:27-note (good note by Richard Phillips); Lev 17:3-note; Lev 24:14, 23-note; Nu 5:3-4; 12:14-15; 15:35-36; 19:3, 9; 31:13, 19; Dt 23:10, 12; Josh 6:23; Heb 13:11-note Heb 13:13-note. and "outside the gate" in Heb 13:12-note.

David Baker - The priests were reminded of the sacredness of the place and their duty by wearing special clothes (Ex 28:39-42), which, besides being visually distinct from their daily garb, would be cooler in proximity to the burning altar (Ezek 44:15-19). In the worship of the Lord, form and function are both important. Also, in the service of God, no task, even cleanup, is trivial; everything is sacred and requires care and diligence (cf. 1Cor 12:21-25). (Cornerstone Biblical Commentary)

Harrison - As far as the priest in this section is concerned, his ministry on one and the same occasion could range from the emptying of altar ashes to the declaration that atonement had been made. Whatever the occasion, he was prepared both in appearance and intent, and by his versatility and readiness serves as a model for the Christian ministry in its widest sense.

The Loins Girded (J J Knap) = We read in the law concerning the daily sacrifice that the **fire upon the altar**, that had fallen from heaven the first time to consume the sacrifice, had to continually be maintained by the priests. The altar in the court was never allowed to remain cold and to be covered by ashes, but each morning the priest had to rake the smoldering coals, add new fuel to it, and carry the suffocating ashes without the camp to the place of depositing. **Year after year, century after century, the holy fire glowed upon the altar to teach us that we shall not serve our God at times but continuously.** Fire of the altar,—after all, it was kindled from heaven in our hearts also, when it pleased the Lord to warm us with the heat of the Spirit and to make our hard heart into a glowing altar, that initially flared up highly to the honour of God's Name. When the first spark of the Spirit flashed over upon us, is it not true, then it was within one burning of affections, one glowing of love for Christ, who had bought us with His precious blood, one fiery witnessing of the unsearchable riches, that were given us in Him! However, how has it continued? Has not the prescription to keep the fire burning upon the altar been omitted? Has the first enthusiasm of faith not cooled with many? Surely, we still read the Holy Scriptures, but not with the burning heart of the men of Emmaus, when Jesus spoke with them upon the way. We still go up to the sanctuary on the day of rest, but no longer with the psalms of praise upon our lips, nor with a hallelujah in the soul. We do not neglect completely private prayer, but it is no longer the melting supplication of a broken heart. To say it all in one word: the holy fire upon the altar of our heart is smothered under the ashes. Those ashes must be cleared away and the smothered coals must be raked! Whatever is obstructing our spiritual life in its free development must with steady hand be carried without the camp, without our circle of life, to never return again by God's grace. Without the camp with all the habits of life that quench our enthusiasm for the holy things and make us dull disciples; with the poisonous books that tickle our passions and that hinder us to serve the Lord with an undivided heart; with the secret sins that make the glorious fire of the altar sink down into a heap of black ashes! Let us turn to the great Priest from the heavenly sanctuary to watch over our altar so that the fire may not be extinguished!

Leviticus 6:12 'The fire on the altar shall be kept burning on it. It shall not go out, but the priest shall burn wood on it every morning; and he shall lay out the burnt offering on it, and offer up in smoke the fat portions of the peace offerings on it.

- **fire:** Lev 9:24 Nu 4:13,14 Mk 9:48,49 Heb 10:27
- **burn wood:** Lev 1:7-9 3:3-5,9-11,14-16 Ex 29:38-42 Ne 13:31

NET but the fire which is on the altar must be kept burning on it. It must not be extinguished. So the priest must kindle wood on it morning by morning, and he must arrange the burnt offering on it and offer the fat of the peace offering up in smoke on it.

Bush - As the priest was to renew the fire upon the altar every morning, and to guard with the utmost care against its going out, so our first work with the return of the morning light, should be that the fire of holy love be kindled afresh in our hearts, and through the day our study should be to keep it constantly burning.

Richard Hawker on Lev 6:12-13 - PAUSE, my soul! Behold the precept in one verse, and the promise in the other. The Israelite was not to put out this altar-fire; and Jehovah promised that it should never go out. Neither did it, through all the Jewish church, until Christ came. And if it be true that it actually did expire (as it is said it did) the very year Christ died, what is this but a confirmation of the grand truths of God concerning the putting away sin by the blood of Christ? For is not fire an emblem, through all the scriptures,

of Jehovah's displeasure against sin? Is not God said to be a consuming fire? And by its burning, and that miraculously preserved under all the Jewish dispensation, is it not meant to manifest Jehovah's perpetual wrath, burning like fire against sin? And as the fire was never extinguished upon the altar, notwithstanding the numerous sacrifices offered, can any thing more decidedly prove the inefficacy of sacrifices under the law, how expensive soever they were, to take away sin? And is the fire now gone out; Hath God himself indeed put it out? Then hath he accepted that one offering of the body of Jesus Christ once for all, who came to put away sin, and hath for ever put it away by the sacrifice of himself. Hail! thou great, thou glorious, thou everlasting Redeemer! Thou art indeed both the High-priest and the Altar, both the Sacrifice and the Sacrificer, whose one offering hath both put out the fire of divine wrath, and caused the holy flame of love and peace to burn in its stead, which hath kindled in every heart of thy people. Yes, yes, thou Lamb of God! it is thou which hast delivered us from the wrath to come! Thou hast made our peace in the blood of thy cross. Thou hast quenched, by thy blood, the just fire of divine indignation against sin. Thou hast quenched no less all the fiery darts of Satan. Thou hast subdued the flaming enmity of our hearts, with all their fiery lusts and burning affections. What shall I say to thee, what shall I say of thee, what shall I proclaim concerning thee, Oh thou, the Lord our Righteousness? Lord, help me to begin the song, and never suffer sin or Satan—nay, death itself, for a moment, to make an interruption in the heavenly note: but let thy name fill my whole soul, and vibrate on my dying lips, that I may open my eyes in eternity, while the words still hang there: To him who hath loved us, and washed us from our sins in his own blood, and made us kings and priests unto God and the Father; to him be glory and dominion for ever and ever. Amen. (The Poor Man's Morning Portion)

Bush - Although the fire that consumed the sacrifices originally came down from heaven, yet it was to be kept perpetually burning by a supply of fuel. This fuel was to be exclusively of wood, a store of which was provided at the expense of the whole congregation; and as every thing pertaining to the service of God was to be of the best, so the wood according to the Hebrews, was to be of the choicest quality; that which was worm-eaten being instantly rejected, as also that which was obtained from the timber of old demolished buildings, none being admitted but that which was perfectly sound. In imitation of this perpetual fire, the ancient Persian Magi, and their descendants the Parsees, kept also a fire constantly burning; the latter continue it to the present day. Traces of the same custom are to be found among almost all heathen nations. Indeed it can scarcely be doubted that the Greek 'Estia' and the Roman 'Vesta,' goddess of fire, owed their origin to a Hebrew source, in which language *עֵשׂ* *esh*, Chal. *esha*, signifies fire. ([Leviticus 6](#))

Matthew Henry - The priest must take care of the fire upon the altar, that it be kept always burning. This is much insisted on here (Leviticus 6:9,12), and this express law is given: The fire shall ever be burning upon the altar, it shall never go out, Leviticus 6:13. We may suppose that no day passed without some extraordinary sacrifices, which were always offered between the morning and evening lamb so that from morning to night the fire on the altar was kept up of course. But to preserve it all night unto the morning (Leviticus 6:9) required some care. **Those that keep good houses never let their kitchen fire go out therefore God would thus give an instance of his good house-keeping.** The first fire upon the altar came from heaven (Leviticus 9:24), so that by keeping that up continually with a constant supply of fuel all their sacrifices throughout all their generations might be said to be consumed with that fire from heaven, in token of God's acceptance. If, through carelessness, they should ever let it go out, they could not expect to have it so kindled again. Accordingly the Jews tell us that the fire never did go out upon the altar, till the captivity in Babylon. This is referred to Isaiah 31:9, where God is said to have his fire in Zion, and his furnace in Jerusalem. **By this law we are taught to keep up in our minds a constant disposition to all acts of piety and devotion, an habitual affection to divine things, so as to be always ready to every good word and work. We must not only not quench the Spirit, but we must stir up the gift that is in us** (2Ti 1:6-note). Though we be not always sacrificing, yet we must keep the fire of holy love always burning and thus we must pray always.

Daniel Whedon - The injunction to keep the fire always burning enforces the duty of undying zeal in the service of Christ through the Holy Spirit ever abiding within as a refiner's fire. The wood laid on the fire every morning typifies the means of grace daily used, the Holy Scriptures, prayer and praise.

Roy Ganes - Like the eternal flame on the altar (Lev 6:8–13), the holy gift of the Spirit (cf Lev 9:24) that enables ministry must be maintained. Paul reminded Timothy "to fan into flame the gift of God, which is in you through the laying on of my hands" (2 Tim. 1:6), and to "not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you" (1 Tim. 4:14). The Spirit puts the unction in the function! (NIV Application Commentary - Leviticus)

Pulpit Commentary homily on Leviticus 6 - Quench not the Spirit. Lev 6:8–30. Cf. Eph. 4:30; 1Th 5:19. "We have here sundry sacrificial laws enabling us the better to understand the details of the preceding sacrifices; but the cardinal idea in them all, as we shall now see, is that which heads this homily, "Quench not the Spirit." And—

I. THE FIRE OF THE BURNT OFFERING WAS TO BE CAREFULLY PRESERVED, SO THAT IT SHOULD NEVER GO OUT. This necessitated a regular removal of the ashes to the clean place selected for their reception without the camp. These ashes represented what would not ascend in the fire, and were a fitting symbol of the dross and corruption which attaches to all human services. Everything which would prevent the fire from burning was to be removed. Now, we have already seen that the fire of the

altar symbolizes the Holy Spirit. It is what came from God in the first instance, and what renders the sacrifice acceptable. Hence the lesson about the perpetuation of the altar-fire is to remove everything which would hinder or would quench the true action of the Spirit within us. The purer we try to be, the freer will the movements of the Holy Ghost be within us. On the other hand, negligence, in life must interrupt the spiritual action. Let us diligently use every means, like the priest laying on the wood and clearing away the ashes from the altar, and the Holy Spirit as a fire within us will make us ardent and enthusiastic in the Divine life.

Thomas Constable - The main point in this legislation was that the fire on the altar of burnt offerings was never to go out when the Israelites were encamped (Leviticus 6:9; Leviticus 6:12-13). This was fire that God Himself had kindled (Leviticus 9:24). Since the fire represented God's presence, this perpetual burning taught the Israelites that the way of access to God by the burnt offering sacrifice was always ready and available. It also taught them the importance of maintaining close contact with God and of the continuing need for atonement to cover their ever-recurring sins. **The New Testament teaches Christians to maintain the same awareness** (1Thessalonians 5:19-note; Hebrews 7:25).

"Although atonement for sin was provided in each of the blood offerings, atonement was not their basic purpose. Israel's initial relationship with God as His redeemed people had been established through the Passover sacrifice on the night of their deliverance from Egypt. The offerings presented at the Tabernacle were the means of maintaining that relationship between the Israelites and their God." [Note: Schultz, p. 67.]

"Those who minister must take care in personal sanctification and spiritual service to ensure that people may always find access to the holy God." [Note: Ross, p. 161.]

Here is a word of application from a sermon by Brian Bell...

2.1. Let's follow the priests example:

2.1.1. [1] Wake up & "put on" your spiritual clothes each morn(full armor).

2.1.2. [2] Get up each morn & get rid of the "ashes of old"(yesterdays ashes)

2.1.3. [3] Stoke the fire!

2.1.3.1. 2Ti1:6 "I remind you to stir up (fan into flame) the gift of God which is in you" {i.e. "stir up the flame again in your life!"}

2.1.4. [4] Offer a new burnt offering unto the Lord.

2.1.4.1. The daily service was 2 lambs, 1 offered at sunrise & the other at evening.

2.1.5. [5] Keep our hearts flame burning perpetually.

2.1.5.1. Wood was provided for the fire at the expense of the congregation.

2.1.5.1.1. Body Life! (team work – unity)

2.1.5.2. Fire always burning (3 x's). This fire originated from God (see 9:24), thus it shall always be maintained carefully by the priests.

2.1.5.3. Is the flame burning high on the altar of your heart?

2.1.5.4. Lk.24:32 "Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?"

2.1.5.5. Song of Sol. 8:6 "Set me as a seal upon your heart, As a seal upon your arm; For love is as strong as death, Jealousy as cruel as the grave; Its flames are flames of fire, A most vehement flame."

2.1.5.5.1. Feed yourself with the word of God, which is fuel to the flame.

2.1.5.5.2. Ask that it may burn hotly!

2.1.5.6. Q: Is your heart lukewarm? – Rev.3:15,16

2.1.5.7. Q: Has your heart grown cold? - "And because lawlessness will abound, the love of many will grow cold." [Sermon](#)

Leviticus 6:13 'Fire shall be kept burning continually on the altar; it is not to go out.

Continually - Click [tamid](#) for more discussion on this Hebrew word.

Some think it was never to go out because it was the fire Jehovah Himself had kindled (Lev 9:24). **Constable** comments "This was fire that God Himself had kindled (9:24). Since the fire represented God's presence, this perpetual burning taught the Israelites that the way of access to God by the burnt offering sacrifice was always ready and available. It also taught them the importance of maintaining close contact with God and of the continuing need for atonement to cover their ever-recurring sins. The New Testament teaches Christians to maintain the same awareness (1 Thess. 5:19; Heb. 7:25).

Schultz - Although atonement for sin was provided in each of the blood offerings, atonement was not their basic purpose. Israel's initial relationship with God as His redeemed people had been established through the Passover sacrifice on the night of their deliverance from Egypt. The offerings presented at the Tabernacle were the means of maintaining that relationship between the Israelites and their God. (Leviticus - God Among His People).

Henry Morris - The "continual burnt offering" (Exodus 29:42) symbolized the continual relationship of Israel to their God, never to be allowed to die out, even when the nation was journeying. Wood was kept on the altar (Leviticus 6:12) ready to consume the sacrificial animals as they were presented for burnt offerings.

MacArthur - The perpetual flame indicated a continuous readiness on the part of God to receive confession and restitution through the sacrifice.

Ross - The priests prepared for the sacrifices that people were bringing and also offered the regular morning and evening oblations. The altar, therefore, always had to be ready to receive the sacrifices; access to God through sacrificial atonement always had to be available.

Cawdray - As the fire never went out on the altar of burnt-offering, so Christians ought to be continually engaged in the service of God.

Harrison - The sacrifice now described is the continual burnt offering or *tāmīd* of Exodus 29:38–42, presented morning and evening for the community as a whole. This ceremony reminded the Israelites of their need for continuous worship of the Lord, and assured them of his constant vigilance on their behalf. The believer in Jesus Christ is freed from the necessity of observing prescribed ritual procedures as he walks with the Lord, and can rejoice in God's presence and protection wherever he happens to be. (Tyndale Old Testament Commentaries)

See **James Hastings'** lengthy discourse on [Leviticus 6:13 The Continual Fire](#)

Spurgeon's Morning and Evening - How is Your Prayer Altar? - Keep the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altars borrow their fires here, therefore let this burn well. Secret devotion is the very essence, evidence, and barometer, of vital and experiential religion. Burn here the fat of your sacrifices. Let your closet seasons be, if possible, regular, frequent, and undisturbed. Effectual prayer availeth much (James 5:16). Have you nothing to pray for? Let us suggest the Church, the ministry, your own soul, your children, your relations, your neighbours, your country, and the cause of God and truth throughout the world. Let us examine ourselves on this important matter. Do we engage with lukewarmness in private devotion? Is the fire of devotion burning dimly in our hearts? Do the chariot wheels drag heavily? **If so, let us be alarmed at this sign of decay. Let us go with weeping, and ask for the Spirit of grace and of supplications.** Let us set apart special seasons for extraordinary prayer. For if this fire should be smothered beneath the ashes of a worldly conformity, it will dim the fire on the family altar, and lessen our influence both in the Church and in the world. The text will also apply to the **altar of the heart**. This is a golden altar indeed. God loves to see the hearts of his people glowing towards Himself. Let us give to God our hearts, all blazing with love, and seek His grace, that the fire may never be quenched; for it will not burn if the Lord does not keep it burning. Many foes will attempt to extinguish it; but if the unseen hand behind the wall pour thereon the sacred oil, it will blaze higher and higher. **Let us use texts of Scripture as fuel for our heart's fire, they are live coals; let us attend sermons, but above all, let us be much alone with Jesus.**

F B Meyer - Our Daily Homily - Leviticus 6:13 The Love of God. — There never was a time when God did not love. The bush that Moses saw gave no fuel to maintain the holy flame that trembled around it, because the love of God to Israel and to the human race demands no sustenance. Through the ages it burns and will burn; however much indifference and neglect and rejection are heaped upon it, or poured over it, like barrels of water over Elijah's sacrifice, it never goes out. It is as fresh and vigorous today as ever, and waits to consume your sin and mine; for God is a consuming fire. **The Intercession of Christ.** — As the ages pass, this sacrifice retains its merit. What He did as Priest on the cross, He does as Priest on the throne. It is always "this same Jesus." What He was, He is, and will be; and as generations of saints bring their gifts to the altar, He takes them, and lifts them up to God, as the fire bears up the substances which are submitted to it. He ever lives to make intercession (Heb 7:25); and the fire that burnt through the long night in the Tabernacle bore witness to the undimming, unwaning virtue of our Savior's work. **The Ministry of the Holy Ghost.** —

The fire that was lit on the Day of Pentecost burns still in the Church. There has been no intermission to its presence from the first day till now. Multitudes of unknown sects and persecuted saints have kept that fire burning in the world. On the perpetuity of its existence in our midst depends the constancy of our own love and purity and prayer. If the fire shall never go out in our hearts; if the life in our spirits is indeed everlasting — it is because He lives and loves always.

G Campbell Morgan - A reference ahead to the account of the consecration of Aaron and his first exercise of the priestly office will show that this fire was originally supernatural (Lev 9.24). It came out from before Jehovah. **This was the fire which was to be kept burning, by being constantly provided with fuel. Thus, the fire was from God, but it was maintained by man. The responsibility for the carrying out of this instruction rested upon the priests.** A glance back at a previous note (Lev 3.5) will remind us that fire was the symbol of the holiness of God in different activities, making possible life in His presence, consuming all contrary to Himself in nature, and so purifying all like Himself from alloy. Here then we are reminded of the necessity for the perpetual maintenance of the action of that holiness. It comes from God. Man has no holiness other than the holiness he receives from Him. **But in order that its flame may burn continually, and its heat accomplish the Divine purpose, the fire must be fed. That demands ceaseless vigilance. The unworthy things must be handed over for destruction. The things of worth in service and fellowship must be yielded up to the fire for purification. Neither day nor hour nor minute passes which has no need of this cleansing fire.** We may be comforted by the certainty that, as we bring the fuel, the fire will continue to burn, accomplishing all its purposes, whether of destruction or purifying. (Life Applications from Every Chapter of the Bible)

Leviticus 6:14 'Now this is the law of the grain offering: the sons of Aaron shall present it before the LORD in front of the altar.'

- offering: Lev 2:1,2 Nu 15:4,6,9 John 6:32)

THE PRIESTS AND THE LAY GRAIN OFFERING

Leviticus 6:14-23

Note that this description of the grain offering has two sections - Lev 6:14-18 specifies the way priests must eat their portions of grain offerings brought by laypersons, while Lev 6:19-23 is introduced as a new divine speech ("*Then the LORD spoke to Moses, saying*") which describes what happens to the grain offerings brought by priests.

The law (Torah) - See discussion of torah in [Leviticus 6:9 Comments](#).

Wenham - The **cereal (grain) offering, purification (sin) offering** and **reparation (guilt, trespass) offering** are all termed most holy (Lev 6:17, 25; 29, Lev 7:1, 6). That is, they are sacrifices which only the priests may eat. Furthermore they must be eaten in a holy place, in the court surrounding the tent of meeting (Lev 6:16, 26). The focus in this section is on the priests' rights: defining what the priests may or may not take for themselves.

Grain offering - Normally accompanied the burnt offering. See the Hebrew word **minchah** for commentary on the **grain offering**.

TODAY IN THE WORD - Leviticus 6:14-17; Malachi 1:6-14-[note](#) [The offering] must be without defect or blemish to be acceptable. - Leviticus 22:21 Handel's Messiah "sets out the central truths of Christian faith with a concision and balance never equaled before or since," says one music scholar. Another writer claims that the work "has probably done more to convince thousands of mankind that there is a God about us than all the theological works ever written." Using fifty-three Scripture verses, mostly from the Old Testament, Messiah tells the story of Christ's birth, redemptive life and death, and future return. Many have noted how perfectly the music and words fit together, for instance, awe and dread are in both the words and music of "Who shall abide the day of His coming?" A sense of joy and expectancy is similarly conveyed in the section "O thou that tellest good tidings to Zion." And of course the "Hallelujah Chorus" traditionally brings audiences to their feet in exultant respect and worship. In both form and content, Handel's Messiah is a perfect sacrifice of praise! Offering only perfect sacrifices was a requirement of the Mosaic Law, a key principle in the sacrificial system. As Deuteronomy 15:21 summarizes: "If an animal has a defect, is lame or blind, or has any serious flaw, you must not sacrifice it to the Lord your God" (cf. Lev. 22:18-22). Why? Because offerings to the Lord were "most holy" (Lev. 6:17)--only the best was acceptable.

The Malachi passage illustrates what happens when offerings are not perfect. God was angry at the Israelites for offering blind and crippled animals--ones they would never think of offering to a human governor! They showed contempt for Him and dishonored His name in doing so (1:6, 12-13). As a result, He refused to accept their sacrifices (v. 10). As has been the case ever since Cain, unacceptable sacrifices truly reveal the sinful hearts.

TODAY ALONG THE WAY Perhaps one of your meals could be dedicated to a time of worship, remembrance, and re-consecration

just as Passover meals were.

Leviticus 6:15 'Then one of them shall lift up from it a handful of the fine flour of the grain offering, with its oil and all the incense that is on the grain offering, and he shall offer it up in smoke on the altar, a soothing aroma, as its memorial offering to the LORD.

- **memorial**: Lev 2:2,9

Then - This is a conjunction which marks succession or sequence in a series of events or actions. The instructions now proceed to explain the proper way the priests were to partake of the remainder of the grain offering. As Rooker explains this "instruction supplements Lev 2:3, 10-**note**, and it revolves around the place the offering was to be eaten and what must not accompany its consumption."

NET and the priest must take up with his hand some of the choice wheat flour of the grain offering and some of its olive oil, and all of the frankincense that is on the grain offering, and he must offer its memorial portion up in smoke on the altar as a soothing aroma to the LORD.

Fine flour - see discussion of **Hebrew word solet**.

Memorial offering - see discussion of **Hebrew word azkarah**.

Soothing aroma - for more discussion click **commentary**.

Leviticus 6:16 'what is left of it Aaron and his sons are to eat. It shall be eaten as unleavened cakes in a holy place; they are to eat it in the court of the tent of meeting.

- **left over**: Lev 2:3,10 5:13 Ezek 44:29 1Cor 9:13-15
- **unleavened**: Ex 12:8 1Co 5:8
- **are to eat it**: Lev 6:26 10:12,13 Nu 18:9,10)

Aaron - see [Aaron - Baker's Evangelical Dictionary of Biblical Theology](#)

Are to eat - This was also true of the sin offering (Lev 5:13) and guilt offering (Lev 7:10), which also provided food for the Aaronic priesthood.

A holy place - They could eat it only in the courtyard of the Tent of Meeting.

In the court - Repeated in Lev 6:26.

Unleavened (see discussion of **massa/matsah**) - No yeast was allowed (cp Ex 12:15).

Tent of meeting - see **Leviticus 1:1 Commentary (scroll down)**

Constable - These instructions about the meal offering clarify the priests' rights. They could eat this offering but only in a **holy place**, such as the tabernacle courtyard. The priests enjoyed special privileges, but they also had to observe high standards of behavior. This is also true of Christians (cf. Luke 12:48; James 3:1; 1Pet. 4:17).

They are to eat it - **Bush** comments that "'The remnant of the grain-offering shall be Aaron's.' In many dispensation God has evinced a kind concern for the maintenance of those who were devoted to ministry in sacred things. Those who labor in the word are to be competently supported. 'Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar. Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.' 1Cor. 9:13, 14... The meaning is, not that the remainder of the meat-offering was to be eaten by the priests with the addition of unleavened cakes, but that the meal itself was to be made into unleavened cakes, and thus eaten. ([Leviticus 6](#))

David Baker - Priestly use of portions of the offerings was a grace from God, not a right to be expected and exploited (contra the view of some officiants, 1 Sam 2:12–17). This is still important today for those who receive provision from gifts given to God. Clergy or professional religious workers need to be mindful of "whose we are and whom we serve," and also through whose grace we receive provision. Paul exemplifies the correct attitude in his thankfulness to God for the gifts he received through the Philippians

(Phil 4:18). Their gift, while not of grain, was still viewed as a sweet-smelling sacrifice.

Bush on in a **holy place** - the court of the tabernacle where all the holy things were boiled, baked, dressed and eaten by the Levitical order, who ministered at the altar.

Priests may **eat it** - For some of the other allusions to the portions of the various offerings which were to be given to the priests see the following passages (**Note:** This is not an all inclusive list, as this is a complex topic) -- Grain offering in Lev 2:3**note** and Lev 2:10**note**, Sin offering in Lev 5:13**note**, (**Note:** Some Sin Offerings could not be eaten by the priests - When the sin offering was a bull, either for the high priest Lev 4:3-12 or the congregation Lev 4:13-21, no part of the bull was to be eaten by the priests, because the blood of that animal had been carried into the tent of meeting - this restriction also applies to the sacrifices on the Day of Atonement) Grain offering in Lev 6:16-18**note**, Sin offering in Lev 6:26, 29**note**, Guilt (Trespass) Offering in Lev 7:6**note**, Peace Offering (Wave Offering) Lev 7:31-37**note**. None of the burnt offering went to the priest but it was wholly given to the LORD.

Leviticus 6:17 'It shall not be baked with leaven. I have given it as their share from My offerings by fire; it is most holy, like the sin offering and the guilt offering.'

- **baked:** Lev 2:11 1Pe 2:22)(I have: Nu 18:9,10
- **most holy:** Lev 6:25 2:3 7:1,6 Ex 29:33,34,37

Leaven - see [Leaven - Baker's Evangelical Dictionary of Biblical Theology](#)

Note the repetition of the phrase "**most holy**" (**qodesh is used twice - see word study**) which applies to the cereal, sin and guilt (trespass) offerings (Lev 6:17, 25, 29, 7:1, 7:6) In context, this signified that these were to be eaten only by the priests after they were offered.

Most holy - This phrase occurs 13x in Leviticus - Lev 2:3, 10; 6:17, 25, 29; 7:1, 6; 10:12, 17; 14:13; 21:22; 24:9; 27:28

Guilt offering - see discussion of **asam**.

Leviticus 6:18 'Every male among the sons of Aaron may eat it; it is a permanent ordinance throughout your generations, from the offerings by fire to the LORD. Whoever touches them will become consecrated.'

- **male:** Lev 6:29 21:21,22 Nu 18:10)(It is: Lev 3:17
- **whoever:** Lev 22:3-7 Ex 29:37 Hag 2:12-14 Zec 14:20,21 1Pe 1:16 2:9

Permanent ordinance (Lev 6:22, cp Ex 12:14, 17) - "Perpetual regulation" (NET)

Offerings by fire - See discussion of on the Hebrew word **ishsheh**.

Whoever touches them will become consecrated - "Whatever touches them shall become holy." (ESV) "Anyone or anything that touches these offerings will become holy." (NLT)

Rooker - All who would have any contact with the offerings must be holy (yiqdāš); that is, only priests were to touch these sacrifices, for they were the priests' portion of food.

Keil and Delitzsch offers a different explanation (which I think is less likely) writing that the "layman who touched these **most holy** things became holy through the contact, so that henceforth he had to guard against defilement in the same manner as the sanctified priests (Lev 21:1-8), though without sharing the priestly rights and prerogatives. This necessarily placed him in a position which would involve many inconveniences in connection with ordinary life."

David Baker seems to agree with **Keil** writing that "This offering involves one of the rare instances where *ritual purity was transmitted by contact with something* (Lev 6:18, 27; Ex 29:37; 30:26-29; Ezek 44:19; 46:20; cf. also Mk 5:24-34). More commonly, contamination was passed on through contact (e.g., Lev 11:33-40; Lev 15:3-12, 19-27; cf. Hag 2:12-13). (Cornerstone Biblical Commentary) (Italics mine)

Harrison adds that "The emphasis upon ceremonial holiness describes the status of a gift consecrated to God, as Christ indicated (Matt. 23:19), and implies that ritual holiness could be transmitted by contact, just as ritual uncleanness could. By the post-exilic period the priests in the time of Haggai decided, in response to questioning, that what was ceremonially holy conferred its sanctity

upon an immediate object of contact, and nothing more (Hag. 2:12), an opinion which subsequently encountered considerable discussion in Talmudic circles (cf. Pesachim 14a ff.)."

The **NET Note** has an interesting comment on a similar thought in Ex 29:37 ("**anything that touches the altar will be holy**" = NET) explaining that "This line states an unusual principle, meant to preserve the sanctity of the altar. S. R. Driver explains it this way (Exodus, 325): 'If anything comes in contact with the altar, it becomes holy and must remain in the sanctuary for Yahweh's use. If a person touches the altar, he likewise becomes holy and cannot return to the profane regions. He will be given over to God to be dealt with as God pleases. Anyone who was not qualified to touch the altar did not dare approach it, for contact would have meant that he was no longer free to leave but was God's holy possession – and might pay for it with his life (see Ex 30:29, Lev 6:18b, Lev 6:27 and Ezek 46:20)."

Consecrated (06942)(**qadash**) means set apart for a specific use by some agency. To dedicate or consecrate to God (Lev 27:14ff.; Jdg 17:3) Qadash is used most often in the intensive stem, meaning to pronounce or to make holy, to consecrate. To separate or set apart a person or thing from all common or secular purposes to some religious use. Everything consecrated to God was separated from all profane use. To declare as holy or treat as holy (2Sa 8:11, Isa 8:14) To sanctify, purify, make oneself clean (Ex 19:22; 2Sa 11:4; 2Chr 5:11; 29:15). The Lord set aside Aaron and his sons, consecrated them, and made them holy for the priesthood (Ex. 29:21).

The first OT use is in the description of the **Sabbath** - "Then God blessed the seventh day and **sanctified** (**Lxx - hagiazo**) it, because in it He rested from all His work which God had created and made." (Ge 2:3, cp Ex 20:8, 11) In the next use God says "**Sanctify** (command) (**Lxx - hagiazo**) to Me every firstborn, the first offspring of every womb among the sons of Israel, both of man and beast; it belongs to Me." (Ex 13:2)

Moses was to "consecrate" several things - the people (Israel) (Ex 19:10, 14), Mt Sinai (Ex 19:23), Aaron (Ex 28:41, cp Ex 28:3, 29:1, 29:21, Ex 30:30, 40:13, Lev 8:12, 30, Nu 7:1)

The altar was made holy, and anything coming into contact with it became holy (Ex. 29:37). The Tabernacle, the ark, the table of showbread, the altar of burnt offering, and all the smaller accessories and utensils used in the cult of Israel were anointed with a special anointing oil so they became holy. Whatever came in contact with them became holy (Ex. 30:26–29).

TWOT - The verb **qadash** in the Qal connotes the state of that which belongs to the sphere of the sacred. Thus it is distinct from the common or profane. In the Piel and Hiphil it connotes the act by which the distinction is effected.

Qadash is translated in the **Septuagint (Lxx)** here in the first use in Leviticus with the verb **hagiazo** (also used to translate most of the other OT uses), which means to make holy, to consecrate, to sanctify - to set apart for sacred purposes (Mt 23:19).

Consecrate (Webster's definition) - to set apart for a special and often higher end stressing investment with a solemn or sacred quality; to make or declare sacred; especially: to devote irrevocably to the worship of God by a solemn ceremony; to devote to a purpose with or as if with deep solemnity or dedication. To set apart, dedicate, or devote something or someone to the service and worship of God; as, to consecrate a church. We frequently see Aaron consecrated to God, which certainly suggests that we as believer-priests have a similar requirement for holy service! While we have all been sanctified by the sacrifice of Christ (Heb 10:10), it still behooves us as believer-priests to consider arising each morning and presenting ourselves to God as a living and holy (set apart, consecrated, dedicated) sacrifice! Then we are prepared for His holy service (Ro 12:1)

Qadash is translated in **NAS** as become consecrated(2), become defiled(1), become holy(1), **consecrate**(43), **consecrated**(35), consecrates(7), consecration(2), declare holy(1), dedicate(2), dedicated(8), dedicating(1), holier(1), holy(5), keep(1), keep it holy(2), keep the holy(3), made it holy(1), manifest my holiness(2), prepare(2), prove myself holy(2), proved himself holy(1), purified(1), regard as holy(1), sanctified(9), sanctifies(10), sanctify(12), set them apart(1), set apart(4), set apart the consecrated(2), show himself holy(1), transmit holiness(2), treat me as holy(3), treated as holy(1), vindicate the holiness(1), wholly dedicate(1).

Qadash - 152v -

Ge 2:3; Ex 13:2; 19:10, 14, 22f; 20:8, 11; 28:3, 38, 41; 29:1, 21, 27, 33, 36f, 43f; 30:29f; 31:13; 40:9ff, 13; Lev 6:18, 27; 8:10ff, 15, 30; 10:3; 11:44; 16:19; 20:7f; 21:8, 15, 23; 22:2f, 9, 16, 32; 25:10; 27:14ff, 22, 26; Nu 3:13; 6:11; 7:1; 8:17; 11:18; 16:37f; 20:12f; 27:14; Deut 5:12; 15:19; 22:9; 32:51; Josh 3:5; 7:13; 20:7; Jdg 17:3; 1Sa 7:1; 16:5; 2Sa 8:11; 11:4; 1Kgs 8:64; 9:3, 7; 2Kgs 10:20; 12:18; 1Chr 15:12, 14; 18:11; 23:13; 26:26ff; 2Chr 2:4; 5:11; 7:7, 16, 20; 26:18; 29:5, 15, 17, 19, 34; 30:3, 8, 15, 17, 24; 31:6, 18; 35:6; 36:14; Ezra 3:5; Neh 3:1; 12:47; 13:22; Job 1:5; Isa 5:16; 8:13; 13:3; 29:23; 30:29; 65:5; 66:17; Jer 1:5; 6:4; 12:3; 17:22, 24, 27; 22:7; 51:27f; Ezek 7:24; 20:12, 20, 41; 28:22, 25; 36:23; 37:28; 38:16, 23; 39:27; 44:19, 24; 46:20; 48:11; Joel 1:14; 2:15f; 3:9; Mic 3:5; Zeph 1:7; Hag 2:12

Exodus 29:36 "Each day you shall offer a bull as a sin offering for atonement, and you shall purify the altar

when you make atonement for it, and you shall anoint it to **consecrate** it.

Exodus 29:37 "For seven days you shall make atonement for the altar and **consecrate** it; then the altar shall be most holy, and whatever touches the altar shall be holy.

Exodus 29:43 "I will meet there with the sons of Israel, and it shall be **consecrated** by My glory.

Exodus 29:44 "I will consecrate the tent of meeting and the altar; I will also **consecrate** Aaron and his sons to minister as priests to Me (cp similar consecration of the things in the tent - Ex 30:29, see context Ex 30:25-28, cp Ex 40:9-11, Lev 8:10-11).

Exodus 31:13 "But as for you, speak to the sons of Israel, saying, 'You shall surely observe My Sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am the LORD who **sanctifies** (Lxx - **hagiazō**) you

Comment: See Lev 20:8 - notice that in Lev 20:7 God has just called for them to be consecrate themselves and be holy, but here He says that He is the one Who sanctifies them. **So which is it--us or Him? The answer is BOTH! We can only consecrate ourselves and be holy because He makes us holy or enables us to be holy. Holiness is our RESPONSIBILITY, but it is ever His PROVISION! Don't ever try to be holy in your own strength! It can't happen. You may be the most proud legalist on the block because you are keeping the "rules," but you can rest assured that you are not holy as He is holy!**

Leviticus 10:3 Then (after Nadab and Abihu were struck down) Moses said to Aaron, "It is what the LORD spoke, saying, 'By those who come near Me I will be treated as holy (So clearly these two did not treat God as holy!), And before all the people I will be honored.'" So Aaron, therefore, kept silent.

Leviticus 22:32 "You shall not profane My holy name, but I will be sanctified among the sons of Israel; I am the LORD who sanctifies you,

Leviticus 25:10 'You shall thus **consecrate** (Lxx - **hagiazō**) the fiftieth year (**Jubilee**) and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family.

2Chr 7: 7Then Solomon **consecrated** the middle of the court that [was] before the house of the LORD, for there he offered the burnt offerings and the fat of the peace offerings, because the bronze altar which Solomon had made was not able to contain the burnt offering, the grain offering, and the fat. 8So Solomon observed the feast at that time for seven days, and all Israel with him, a very great assembly, [who came] from the entrance of Hamath to the brook of Egypt.

Joel 2:15 Blow a trumpet in Zion, **Consecrate** (Lxx - **hagiazō**) a fast, proclaim a solemn assembly,

God's people are frequently called to consecrate themselves...

Leviticus 11:44 'For (= see Lev 11:43 for what is being explained) I am the LORD your God. **Consecrate** (Lxx - **hagiazō**) yourselves therefore, and be holy, for I am holy. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth.

Joshua 3:5 Then Joshua said to the people, '**Consecrate** yourselves, for tomorrow the LORD will do wonders among you.'

1 Chronicles 15:12 and said to them, "You are the heads of the fathers' [households] of the Levites; **consecrate** (Lxx - **hagiazō**) yourselves both you and your relatives, that you may bring up the ark of the LORD God of Israel, to [the place] that I have prepared for it. (**Immutable Principle - You must be holy to handle holy things!**)

1 Samuel 16:5 And he said, "In peace; I have come to sacrifice to the LORD. **Consecrate** (Lxx - **hagiazō**) yourselves and come with me to the sacrifice." He also consecrated Jesse and his sons, and invited them to the sacrifice.

Numbers 11:18 "And say to the people, '**Consecrate** (Lxx - **hagiazō**) yourselves for tomorrow, and you shall eat meat; for you have wept in the ears of the LORD, saying, "Oh that someone would give us meat to eat! For we were well-off in Egypt." Therefore the LORD will give you meat and you shall eat.

Ezekiel 37:28 "And the nations will know that I am the LORD who sanctifies (Lxx - **hagiazō**) Israel, when My sanctuary is in their midst forever.'" (**Ed:** Do all the nations know Yahweh makes holy or sets apart? Of course not. This clearly refers to the **Millennium** when all the nations of the world will acknowledge the Messiah as

Lord of the earth - see Zech 14:16 which occurs after Messiah returns and defeats the Antichrist and all His enemies. This does not refer to heaven.)

Leviticus 6:19 Then the LORD spoke to Moses, saying,

- Lev 11:24-39 Nu 19:11-16 Luke 11:41 Ac 10:15,16,28 Ro 14:14,20 2Co 6:17 Titus 1:15

THE PRIEST'S OWN GRAIN OFFERING

Leviticus 6:19-23

Leviticus 6:20 "This is the offering which Aaron and his sons are to present to the LORD on the day when he is anointed; the tenth of an ephah of fine flour as a regular grain offering, half of it in the morning and half of it in the evening.

- Ex 29:2 Nu 18:26-32 Heb 5:1, 7:27, 8:3,4

This **grain offering** (offered not by lay persons but by the priests themselves) is not mentioned in Lev 1-5. This offering is distinct from the grain offering previously described (Lev 2:1-16 - and not mentioned there) in that it is to be offered by the priest **when he is anointed**. In contrast to the regular grain offering offered by the members of the covenant community which **did** provide food for the priests, the grain offering made by the priests were not to be eaten. This priestly grain offering is a mandatory offering and as stated was to be a **regular grain offering**, where the Hebrew word "**regular**" (tamid) means continually. The first use of tamid helps us understand its sense - Ex 25:30 "And you shall set the bread of the Presence on the table before Me at all times." In Lev 6:13 **tamid** is translated **continually**. Roy Gane adds that "Paralleling the daily burnt offering complex (Num. 28:1–8), the high priest offers half of his grain offering in the morning and the other half in the evening (Lev. 6:20)." (The NIV Application Commentary)

Baker - Many significant events in life, such as births, graduations, weddings, and promotions are marked by specific rituals in order to set the event apart from the mundane and ordinary. This passage depicts the special transition day for a priest when he moved from being common and ordinary to being set apart for the service of God (Lev 10:10). One of the regular grain offerings (Lev 2:5–6) was used for this special event.

Regular (['olah](#) for the continual whole burnt offering made to God every morning and evening (Ex 29:42; Nu 28:6, 10, 15, 23; Ezra 3:5; Neh 10:34; cf. Ezek 46:15, every morning; and the continual grain offering or **minchah**, Nu 4:16; Neh 10:34; Lev 6:13. The word is used alone to designate the **daily burnt offering** in Da 8:11–13; 11:31; 12:11. Nu 4:7 refers to the "**bread of continuity**" meaning the bread that was always there. The word is also used adverbially in connection with the cult to denote constancy in cultic duties (e.g., Aaron's breastplate, Ex 28:29–30 "over his heart before the LORD continually"). Some passages, however, stress constancy of personal devotion, e.g., Hos 12:6, "Turn to your God; keep mercy and justice and wait on your God continually." The Psalms likewise urge, let his praises continually be in your mouth (Ps 34:1; 71:6), hope continually in the Lord (Ps 71:14); let God's truth continually preserve you (Ps 40:11); let prayer be made to him continually (Ps 72:15), and keep his law continually (Ps 119:44). Isaiah promises that the Lord will continually guide those who respond to the social needs about them as evidence of true spirituality. Indeed, "Seek the Lord and his strength, seek his face continually" (1Chr 16:11). (TWOT)

Tamid in NAS = all times(1), always(4), constantly(2), continual(26), continually(52), continuously(2), ever(2), perpetual(1), regular(3), regular sacrifice(5), regularly(5).

Tamid - 102v - Exod 25:30; 27:20; 28:29f, 38; 29:38, 42; 30:8; Lev 6:13, 20; 24:2ff, 8; Num 4:7, 16; 9:16; 28:3, 6, 10, 15, 23f, 31; 29:6, 11, 16, 19, 22, 25, 28, 31, 34, 38; Deut 11:12; 2 Sam 9:7, 10, 13; 1 Kgs 10:8; 2 Kgs 4:9; 25:29f; 1 Chr 16:6, 11, 37, 40; 23:31; 2 Chr 2:4; 9:7; 24:14; Ezra 3:5; Neh 10:33; Ps 16:8; 25:15; 34:1; 35:27; 38:17; 40:11, 16; 50:8; 51:3; 69:23; 70:4; 71:3, 6, 14; 72:15; 73:23; 74:23; 105:4; 109:15, 19; 119:44, 109, 117; Prov 5:19; 6:21; 15:15; 28:14; Isa 21:8; 49:16; 51:13; 52:5; 58:11; 60:11; 65:3; Jer 6:7; 52:33f; Ezek 38:8; 39:14; 46:14f; Dan 8:11ff; 11:31; 12:11; Hos 12:6; Obad 1:16; Nah 3:19; Hab 1:17

Here are all the uses of **tamid** in the Psalms -- Let me suggest that you take a few minutes and ask the Holy Spirit to stir the embers of your heart as you meditate on these uses of tamid.

Ps 16:8 I have set the LORD **continually** before me; Because He is at my right hand, I will not be shaken.

Ps 25:15 My eyes are **continually** toward the LORD, For He will pluck my feet out of the net.

Ps 34:1 A Psalm of David when he feigned madness before Abimelech, who drove him away and he departed.

I Will bless the LORD at all times; His praise shall **continually** be in my mouth.

Ps 35:27 Let them shout for joy and rejoice, who favor my vindication; And let them say **continually**, "The LORD be magnified, Who delights in the prosperity of His servant."

Ps 38:17 For I am ready to fall, And my sorrow is **continually** before me.

Ps 40:11 Thou, O LORD, wilt not withhold Thy compassion from me; Thy lovingkindness and Thy truth will **continually** preserve me.

Ps 40:16 Let all who seek Thee rejoice and be glad in Thee; Let those who love Thy salvation say **continually**, "The LORD be magnified!"

Ps 50:8 "I do not reprove you for your sacrifices, And your burnt offerings are **continually** before Me.

Ps 51:3 For I know my transgressions, And my sin is ever before me.

Ps 69:23 May their eyes grow dim so that they cannot see, And make their loins shake **continually**.

Ps 70:4 Let all who seek Thee rejoice and be glad in Thee; And let those who love Thy salvation say **continually**, "Let God be magnified."

Ps 71:3 Be Thou to me a rock of habitation, to which I may **continually** come; Thou hast given commandment to save me, For Thou art my rock and my fortress.

Ps 71:6 By Thee I have been sustained from [my] birth; Thou art He who took me from my mother's womb; My praise is **continually** of Thee.

Ps 71:14 But as for me, I will hope **continually**, And will praise Thee yet more and more.

Ps 72:15 So may he live; and may the gold of Sheba be given to him; And let them pray for him **continually**; Let them bless him all day long.

Ps 73:23 Nevertheless I am **continually** with Thee; Thou hast taken hold of my right hand.

Ps 74:23 Do not forget the voice of Thine adversaries, The uproar of those who rise against Thee which ascends **continually**.

Ps 105:4 Seek the LORD and His strength; Seek His face **continually**.

Ps 109:15 Let them be before the LORD continually, That He may cut off their memory from the earth;

Ps 109:19 Let it be to him as a garment with which he covers himself, And for a belt with which he **constantly** girds himself.

Ps 119:44 So I will keep Thy law **continually**, Forever and ever.

Ps 119:109 My life is **continually** in my hand, Yet I do not forget Thy law.

Ps 119:117 Uphold me that I may be safe, That I may have regard for Thy statutes **continually**.

Tenth of an ephah - a measure used in Lev 5:11; Num 28:5.

In the evening - The daily evening sacrifice is also mentioned in 2Ki 16:15; Ezra 9:4–5 and Da 9:21.

On the day when he is anointed - "This phrase indicates the point at which the sacrifice started to be offered on a daily basis, as a regular cereal (grain) offering (Ed: In other words this specific offering by the priests was to commence on the day the high priest was anointed and to continue as a perpetual high priest offering.). Every priestly cereal offering must be completely burned. It must not be eaten (Lev 6:23). A similar principle underlies the rules about the purification (sin) offering. When the priest brought one, the whole animal was burned (Lev 4:1–12; 6:30); but when a layman brought a purification (sin) offering the priest could eat some of the flesh (Lev 6:26). Similarly cereal (grain) offerings donated by lay people could be eaten by the priests (Lev 6:16–18), but when the priest offered one for himself, it had to be burned in its entirety (Lev 6:23). Hebrews 7:27-note refers to these daily sacrifices. Christ's priesthood is superior to Aaron's because he does not have to repeat his sacrifice. "He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; he did this once and for all when he offered up himself."

This Levitical law stands as a reminder that though complete forgiveness is available to us as Christians, we still need to claim it daily. (Ed: This would be in keeping with the prayer Jesus gave us to pray, so we might have unbroken fellowship with the Father - Mt 6:12-note) (Wenham)

Rooker notes that this priestly grain offering "is also mentioned in Nu 4:16 (*"And the responsibility of Eleazar the son of Aaron the priest is the oil for the light and the fragrant incense and the continual grain offering and the anointing oil-- the responsibility of all the*

tabernacle and of all that is in it, with the sanctuary and its furnishings." cp Ex 29:39-41 = morning and evening sacrifices). Thus this text supplements Exodus 29, a chapter that also deals with the ordination of the priests... The daily offering by the high priest illustrated the high priest's sinfulness and need for daily forgiveness. This contrasts with the ministry of Jesus Christ, who as the sinless Son of God needed to make only one sacrifice, but it was for the sins of others (Heb 7:27-**note**). (NAC)

Anointed (04886)(**masah**) is a verb which basically means to smear something on, to rub with oil, to anoint (as in setting one apart for office or function - Elisha as prophet = 1Ki 19:16, kings for office = 1Sa 9:16 = Saul, 1Sa 16:12 = David, 1Ki 1:39 = Solomon) and by implication to sanctify (set aside for sacred purpose) or consecrate (dedicate for a sacred purpose) (altar = Nu 7:10; vessels for worship - Ex 29:36 = "you shall anoint it to consecrate it;" Ex 30:26, 40:9-10). In the first OT use, Jacob "**anointed** a pillar" and made a vow to God (Ge 31:13; Lxx = aleipho = to anoint by applying a liquid - Jesus' feet were anointed with perfume - Lk 7:38, 46).

Baker adds that "The anointing was done with oil to symbolize the elevation of the person to a new position such as priest or king (2Sa 5:3)."

Masah is used of Aaron being **anointed** (Ex 28:41+, Ex 29:7+, Ex 29:29+) and is translated in the [Septuagint \(Lxx\)](#) with [chrio](#) which means to anoint and in the NT only referred to an anointing by God of someone, setting them apart for special service under divine direction (2Co 1:21). In Lk 4:18+ **chrio** refers to the anointing of Jesus for His ministry (quoting from Isa 61:1+ which also uses chrio to translate masah) **Chrio** also refers to Jesus' being anointed in Hebrew 1:9+ "YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS **ANOINTED** YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS."

Chrio is used twice in Acts of Jesus:

(Luke 4:18+) "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED,

(Acts 4:27+) "For truly in this city there were gathered together against Your holy servant Jesus, Whom You **anointed**, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel,

(Acts 10:38+) "You know of Jesus of Nazareth, how **God anointed Him with the Holy Spirit** and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him.

Believer's have an anointing, one using [chrio](#) and the other two using a derivative [chrisma](#).

2 Cor 1:21-22 Now He who establishes us with you in Christ and **anointed** ([chrio](#)) us is God, Who also sealed us and gave us the Spirit in our hearts as a pledge.

1 John 2:20, 27+ But you have an **anointing** ([chrisma](#) from [chrio](#)) from the Holy One, and you all know. (2:27+) As for you, the **anointing** ([chrisma](#) from [chrio](#)) which you received from Him abides in you, and you have no need for anyone to teach you; but as His **anointing** ([chrisma](#) from [chrio](#)) teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.

MacArthur comments on the First John passages - Two characteristics mark genuine Christians in contrast to the antichrists. First, the Holy Spirit ("the anointing," 1 John 2:27) guards them from error (cf. Ac 10:38; 2Co 1:21). Christ as the Holy One (Lk 4:34; Ac 3:14) imparts the Holy Spirit as their illuminating guardian from deception. Second, the Holy Spirit guides the believer into knowing "all things" (Jn 14:26; 16:13). True Christians have a built-in lie detector and persevere in the truth. Those who remain in heresy and apostasy manifest the fact that they were never genuinely born again (cf. 1 Jn 2:19).

Masah described the "holy **anointing** oil (ingredients Ex 30:23-24), a perfume mixture, the work of a perfumer; it shall be a holy **anointing** oil." (Ex 30:25).

Masah also referred to common things such as painting a house (Jer 22:14), applying oil to the body (Amos 6:6), rubbing oil on a shield (Isa 21:5) spreading oil on wafers (Ex. 29:2), spreading oil on unleavened bread (Ex 29:2).

Victor Hamilton notes that "There is a fourfold theological significance of mashach. First, to anoint an individual or an object indicated an authorized separation for God's service. Moses anointed Aaron "to sanctify him" (Lev 8:12; cf. Ex 29:36 for the altar). Note the expression "anointed to the Lord" (1Chr 29:22). Masah, while representing a position of honor, also represents increased responsibility. Both Saul and David are called to account for their sin with the reminder. "I (the Lord) anointed (mashach) you king" (1Sa 15:17; 2Sa 12:7). Secondly, though the agent might be the priest or prophet, writers speak of anointed ones as those whom the Lord anointed (e.g. 1Sa 10:1; 2Sa 12:7). Such language underscores that it is God who is the authorizing agent; that the anointed is inviolable (1Sa 24:8ff.); and that the anointed one is to be held in special regard (cf. 1Sa 26:9ff.). Thirdly, one may infer

that divine enablement was understood as accompanying mashach. Of both Saul and David it is said in connection with their anointing that "the Spirit of God came mightily upon him" (1Sa 10:6ff; 1Sa 16:13ff.)." Finally, mashach was associated with the coming promised Deliverer, Jesus (cf. Isa 61:1). (TWOT)

Masah is used most frequently in the Pentateuch and the historical books and only twice in the prophets, although both uses are notable as both refer to Messianic prophecies...

Isa 61:1 The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives, And freedom to prisoners;

Dan 9:24-note "Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy [place].

Masah is translated in **NAS** as anoint(21), anointed(42), anointing(1), oil(1), painting(1), spread(4).

Masah - 67v - Ge 31:13; Ex 28:41; 29:2, 7, 29, 36; 30:26, 30; 40:9-11, 13, 15; Lev 2:4; 6:20; 7:12, 36; 8:10-12; 16:32; Nu 3:3; 6:15; 7:1, 10, 84, 88; 35:25; Jdg 9:8, 15; 1Sa 9:16; 10:1; 15:1, 17; 16:3, 12-13; 2Sa 2:4, 7; 3:39; 5:3, 17; 12:7; 19:10; 1Kgs 1:34, 39, 45; 5:1; 19:15f; 2Kgs 9:3, 6, 12; 11:12; 23:30; 1Chr 11:3; 14:8; 29:22; 2Chr 22:7; 23:11; Ps 45:7; 89:20; Isa 21:5; 61:1; Jer 22:14; Da 9:24; Amos 6:6

Half of it in the morning and half of it in the evening - If the priest was offering for himself all (one half plus one half) of this particular grain offering went to God. "This would save the priest from a conflict of interest that would arise if he could "have his sacrifice and eat it, too." (Baker)

Leviticus 6:21 "It shall be prepared with oil on a griddle. When it is well stirred, you shall bring it. You shall present the grain offering in baked pieces as a soothing aroma to the LORD.

- Lev 2:5, 7:9 1 Ch 9:31

Leviticus 6:22 "The anointed priest who will be in his place among his sons shall offer it. By a permanent ordinance it shall be entirely offered up in smoke to the LORD.

- anointed: Lev 4:3 Deut 10:6 Heb 7:23
- wholly: Lev 8:21 Ex 29:22-25 Isa 53:10)

The anointed priest who will be in his place among his sons - This refers to the High Priests who would succeed Aaron.

Bush applies 'And the priest shall offer it.' - The benefits of Christ's atonement, in order to be available, must be personally apprehended. However intrinsically sufficient for the salvation of all men, none will be the better for it who do not for themselves make use of it. The offending priest, or ruler, or common person, must himself bring his sin-offering, must lay his own hands upon its head, must thus show how nearly he felt himself to be concerned in the ceremony; and every sinner now must individually bring this sacrifice of Christ, in faith, as the atonement for his own sin. He must not rest in the mere generality that 'we are all sinners,' and 'Christ died for all.' He must feel and apply all this to himself. He must in effect say, 'Lord, I am indeed a sinner; a great and grievous sinner against thee; but here is my sin-offering here is the sacrifice of thine own blessed Son; here is the atonement of thine appointment; this I bring to thee with my soul's approval, and my heart's desire that it may be accepted by thee, and put away all my sin.'

Permanent ordinance (Lev 6:18, cp Ex 12:14, 17) - "Perpetual statute" (NET)

It shall be entirely offered up - "as a whole offering" (NET) The priest's offering was given entirely to God and nothing remained to be eaten.

Entirely ((03632)(kalil from kalal = to be complete) is an adjective meaning whole, entire, perfect, complete. **Kalil** refers to an offering that was entirely consumed (Dt. 33:10; 1Sa. 7:9). **Kalil** is used figuratively to refer to burning a whole town that worshiped other gods (Dt. 13:16). The ephod had to be all (kalil) blue (Ex. 28:31; 39:22); Isaiah prophesied of a day when idols would **completely** (kalil) vanish (Isa. 2:18). This word also referred to Jerusalem's perfect beauty (Lam 2:15; Ezek. 16:14). Ezek. 28:12

describes the king of Tyre as "**perfect** (kalil) in beauty," a passage that many take as a description of the beauty of Satan before he fell into sin, because this unusual "king of Tyre" was also "in Eden, the garden of God" (Ezek 28:13).

Kalil is translated in NAS as all(2), burned entirely(1), completely(1), entirely(1), perfect(3), perfection(1), pure(1), whole(2), whole burnt offering(2), whole burnt offerings(1).

Kalil - 15v - Ex 28:31; 39:22; Lev 6:22f; Num 4:6; Deut 13:16; 33:10; Judg 20:40; 1 Sam 7:9; Ps 51:19; Isa 2:18; Lam 2:15; Ezek 16:14; 27:3; 28:12

Leviticus 6:23 "So every grain offering of the priest shall be burned entirely. It shall not be eaten."

- Lev 6:16,17 2:10

Constable - The priest was to offer a daily meal (grain) offering every morning and evening for himself and the other priests. This was just one small offering half of which he offered with the morning burnt offering and half with the evening burnt offering. Unlike other meal offerings, he burned it up completely on the altar; he was not to eat a sacrifice that he offered for himself. This is the only meal offering that was not eaten. This sacrifice represented the constant worship of the priests as they served God day by day. This taught the Israelites that the priests were not just to serve God by serving His people, but they were also to worship Him themselves. It is easy to become so involved in serving and ministering to others that we stop worshipping God ourselves. ([Leviticus](#))

Leviticus 6:24 Then the LORD spoke to Moses, saying,

THE PRIESTS AND THE SIN OFFERING

Leviticus 6:24-30

Leviticus 6:25 "Speak to Aaron and to his sons, saying, 'This is the law of the sin offering: in the place where the burnt offering is slain the sin offering shall be slain before the LORD; it is most holy.

- **law:** Lev 4:2,3-20,21,24,33,34
- **In the:** Lev 1:3,5,11 4:24,29,33
- **it is:** Lev 6:17 21:22)

Further details are provided for the sin (Lev 4:1–5:13) and guilt (Lev 5:14–6:7) offerings.

In the place where the burnt offering is slain - on the north side of the altar, Lev. 1:11. **Bush** adds "'Thereby was figured,' says Ainsworth, 'that Christ, our Sin-offering, should be crucified on Mount Cavalry, which was on the north-west side of Jerusalem; as by the Jews' tradition the morning sacrifice was killed at the north-west horn of the altar.'"

Sin offering - Also known as the purification offering (See **commentary notes** on Lev 4:1-5:13)

Baker - The instruction in Lev 6:24-30 "indicates that Leviticus 1–7 was designed to be a reference manual, since it cross-references the previously detailed burnt offering (Lev 6:25; 7:2; cf. Lev 1:11)."

Rooker - The offerings that are about to be discussed, the sin offering and the guilt offering, were involuntary offerings and hence of a different nature from the previously described offerings. (NAC)

Roy Gane - Lev 4:1-13ff "did not say what happens to the remaining meat of an "outer altar" purification offering, which is sacrificed on behalf of a chieftain or commoner (Lev 4:22–35). Leviticus 6:24–30 now fills in the blank: It belongs to the officiating priest. Because the meat is "**most holy**" (Lev 6:29), it carries restrictions: The priest must eat it in the courtyard of the tabernacle, and it can only be shared with males among priestly family members." (Ibid)

Leviticus 6:26 'The priest who offers it for sin shall eat it. It shall be eaten in a holy place, in the court of the tent of

meeting.

- **priest:** Lev 10:17,18 Nu 18:9,10 Eze 44:28,29 46:20 Ho 4:8
- **in the holy:** Lev 6:16
- **in the court:** Ex 27:9-18 38:9-19 40:33 Eze 42:13

The priest who offers it for sin shall eat it - For some of the other allusions to the portions of the various offerings which were to be given to the priests see the following passages (**Note:** This is not an all inclusive list, as this is a complex topic) -- Grain offering in Lev 2:3-**note** and Lev 2:10-**note**, Sin offering in Lev 5:13-**note**, (**Note:** Some Sin Offerings could not be eaten by the priests - When the sin offering was a bull, either for the high priest Lev 4:3-12 or the congregation Lev 4:13-21, no part of the bull was to be eaten by the priests, because the blood of that animal had been carried into the tent of meeting.) Grain offering in Lev 6:16-18-**note**, Sin offering in Lev 6:26, 29-**note**, Guilt (Trespass) Offering in Lev 7:6-**note**, Peace Offering (Wave Offering) Lev 7:31-37-**note**. None of the burnt offering went to the priest but it was wholly given to the LORD.

Eaten in a holy place - See comments on [Leviticus 6:16](#).

Leviticus 6:27 'Anyone who touches its flesh will become consecrated; and when any of its blood splashes on a garment, in a holy place you shall wash what was splashed on.'

- **touch:** Lev 6:18 Ex 29:37 30:29 Hag 2:12 Mt 9:21 14:36
- **wash:** Lev 11:32 2Co 7:1,11)

Lev 6:27-28 explain the procedure for cleaning or destroying objects that may have come into contact with the blood or with the sacrificial victim.

Rooker notes that anyone who touches its flesh will become consecrated should be rendered "Whoever touches any of the flesh **must** be holy (or in a holy state)" as in Lev 6:18

Anyone who touches its flesh - See comment on [Leviticus 6:18](#).

Leviticus 6:28 'Also the earthenware vessel in which it was boiled shall be broken; and if it was boiled in a bronze vessel, then it shall be scoured and rinsed in water.'

- Lev 11:33 15:12 Heb 9:9,10

The **blood** was used for ritual purification, a holy purpose. The fact that the vessels were either broken or scoured emphasizes that which was holy was to be distinguished from that which was common.

Rooker - If part of the sacrifice adhered to an earthenware vessel, it had to be destroyed since the earthenware vessel was porous, which made it impossible to remove totally the blood or part of the victim.

Bush on breaking of the **earthenware vessel**, etc - All this went to shadow forth the contagion of sin, and the constant care requisite to cleanse ourselves by repentance and faith from its polluting stains.

Leviticus 6:29 'Every male among the priests may eat of it; it is most holy'

- **males:** Lev 6:18 Nu 18:10
- **it is:** Lev 6:25

See [commentary on](#) Lev 6:17.

Priests may eat it - For some of the other allusions to the portions of the various offerings which were to be given to the priests see the following passages (**Note:** This is not an all inclusive list, as this is a complex topic) -- Grain offering in Lev 2:3-**note** and Lev 2:10-**note**, Sin offering in Lev 5:13-**note**, (**Note:** Some Sin Offerings could not be eaten by the priests - When the sin offering was a

bull, either for the high priest Lev 4:3-12 or the congregation Lev 4:13-21, no part of the bull was to be eaten by the priests, because the blood of that animal had been carried into the tent of meeting - this restriction also applies to the sacrifices on the Day of Atonement) Grain offering in Lev 6:16-18-[note](#), Sin offering in Lev 6:26, 29-[note](#), Guilt (Trespass) Offering in Lev 7:6-[note](#), Peace Offering (Wave Offering) Lev 7:31-37-[note](#). None of the burnt offering went to the priest but it was wholly given to the LORD.

Leviticus 6:30 'But no sin offering of which any of the blood is brought into the tent of meeting to make atonement in the holy place shall be eaten; it shall be burned with fire.

- Lev 4:3-21 10:18 Lev 16:27,28 Heb 9:11,12 Heb 13:11

But (term of contrast) - Marks the contrast between what could be eaten (Lev 6:25-29) and what could not be eaten.

Blood brought into the tent of meeting... shall be eaten - For example, in the **sin offering** for the anointed priest (Lev 4:3-12-[note](#)) or the congregation (Lev 4:13-21-[note](#)) blood was taken into the tent of meeting and sprinkled seven times in front of the veil. It is interesting that a sin offering for a leader (Lev 4:22-26-[note](#)) was not taken inside the Tent of Meeting and yet there is no statement that it could be eaten by the priests (Note: There is no explanation of why the blood was not sprinkled before the veil - do you get the sense that these offerings were extremely intricate and detail oriented?) Obviously the sin offering on the annual Day of Atonement could not be eaten by the priests for the blood was brought into the Tent of Meeting, this time to the Holy Place (Lev 16:27-[note](#)).

Holy place is the Hebrew noun **qodesh** - **see word study**.

Baker explains that "The priests were able to eat part of the sacrifice, except when the sin offering was given on behalf of the entire nation (Lev 6:30), of which they were a part. In that case, the entire sacrifice was burnt (cf. Lev 6:23-[note](#))." And so on the Day of Atonement (Lev 16:1ff) we see that (Lev 16:27-[note](#)) "the bull of the sin offering and the goat of the sin offering, whose blood was brought in to make atonement in the holy place, shall be taken outside the camp, and they shall burn their hides, their flesh, and their refuse in the fire." These were not to be eaten.

Rooker - If the animal's blood was required to be brought into the Holy Place, it was a violation of law eat the meat (Lev 6:30). Thus the sin offering of the high priest (Lev 4:1-12-[note](#)), of the congregation (Lev 4:13-21-[note](#)), and of the high priest and the congregation on the Day of Atonement (Lev 16:27-[note](#)) could not be eaten by the priests. Aaron was rebuked by Moses because he did not eat of the sin offering given at the inauguration of the priesthood (Lev 10:17-[note](#)).