

## Leviticus Chapter 6 Continued

Verses 14-18: The priests were to display reverence in eating what was left over of the “meat offering”, doing so in a “holy place” (the tabernacle “court”) with “unleavened bread” (1 Cor. 9:13).

**Leviticus 6:14 "And this [is] the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar."**

Or the rules to be observed concerning that, for which, though directions are given (Lev. 2:1). Yet is here repeated with some additions to it.

"The sons of Aaron shall offer it before the Lord": Being brought unto them by the children of Israel.

"Before the altar": Or at the face of it, for what was properly offered was burnt upon it, as in the following verse (Lev. 6:15). For it should be rather rendered "in", or "on the altar"; the face of it is the top of it, on which every sacrifice was offered, and not before it.

A great portion of the grain offered in the meat offering is consumed by Aaron and his sons who are priests. Just a small portion of the grain is offered to be burned. One very important thing about this grain offered, is that it must not have leaven mixed with it. We discussed in a previous lesson how this actually foreshadowed the body of Christ and must be kept without sin (leaven). Jesus Christ, the Bread of life, was holy. Those who eat this bread take on the righteousness of Christ. They take on His righteousness.

**Leviticus 6:15 "And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which [is] upon the meat offering, and shall burn [it] upon the altar [for] a sweet savor, [even] the memorial of it, unto the LORD."**

“Handful” (see note on 2:2).

The memorial here, is a remembrance of what God has done for them. We will see in the following Scripture what Jesus had to say about this bread.

Luke 22:19 "And he took bread, and gave thanks, and brake [it], and gave unto them, saying, This is my body which is given for you: this do in remembrance of me."

In the instance of this flour, oil, and frankincense, we would not be able to get a clear picture by just looking at these 3 elements without looking at the One they foreshadow. Jesus' life on this earth was a sweet savor to the Father. As we said in a previous lesson, somehow the crucifixion of Jesus on the cross glorified the Father. We do not now understand all of this, but all of this is a beautiful shadow of what Jesus did for you and me. Oil, as we have said so many times, indicates the Holy Spirit. The frankincense always accompanied the meat offering into the tabernacle. The frankincense at Jesus' birth, recognized Him as the meat sacrifice. Remember, the gold

recognized Him as God, the frankincense recognized Him as the meat sacrifice, and myrrh recognized Him as the groom of the bride of Christ. Read more on this in the gospels.

Verses 16-18: Unlike the burnt offering, the meat offering provided food for the priests and their male children, i.e., future priests.

**Leviticus 6:16 "And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it."**

“In the holy place”: This was to be eaten only in the courtyard of the tabernacle.

This also is a repetition of a former lesson, but God thought it important enough to mention twice, so we must too. This bread that they are to eat symbolizes the Word (Bible). Remember, Aaron in this particular situation symbolizes the preacher, and the sons symbolize the believers in Christ. This then is telling us to read our Bible. He emphasizes over and over again, that we are to keep leaven (sin), out of our life. Notice also, that the Word is to be consumed in the tabernacle (church). So many churches have forgotten why we come to church. Church should be a place where the Word of God is consumed, not a playground for all sorts of worldliness.

**Leviticus 6:17 "It shall not be baked with leaven. I have given it [unto them for] their portion of my offerings made by fire; it [is] most holy, as [is] the sin offering, and as the trespass offering."**

Which, as it was a type of Christ, may denote his sincerity both in doctrine, life, and conversation. And as it may respect the offeror, may signify his uprightness and integrity, and his being devoid of hypocrisy and insincerity.

"I have given it unto thee for their portion of my offerings made by fire": This was part of the provision made for the maintenance of the priests, as it was but just that they that ministered at the altar should live of it. And the rather, as the priests and Levites had no portion and inheritance in the land of Israel. And therefore, must be supported in another way, which the Lord took care of.

"It is most holy, as the sin offering, and as the trespass offering": As they, so this being devoted to sacred uses, what were not consumed upon the altar belonged to the priests, and were their perquisites, nor might they be appropriated to the use of any other.

We see from this, that this offering had a portion going to the priest. All of these offerings are most holy as they represent the sacrifice Jesus made for us. Not only the offering would be holy, but all who put this in their body would be made holy by the Bread.

**Leviticus 6:18 "All the males among the children of Aaron shall eat of it. [It shall be] a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy."**

And they only, for none but they might eat in the Holy Place, and therefore these holy things that were to be eaten there, were only eaten by them. What might be eaten by the priests in their own houses, their wives and daughters ate of, but in the Holy Place only their males, and a male was one that was thirteen years of age.

John 6:27 "It shall be a statute for ever in your generations, concerning the offerings of the Lord made by fire. "A statute to last till the Messiah should come, the true meat or bread offering; and the bread he gave was his flesh. And he that eats of it shall not die, but live for ever.

"Everyone that toucheth them shall be holy": Signifying, that no one ought to touch them but a holy person, one devoted to holy services, the priests and their sons; or "whatsoever" toucheth them. The dishes they eat those offerings out of, or the knives they cut them with, were not to be used for anything else.

This seems to be a difficult statement, but Aaron and his sons (the priests), were in the temple. This bread was not to be taken out of the temple. This bread was actually for the high priest and for his sons the priests. Not only does Aaron represent the minister in the church, but in the greater sense, he represents Christ. The priests, in the same sense, would represent all Christians. The symbolism we must see in this, is that the Bible (Word), Bread was furnished by Christ, and was for the minister of the church (who Aaron represents). And the believers in Christ (who Aaron's sons represent). Worldly people can read the Bible every day and not be able to understand. The Bible is written for believers. The Holy Spirit helps us understand.

Verses 19-23: The priests were worshipers too and were not exempt from sacrifice. Their own "daily meat offering" was to be "wholly burnt", unlike the meat offering of the people.

Aaron, as High-Priest, was to make a daily meat offering at morning and night on behalf of his priestly family.

**Leviticus 6:19 "And the LORD spake unto Moses, saying,"**

The new law, which is here introduced with this special formula (see Lev. 6:8), gives directions about the meat offering which the high priest is to bring on his consecration to the pontifical office (Lev. 6:19-23). It naturally follows the sacrificial instructions given for the priests in the preceding section.

Moses put this in again, to leave no doubt where these instructions came from.

**Leviticus 6:20 "This [is] the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night."**

That is, of such of them as succeeded him in the high priesthood, as appears from (Lev. 6:22). So Aben Ezra, of him, or of one of his sons in his room. Though some think the common priests offered the following oblation at the time of their initiation into their office, though they were not anointed as the high priest was, nor obliged as he to continue the offering daily.

"Which they shall offer unto the Lord in the day when he is anointed": When he, or any of his sons in his stead, were anointed, for as yet he himself was not (see Lev. 8:2). Some, as Aben Ezra observes, think that "in", is instead of "from", and that the sense is, that Aaron, or his successor, and every of them, were to offer the following offering perpetually from the time of their being anointed. And put into the office of the high priest, and which certainly was the case, as appears by what follows:

"The tenth part of an ephah of fine flour for a meat offering perpetual": Which was an omer, and as much as a man could eat in one day. And this the high priest offered every day, as long as he lived, or was in his office. And that at his own expense, as Josephus says, not altogether, but in the following manner.

"Half of it in the morning, and half of it at night": So that this constantly returned as the morning and evening sacrifices did, and followed them. Jarchi says of this, that it was the common meat offering at the consecration of a priest, but the high priest offered it every day. And it appears from the Misnic writers that this meat offering consisted of twelve cakes, the same number as those of the showbread. The same phrase, a "perpetual statute", being used of one as the other. And six of these were offered in the morning, and six at evening. And this as the daily sacrifice had the same mystical meaning, and respected the continual efficacy of the sacrifice of Christ.

The part that was to be burned for an offering to God was one tenth, or a tithe. Half of it would be burned at the morning sacrifice and half at the evening sacrifice. Aaron and his sons were the only ones anointed to help with the things of God. We need to touch on the sons of Aaron a little more here. All believers in Christ are sons of the Father.

1 John 3:1-2 "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

The "we" above include all believers' male and female, just as all believers in Christ are the bride of Christ (male and female). The followers of God in the Old Testament were only servants of God. Under the New covenant with Jesus, we are God's sons. I will quote just 2 more Scriptures which make our Sonship perfectly clear. God the Father has a name that only His children can call Him, the world dare not call Him by this name. The name Abba is reserved for just His children to call Him.

Romans 8:15 "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Galatians 4:6 "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

**Leviticus 6:21 "In a pan it shall be made with oil; [and when it is] baked, thou shalt bring it in: [and] the baked pieces of the meat offering shalt thou offer [for] a sweet savor unto the LORD."**

With oil olive, as the Targum of Jonathan. The pan in which it was made was a vessel that had no covering, nor hollow in the middle, nor any lip or edge. But was a plane, and extended, and the dough made on it was hard and stiff, that it might not run off. In the temple was a chamber of those that made the cakes, where, as Bartenora observes, was prepared the meat offering. Which the high priest offered, one half in the morning, and the other half in the evening.

"And when it is baked, thou shalt bring it in": Not thoroughly baked, but very little, as says Josephus. Hastily, so that it swells, and rises up in bubbles. Jarchi says, the flour was first mixed in hot water, and after that it was baked in an oven, and then fried in a pan.

"And the baked pieces of the meat offering shalt thou offer for a sweet savor unto the Lord": Or the meat offering cut in pieces shalt thou offer, as both the Targums of Jonathan and Jerusalem. The twelve cakes were broken each into two, and twelve halves were offered in the morning, and twelve at evening. The manner in which it was done was, the priest divided every cake into two by measure, so that he might offer half in the morning, and half in the evening. And he took the halves and doubled every one of them into two, and broke them, until he found every broken piece doubled into two. And he offered the halves with half the handful of frankincense in the morning, and in like manner in the evening. This may have respect to the body of Christ being broken for us, whereby he became fit food for faith, and an offering of a sweet smelling savor to God.

We can easily see from this that this offering to God was of the bread baked in the oven.

Verses 22-23: "The priest ... anointed in his stead": The High-Priests who succeed Aaron are in view here.

"Wholly burnt": The priests' offering was to be given completely, with nothing left over.

**Leviticus 6:22 "And the priest of his sons that is anointed in his stead shall offer it: [it is] a statute for ever unto the LORD; it shall be wholly burnt."**

The successor of the high priest.

"It is a statute for ever unto the Lord": Which he by an everlasting statute appointed to be offered to him by every high priest, until the Messiah should come.

"It shall be wholly burnt": Of a common meat offering only a handful was burnt, and the rest was the priest's (see Lev. 6:15).

We must see in all of this that God has always, and will always have a provision for mankind where they can come to God. God's provision never stops. Jesus fulfilled every one of these offerings and sacrifices for the believers, and opened the way to the Father for us, when He sacrificed His body on the cross. Aaron's son here, is a specific son who has been anointed to take Aaron's place, as high priest after Aaron.

**Leviticus 6:23 "For every meat offering for the priest shall be wholly burnt: it shall not be eaten."**

Wherefore the priest that offered this for the high priest got nothing by it: he served him free gratis.

"It shall not be eaten": Neither by himself, nor any other priest. The priests by eating the offerings of the people bore their iniquities, and made atonement for them (Lev. 10:17). But the priests might not eat their own sacrifices, to show that they could not bear their own sins, and make atonement for them. And this proves the insufficiency of the legal sacrifices, and the need there was for one to arise of another order to take away sin. And it is thought by some to be typical of the active obedience of Christ. Every day yielded to the law and will of God, and is perfect, as the word here signifies, and to be distinguished from "a burnt offering".

This is when the priest is offering for himself. It would not be right for the priest to share in the offering, if it is one he has made for himself. In all of this, it seems to be pointing to the fact that the grace of God is so much better than the keeping of the law. It screams out that God has always wanted to fellowship with man. Through Jesus Christ our Lord, we can come boldly to the throne of God. Jesus gave us power of attorney to use His name. In fact, He made us joint heirs with Himself.

Romans 8:17 "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified together."

### **Leviticus Chapter 6 Continued Questions**

1. What type of offering is the grain that is offered in verse 14?
2. Who consumes a great deal of the offering of grain?
3. Why must this grain not have any leaven mixed with it?
4. Those who eat of this Bread take on what?

5. What is the memorial mentioned in verse 15?
6. What did Jesus say the Bread was in Luke chapter 22 verse 19?
7. What must we be able to see in these lessons on Leviticus for them to be useful for us to study?
8. Jesus' crucifixion \_\_\_\_\_ the Father.
9. What is the oil in all of these sacrifices symbolic of?
10. When the wise men brought frankincense to Jesus at His birth, what did it symbolize?
11. What did the Gold they brought Jesus recognize Him as?
12. Where were Aaron and his sons to eat the bread?
13. What does the eating of this Bread teach the Christians?
14. A portion of this bread went to whom?
15. All who partook of this offering would be \_\_\_\_\_.
16. Why was it mentioned that this was to be eaten by the males of Aaron's family?
17. Who are the two that Aaron represents in all of this?
18. Aaron's sons represent whom?
19. Give 2 other names we call the Bible?
20. Who is the Bible written for?
21. What percentage of the bread was offered to God on the fire?
22. When was it offered?
23. What are all believers in Christ called?
24. Who are the bride of Christ?
25. What special name for the Father is for only believers to call Him?
26. How does the Christian's sonship differ from Christ's Sonship?
27. How long does God's provision for His followers last?
28. What does the author think screams out in these lessons?
29. What does Romans 8:17 tell us that we are with Jesus, if we are believers?