

Leviticus 6 - Thursday, September 17th, 2009

- As we get into chapter six, we will see more detailed instructions that are given for these five offerings that we studied in chapters 1-5.
- We have a tendency to not really find detailed instructions very interesting, and actually, if the truth be known, they can be really boring!
- Let's be honest, how many of us get excited about reading an instruction book, or operating manual? That's sort of what we have here.

- Perhaps we can approach this with a different outlook so as to better understand the "why" behind the "what" of this instruction manual.
- When you purchase something that has to be assembled, how important is the "instruction manual" to insuring it is completed correctly?
- Now think of these detailed instructions that we have here in Leviticus in the context of how God wants us to be "completed correctly."

6:1 And the LORD spoke to Moses, saying:² "If a person sins and commits a trespass against the LORD by lying to his neighbor about what was delivered to him for safekeeping, or about a pledge, or about a robbery, or if he has extorted from his neighbor,³ or if he has found what was lost and lies concerning it, and swears falsely -- in any one of these things that a man may do in which he sins:⁴ then it shall be, because he has sinned and is guilty, that he shall restore what he has stolen, or the thing which he has extorted, or what was delivered to him for safekeeping, or the lost thing which he found,⁵ or all that about which he has sworn falsely. He shall restore its full value, add one-fifth more to it, and give it to whomever it belongs, on the day of his trespass offering.⁶ And he shall bring his trespass offering to the LORD, a ram without blemish from the flock, with your valuation, as a trespass offering, to the priest.⁷ So the priest shall make atonement for him before the LORD, and he shall be forgiven for any one of these things that he may have done in which he trespasses."

- The guilty were forgiven of sins like deception, theft, or fraud if restitution was made by adding 1/5, or 20%, of the value as a penalty.
- One reason for this is that God wants to reinforce a godly sorrow that leads to a genuine repentance by virtue of the restitution.
- This is God's way of saying; "when you wrong someone you need to make it right, and making it right may need to cost you something."

"He who has a religion that costs him nothing, has a religion that is worth nothing: nor will any man esteem the ordinances of God, if those ordinances cost him nothing."

Adam Clarke

- Jesus takes this a step further in His Sermon on the Mount when He teaches that not making it right may actually cost you everything.

Matthew 5:21-26 21 "You have heard that it was said to the people long ago, 'Do not murder, and anyone who murders will be subject to judgment.' 22 But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca,' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell. 23 "Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, 24 leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift. 25 "Settle matters quickly with your adversary who is taking you to court. Do it while you are still with him on the way, or he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. 26 I tell you the truth, you will not get out until you have paid the last penny. NIV

- Some may think this harsh however; God knows that there is a cleansing that comes for the one who has defrauded his brother as well.
- Oswald Chambers once said that; "The question should not be 'have I been defrauded,' the question should be; 'have I defrauded.'"
- We do err when we imagine our defrauding of another doesn't tax a heavy toll in its damage to our own lives and service to the Lord.

8 Then the LORD spoke to Moses, saying, 9 "Command Aaron and his sons, saying, 'This is the law of the burnt offering: The burnt offering shall be on the hearth upon the altar all night until morning, and the fire of the altar shall be kept burning on it.¹⁰ And the priest shall put on his linen garment, and his linen trousers he shall put on his body, and take up the ashes of the burnt offering which the fire has consumed on the altar, and he shall put them beside the altar.¹¹ Then he shall take off his garments, put on other garments, and carry the ashes outside the camp to a clean place.¹² And the fire on the altar shall be kept burning on it; it shall not be put out. And the priest shall burn wood on it every morning, and lay the burnt offering in order on it; and he shall burn on it the fat of the peace offerings.¹³ A fire shall always be burning on the altar; it shall never go out.

- The fire of the burnt offering was to keep burning on the altar all day and all night and not go out. It was to remain; "on fire" if you will.
- This perpetual fire seems to speak of our need to continually remain, "on fire," for the Lord in this our saving relationship with the Lord.

- Now I am keenly aware that this can create an unhealthy guilt in our hearts if that fire that once burned so bright isn't that way now.
- If that describes you, I want to suggest to you, that you can continually be "on fire" for the Lord, when you keep your eyes on the Lord.

"Does the perpetual fire burn on the altar of *thy* heart? Art *thou* ever looking unto Jesus, and beholding, by faith, the Lamb of God which taketh away the sin of the world?"

Adam Clarke

- Indulge me a moment because I think it is important to address a matter related to this that has been the source of much condemnation.
- I've been guilty of pontificating from the pulpit this notion that if you've been more on fire for the Lord than now, you're backslidden.
- While that may be true in some cases, I don't think it is the case in some instances. I think there are other possible reasons for this.

- One reason is what we just looked at in Adam Clarke's commentary. We've taken our eyes off the Lord and all that he has done for us.
- When we lose sight of what He's done we go from a relationship of being "on fire" for the Lord, to a relationship of drudgery in the Lord.
- The Apostle Paul's letter to the Ephesians is probably one of the best examples of how this principle works in chapters 1-3, then 4-6.

- In chapters 1-3, the beloved Apostle writes, by the Holy Spirit, about all that the Lord has done for us and how much He has blessed us.

Ephesians 1:3 Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. NIV

- After getting our eyes on all the Lord has done in chapters 1-3, Paul then goes on to write about our response to all He's done in 4-6.
- In other words, once we get our eyes back on the Lord and all He's done, then our response will be that we're "on fire" for the Lord.
- He's done so exceedingly above and beyond anything I could've ever imagined in my own life that my response is to serve Him for life.

- There's another reason for feeling that maybe you're not as on fire for the Lord as you once may have felt you were after getting saved.
- When we first get saved, we're young in the Lord, and thus we are still immature in our relationship with the Lord. It's a surface fire.
- As we grow and mature the fire isn't just on the surface, nor are the flames necessarily as bright, but that doesn't mean the fire isn't hot.

- There's something else here that I think we should see before we move on. The fire never going out speaks of the work of God for man.

"This is an emblem of the perpetual work of God for man. 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."

F.B. Meyer Devotionals on Leviticus (http://preceptaustin.org/leviticus_sermon_illustrations_2.htm)

14 'This is the law of the grain offering: The sons of Aaron shall offer it on the altar before the LORD.15 He shall take from it his handful of the fine flour of the grain offering, with its oil, and all the frankincense which is on the grain offering, and shall burn it on the altar for a sweet aroma, as a memorial to the LORD.16 And the remainder of it Aaron and his sons shall eat; with unleavened bread it shall be eaten in a holy place; in the court of the tabernacle of meeting they shall eat it.17 It shall not be baked with leaven. I have given it as their portion of My offerings made by fire; it is most holy, like the sin offering and the trespass offering.18 All the males among the children of Aaron may eat it. It shall be a statute forever in your generations concerning the offerings made by fire to the LORD. Everyone who touches them must be holy.'" 19 And the LORD spoke to Moses, saying, 20 "This is the offering of Aaron and his sons, which they shall offer to the LORD, beginning on the day when he is anointed: one-tenth of an ephah of fine flour as a daily grain offering, half of it in the morning and half of it at night.21 It shall be made in a pan with oil. When it is mixed, you shall bring it in. The baked pieces of the grain offering you shall offer for a sweet aroma to the LORD.22 The priest from among his sons, who is anointed in his place, shall offer it. It is a statute forever to the LORD. It shall be wholly burned.23 For every grain offering for the priest shall be wholly burned. It shall not be eaten."

- These detailed instructions concerning the grain offering tell us how fragrant it was. "It was a sweet aroma as a memorial to the Lord."
- Also it's important to note, though we studied this before, that the priests were to be given a portion of what remained as their provision.
- In addition to this, the grain offering that was associated with the anointing of a priest was to be completely burned and not eaten.

24 Also the LORD spoke to Moses, saying, 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 killed, the sin offering shall be killed before the LORD. It is most holy.26 The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tabernacle of meeting.27 Everyone who touches its flesh must be holy. And when its blood is sprinkled on any garment, you shall wash that on which it was sprinkled, in a holy place.28 But the earthen vessel in which it is boiled shall be broken. And if it is boiled in a bronze pot, it shall be both scoured and rinsed in water.29 All the males among the priests may eat it. It is most holy.30 But no sin offering from which any of the blood is brought into the tabernacle of meeting, to make atonement in the holy place, shall be eaten. It shall be burned in the fire.

- Notice that if the sin offering was cooked in a clay pot that it was to be broken, and if it was in a bronze pot it was to be cleansed.
- This speaks to our need for there to be a true brokenness for our sin before there can be a true forgiveness and cleansing from our sin.