

# **Second Baptist Church of Doylestown**

## **Bible Study Notes**

**2-17-21**

### **Leviticus 3**

#### **The Fellowship Offering - Verses 1-2**

<sup>1</sup> "If your offering is a fellowship offering, and you offer an animal from the herd, whether male or female, you are to present before the LORD an animal without defect. <sup>2</sup> You are to lay your hand on the head of your offering and slaughter it at the entrance to the tent of meeting. Then Aaron's sons the priests shall splash the blood against the sides of the altar.

**3:1** A person gave a fellowship offering as an expression of gratitude and a means of maintaining fellowship between himself and God. The animal's sacrificed life emphasized the value of gratitude and maintaining harmony with God. Neither peace with God nor thanks to God was to be considered a cheap or unimportant gift. Because it symbolized peace with God, part of the offering could be eaten by the person presenting it.

**3:1-2** Also called the **peace offering** was not an offering to make peace with God (this was the purpose of the sin offering of Leviticus 4, but an offering to *enjoy* peace with God. The greatest peace offering ever made happened when Jesus gave Himself as a sacrifice on the cross. His sacrifice not only paid the penalty of our sin, but He also made peace between the believer and God that can now be enjoyed: *Therefore, having been justified by faith, we have peace with God though our Lord, Jesus Christ Romans 5:1, Ephesians 2:14-16* notes that Jesus Christ Himself has become our peace and has broken the wall of separation.

#### **The presentation of the parts of the animal sacrifice - Verses 3-5**

<sup>3</sup> From the fellowship offering you are to bring a food offering to the LORD: the internal organs and all the fat that is connected to them, <sup>4</sup> both kidneys with the fat on them near the loins, and the long lobe of the liver, which you will remove with the kidneys. <sup>5</sup> Then Aaron's sons are to burn it on the altar on top of the burnt offering that is lying on the burning wood; it is a food offering, an aroma pleasing to the LORD.

**3:5** There is no mention made of what to do with meat portions of the animal. This is because the meat portion was to be shared, with a part given to the priests and part given to the one who brought the offering. That one ate his portion of meat as part of a fellowship meal with God, normally with a gathering of immediate and extended family.

**3:5** "Think of this blessed feast with God. We who were once far off in the wicked and hostile imaginings, are now made nigh; we sit at God's table as His children and hear Him say. Let us make merry and be glad; this My son was dead and is alive again." We can feast, because we have peace with God. We can feast, because we have the peace of God. We can feast, because we have the God of peace.

### Offering a lamb as a fellowship-peace offering - Verses 6-11

<sup>6</sup> "If you offer an animal from the flock as a fellowship offering to the LORD, you are to offer a male or female without defect. <sup>7</sup> If you offer a lamb, you are to present it before the LORD, <sup>8</sup> lay your hand on its head and slaughter it in front of the tent of meeting. Then Aaron's sons shall splash its blood against the sides of the altar. <sup>9</sup> From the fellowship offering you are to bring a food offering to the LORD: its fat, the entire fat tail cut off close to the backbone, the internal organs and all the fat that is connected to them, <sup>10</sup> both kidneys with the fat on them near the loins, and the long lobe of the liver, which you will remove with the kidneys. <sup>11</sup> The priest shall burn them on the altar as a food offering presented to the LORD.

**3:6** If he offers a lamb as his offering: The procedure was generally the same as the offering of a bull or cow. The blood and the fat were given to the LORD, while the meat portions were for the one who brought the offering and for the priest.

**3:6-11** Its fat and the whole fat tail which he shall remove close to the backbone: This offering of the whole fat tail was significant. That portion of the animal was considered a delicacy and could weigh as much as 60 pounds.

### Offering a goat as a peace offering - Verses 12-17

<sup>12</sup> "If your offering is a goat, you are to present it before the LORD, <sup>13</sup> lay your hand on its head and slaughter it in front of the tent of meeting. Then Aaron's sons shall splash its blood against the sides of the altar. <sup>14</sup> From what you offer you are to present this food offering to the LORD: the internal organs and all the fat that is connected to them, <sup>15</sup> both kidneys with the fat on them near the loins, and the long lobe of the liver, which you will remove with the kidneys. <sup>16</sup> The priest shall burn them on the altar as a food offering, a pleasing aroma. All the fat is the LORD's. <sup>17</sup> "This is a lasting ordinance for the generations to come, wherever you live: You must not eat any fat or any blood."

**3:12-16** If his offering is a goat: God accepted both sheep and goats in the peace offering. When it was offered, the same steps were followed as in the offering of cattle or sheep, as described earlier in Leviticus 3. All the fat is the LORD's: This sacrifice demonstrates that God claim upon all that is valued, and upon all our energy. Fat is essentially stored energy, and it belongs to the LORD.

**3:17** You shall eat neither fat nor blood: There was a *spiritual* significance to this command relevant to the peace offering. We enjoy peace with God by giving Him the best and our energy (represented by the **fat**), and by giving Him our lives (represented by the **blood**).

**You shall eat neither fat nor blood:** The ritual eating of blood was a common practice of pagan peoples, both ancient and modern. God wanted His people separated from these pagan rituals, and to instead recognize that life and blood are strongly connected (Genesis 9:4, Leviticus 17:11-14).

## Leviticus 4

### The Purpose of the Sin Offering -Verses 1-2

<sup>1</sup> The LORD said to Moses, <sup>2</sup> "Say to the Israelites: 'When anyone sins unintentionally and does what is forbidden in any of the LORD's commands.

**4:1-2** Have you ever done something wrong without realizing it until later? Although your sin was unintentional, it was still sin. God's commands served to make the Israelites aware of their sins (even the unintentional ones) so they could be forgiven for them, and to keep the people from repeating those sins. Leviticus 4 and 5 mention some of these unintentional sins and the way the Israelites could be forgiven for them. As you read more of God's laws, keep in mind that they were meant to teach and guide the people. Let them help you become more aware of sin in your life.

**4:2** The sin offering was for those who: (1) committed a sin without realizing it or (2) committed a sin out of weakness or negligence as opposed to outright rebellion against God. Both individuals and groups could be guilty of unintentional sin. Different animals were sacrificed for the different kinds of sin. The death of Jesus Christ was the final sin offering in the Bible (Hebrews 9:25-28 tells why).

### The Sin Offering for a Priest - Verses 3-12

<sup>3</sup> "If the anointed priest sins, bringing guilt on the people, he must bring to the LORD a young bull without defect as a sin offering for the sin he has committed. <sup>4</sup> He is to present the bull at the entrance to the tent of meeting before the LORD. He is to lay his hand on its head and slaughter it there before the LORD. <sup>5</sup> Then the anointed priest shall take some of the bull's blood and carry it into the tent of meeting. <sup>6</sup> He is to dip his finger into the blood and sprinkle some of it seven times before the LORD, in front of the curtain of the sanctuary. <sup>7</sup> The priest shall then put some of the blood on the horns of the altar of fragrant incense that is before the LORD in the tent of meeting. The rest of the bull's blood he shall pour out at the base of the altar of burnt offering at the entrance to the tent of meeting. <sup>8</sup> He shall remove all the fat from the bull of the sin offering—all the fat that is connected to the internal organs, <sup>9</sup> both kidneys with the fat on them near the loins, and the long lobe of the liver, which he will remove with the kidneys— <sup>10</sup> just as the fat is removed from the ox sacrificed as a fellowship offering. Then the priest shall burn them on the altar of burnt offering. <sup>11</sup> But the hide of the bull and all its flesh, as well as the head and legs, the internal organs and the intestines— <sup>12</sup> that is, all the rest of the bull—he must take outside the camp to a place ceremonially clean, where the ashes are thrown, and burn it there in a wood fire on the ash heap.

**4:3** If the anointed priest sins, bringing guilt on the people: If a priest needed a sin offering made on his behalf, a bull had to be sacrificed on his behalf, with the priest identifying with the victim through the laying on of hands. The presence of a separate ritual of cleansing for the sin

of the priest shows that they had a great accountability before the LORD and were, in a sense, judged according to a stricter measure.

**4:4-12** Sin is an offense against the holiness of God, and so the veil guarding His holy presence must receive sacrificial blood. Sin affects our prayer life, and so the altar of incense representing the prayers of God's people must receive sacrificial blood. Sin makes our atonement necessary, so the altar of the burnt offering - the place of atonement - must receive sacrificial blood.

### **The Sin Offering for the Whole Congregation of Israel - Verses 13-21**

<sup>13</sup> "If the whole Israelite community sins unintentionally and does what is forbidden in any of the LORD's commands, even though the community is unaware of the matter, when they realize their guilt <sup>14</sup> and the sin they committed becomes known, the assembly must bring a young bull as a sin offering and present it before the tent of meeting. <sup>15</sup> The elders of the community are to lay their hands on the bull's head before the LORD, and the bull shall be slaughtered before the LORD. <sup>16</sup> Then the anointed priest is to take some of the bull's blood into the tent of meeting. <sup>17</sup> He shall dip his finger into the blood and sprinkle it before the LORD seven times in front of the curtain. <sup>18</sup> He is to put some of the blood on the horns of the altar that is before the LORD in the tent of meeting. The rest of the blood he shall pour out at the base of the altar of burnt offering at the entrance to the tent of meeting. <sup>19</sup> He shall remove all the fat from it and burn it on the altar, <sup>20</sup> and do with this bull just as he did with the bull for the sin offering. In this way the priest will make atonement for the community, and they will be forgiven. <sup>21</sup> Then he shall take the bull outside the camp and burn it as he burned the first bull. This is the sin offering for the community.

**4:13** If the whole congregation of Israel sins unintentionally: The procedure was the same as the sin offering on behalf of a priest as described in the previous verses. The bull was killed, the blood of the bull was distributed by sprinkling to the veil, the altar of incense, and the remainder poured out at the base of altar of burnt offering. Then the bull and its fat was burned on the altar, while the entrails and the hide were burned outside the camp.

**4:15** "This laying of the hand does not appear to have been a mere touch of contact, but in some other places of Scripture has the meaning of leaning heavily.... Surely this is the very essence and nature of faith, which doth not only bring us into contact with the great Substitute, but teaches us to lean upon Him with all the burden of our guilt; so that if our sins be very weighty, yet we see Him as able to bear them all."

**4:20-21** It shall be forgiven them: This is the wonderful assurance. There is forgiveness when we come to God as He commands, and receive atonement as He directs. This promise is even greater under the New Covenant (1 John 1:9).

### **The Sin Offering for a Ruler of the People - Verses 22-26**

<sup>22</sup> "When a leader sins unintentionally and does what is forbidden in any of the commands of the LORD his God, when he realizes his guilt <sup>23</sup> and the sin he has committed becomes known, he must bring as his offering a male goat without defect. <sup>24</sup> He is to lay his hand on

the goat's head and slaughter it at the place where the burnt offering is slaughtered before the LORD. It is a sin offering. <sup>25</sup> Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out the rest of the blood at the base of the altar. <sup>26</sup> He shall burn all the fat on the altar as he burned the fat of the fellowship offering. In this way the priest will make atonement for the leader's sin, and he will be forgiven.

**4:20-21** When a ruler has sinned: The procedure was similar to, yet distinct from the offering for a priest or the nation at large. The sacrificial victim was a male goat, and the blood was only applied to the altar of burnt offering, and the fat was burnt on the altar - as in the peace offering.

#### **The Sin Offering for a Common Man or Woman - Verses 27-35.**

<sup>27</sup> "If any member of the community sins unintentionally and does what is forbidden in any of the LORD's commands, when they realize their guilt <sup>28</sup> and the sin they have committed becomes known, they must bring as their offering for the sin they committed a female goat without defect. <sup>29</sup> They are to lay their hand on the head of the sin offering and slaughter it at the place of the burnt offering. <sup>30</sup> Then the priest is to take some of the blood with his finger and put it on the horns of the altar of burnt offering and pour out the rest of the blood at the base of the altar. <sup>31</sup> They shall remove all the fat, just as the fat is removed from the fellowship offering, and the priest shall burn it on the altar as an aroma pleasing to the LORD. In this way the priest will make atonement for them, and they will be forgiven. <sup>32</sup> "If someone brings a lamb as their sin offering, they are to bring a female without defect. <sup>33</sup> They are to lay their hand on its head and slaughter it for a sin offering at the place where the burnt offering is slaughtered. <sup>34</sup> Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out the rest of the blood at the base of the altar. <sup>35</sup> They shall remove all the fat, just as the fat is removed from the lamb of the fellowship offering, and the priest shall burn it on the altar on top of the food offerings presented to the LORD. In this way the priest will make atonement for them for the sin they have committed, and they will be forgiven.

**4:27-35** If anyone of the common people sins unintentionally: This was the same procedure for a ruler of the people, except that a female goat or a lamb could be offered instead of a male goat. The point is obvious and must not be overlooked: *God cares about the unintentional sins of common people.* "It is very needful, then, for us to be perpetually cleansed in the precious blood of Christ. We must ask to be forgiven for the many sins which we know not, as well as for those we know. The work of confession and forgiveness must therefore go on to life's end, applied to each heart and conscience by the Holy Spirit."