

Leviticus Chapter 01 Commentary

Le 1:1 ¶ "And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, 2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock. 3 ¶ If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD."

In Exodus we ended with the completion of the building, setting up of the tabernacle, and consecrating it unto the Lord. In this chapter we begin the study of the establishment of the ceremonial and sacrificial laws of the Mosaic law period. The tabernacle having not been completed there was no reason to give the laws concerning its use. Now that it is completed, and God has placed the cloud of His presence on the assembled tabernacle, God immediately begins to set up the ceremonial and sacrificial laws, which will teach Israel the proper way to worship God, just as Jesus has taught us the proper way to worship God.

It is worthy to note "***And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,***" that God spoke directly to Moses and not to Israel. Moses conveyed to Israel and the priesthood the things God commanded. Remember that at Sinai, Israel was afraid when they heard the voice of God, and they asked that God speak to Moses, and Moses speak to them, which request God granted. Just as Moses had overseen the completion of the tabernacle, Jesus oversaw the establishment of the New Testament Church. Jesus gave us all the rules and regulations for the New Testament Church in the New Testament scriptures. Jesus conveyed these commands to his disciples, and they were to convey them to both Jew and Gentile, to all the world. The same is true today. God's ministers of truth are to preach the whole truth of the King James bible, which means do not just pick out those scriptures that speak of God's love, but also speak of the wrath and judicial judgment of God, and how God hates sin.

Remember, the tabernacle had one central theme and that was the mercy seat, which was representative of Jesus. However, we must not forget that they could not get to the mercy seat unless they came by the altar of sacrifice, the laver of washing, the table of bread, the altar of incense, and they could not enter into the most holy place, except through the high priest, to even see the mercy seat. However, that is where God communicated with them. Now thinking of this pattern set forth by the tabernacle and the central theme, consider the New Testament Church. To gain entrance into the courtyard of the congregation you had to be born again and understand that you are a sinner. Then, you can come with a voluntary offering of sacrifice, the finished work of Jesus Christ, a sacrifice without spot or blemish. Entering in the courtyard, you must acknowledge that Jesus was your sacrificial offering, and that Jesus, through the Holy Spirit power, has washed you in the waters of regeneration, the blood of Christ. His blood and forgiveness of your sins, gives you the right to enter the holy place, to eat the bread of life, and offer your sacrifices of praise and prayers to God on the altar of incense. Having entered the holy place, unlike the Jews who could not enter the most holy place, for us the veil of the most holy place was rent in twain, and we can see the mercy seat by the eye of faith, the gift of Jesus Christ in us. Then, having purged our hearts and minds of self-works, we can communicate with God.

This is figurative of Christ speaking to us today, seen in ***Heb 1:2; 1 ¶ God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; 4 ¶ Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.***" How did Jesus obtain a more excellent name than the angels? By voluntarily becoming the perfect sacrifice, for the eternal redemption of the sins of God's people. After all, Jesus was God in the flesh of a prepared body, and creator of the angels, as well as all other things therefore, his name is above every other name.

God chose only animals that were considered clean and without blemish, by God's standards, to be used in sacrificial worship to God. The pagan religions would sacrifice all manner of unclean beast, by God's standards, to their different gods. For example: each plague, that God sent on the Egyptians, was against some unclean thing with they worshipped, or used in worship in some kind of way. They made idols of fish, frogs, beasts, and all manner of created things, even people.

How in the world would any of this have to do with us today in the New Testament Church? Figuratively, it is everything in a nutshell. When the cloud, of the glory of the presence of God, is manifested in a person's life by coming down and entering our tabernacle, our body, we are a new creature with a new nature. We are no longer to be guided by the inherited nature of sin of the flesh; but rather, by the new nature of Christ in us.

Just as God established the ceremonial and sacrificial law service, Jesus Christ established the New Testament Church service. Both have their own laws from God that delineate God's people as different from the realm of sinfulness in the world. Just as God required different action from Israel, in accordance with God's commandments: so, God has required, of the New Testament Church, a different action than that of the idolatrous religions, and the irreligious, nations and people of the world. Just as God would not accept any sacrifice, other than those He prescribed: so, God will not accept any sacrifice by false religion, which brings into its fellowship, that God has not prescribed. For example: religious groups that accept into their fellowship those who are as seen in ***Ro 1:22-32; 22 "Professing themselves to be wise, they became fools, 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen. 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. 28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, malice; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.***" Unless you are a fool, "***the fool has said in his heart, there is no GOD***" you can easily discern why we are to live by the new nature of Christ in us.

It is interesting that the first offering that God mentions is a voluntary offering, which is what Jesus Christ did. Christ volunteered to die on the cross, as the sacrifice for the eternal forgiveness of our sins. This offering of Jesus freed us from the ceremonial and sacrificial law, It brought us from under the penalty of eternal death for sin. Because we are sinners by nature we will die naturally, but eternally our sin payment is fully paid, and our bodies, souls, and spirits, are rescued from eternal death.

We have before us the Lord's commandment for a burnt offering from the cattle, a male without blemish. It was to be the best that this person had to offer. Why? Without blemish? Because it is a prophetic picture of the coming of the Messiah who will be the perfect sacrifice, wholly acceptable to God. This is a voluntary or freewill offering. What would be the requirements to make it a voluntary or freewill offering? It would mean that the person had a desire to acknowledge their sinfulness, to give to Jesus the glory due his name for the forgiveness of their sins, and all the blessings God had bestowed upon that person. It would mean that it was coming from a heart purged of covetousness or idolatry. How do we know this? Because it was the best, of the best, of all the person had to offer.

How willing are we to give to God the best of the gifts that he has given to us? We can give voluntarily of the best of our natural blessings, and we can give voluntarily of the best of our spiritual blessings. For example: God may have blessed us with monetary means to supply for the facilities used to worship God, or for use of providing for the poor and needy. Are we doing all that we can in these areas? Or are we withholding to fulfill our own pleasures?

Perhaps God has given us the spiritual gift of comforting those who are hurting or in distress. Are we doing all that we can with that blessing? Or are we selfishly saying, my own time and entertainment are more important? Perhaps we may have a gift of being able to explain the scriptures, in proper context, and in the wholeness of God's truth. Are we exercising this gift fully, or are we keeping the truths to ourselves, afraid we may offend someone, or we may be castigated for our defence of the truth of God? Are we studying the word of God, the King James Bible, so that we may have a ready answer, without shame, as seen in ***1Pe 3:15; 14 "But***

and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; 15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: 16 ¶ Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. 17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing."

Perhaps God has given us a voice to sing praise to his glorious name, which God has given to all but those whose voices are dumb, and even they can sing in their hearts. Are you fully participating in worship services, singing praises to God, worshiping God in spirit and truth? Do you practice to improve your quality of singing? Or are you sitting quietly while the congregation of God's people are singing, because you feel inadequate? God only requires you to voluntarily give the best, of the gifts he has given you to offer.

The point is that it is a freewill offering, made by each individual out of the gifts that God has given them. We could never list all the gifts that God has bestowed upon us and put at our disposal, to bring glory to his name. However, these few examples should excite our heart and mind to give unto the Lord our freewill offerings, with joy and thanksgiving in our heart. After all: God gave for us the Lamb without spot or blemish, Christ Jesus. Christ gave his life freely for all of you: your heart, your mind, your body, and your soul.

Another thing to remember; when you give your best to God in worship, the devil will try to get you to believe that your offering is insignificant. We remind you: God is interested in the details. Remember all the specific instructions God gave for the building of the tabernacle? The same is true in our lives. What may seem insignificant to us may have great affect upon the life of another child of God. This is what we call building up one another in the LORD as seen in *Col 3:12-17; 12 ¶ "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. 14 And above all these things put on charity, which is the bond of perfectness. 15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. 16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. 17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."*

We see the picture of the new Testament Church, founded and established by Jesus Christ while here on earth, abounding in obedience to God in *1Pe 2:1-5; 1 ¶ "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby: 3 If so be ye have tasted that the Lord is gracious. 4 ¶ To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."* We do not offer up bullocks, sheep, and goats, as a sacrifice to God today; rather, we offer up spiritual sacrifices as seen in this text. Praise, and glory, to our Saviour, and our Lord, Jesus Christ, that we are no longer under the sacrificial law service, but under the reign of Grace from God. Hallelujah! Amen!

4 "And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. 5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. 6 And he shall flay the burnt offering, and cut it into his pieces. 7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: 8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: 9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD. 10 ¶ And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. 11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. 12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar: 13 But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD."

Next, we pick up a point I had not seen before. The man, who was making the sacrifice, was to enter the tabernacle of the congregation through the east door. Between the door and the brazen altar, or on the right side of the altar, he was to put his hand upon the head of the sacrifice and then kill the sacrifice. The priests were to catch the blood and sprinkle it upon the altar of sacrifice. This is the image of imputing any sinfulness from his life upon the head of the sacrifice, and in so doing the sacrifice would be accepted to make atonement for him. The atonement was accomplished, by the sprinkling of the blood of the sacrifice upon the altar, emblematic of the blood of Christ shed for our sins.

Then the sacrifice was flayed, which means to take the skin off, which was given unto the priests. Why? It is emblematic of God clothing his people in the righteousness of Christ, who are priests and kings unto God. Just as God made coats of skin and covered the nakedness of Adam and Eve. The sacrifice was then divided, and laid in order on the altar, by the priests. This is emblematic of our sins, and unrighteousness, being laid upon our Head, Christ Jesus; and thereby, we are made acceptable to God by the atonement of Christ on the cross.

Why did the person making the sacrifice kill the sacrifice, cut it into its several parts, and clean the inwards? We, each individual child of God, are personally responsible for killing our Saviour on the cross with our personal debt of sins, and we alone, through the Holy Spirit power, can purge ourselves of our sins, and can come to God and confess our sins.

The person bringing the voluntary offering was to kill the sacrifice, not the priest as I had always assumed. First: it should bring to remembrance that it was my sin that put Jesus on the cross. Secondly: remember the scripture in ***Mt 5:23-24; 23 "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.***" This simply tells us we are to come with a free and open heart to God. If we come to offer a perfect sacrifice to God, and have any sinful intent within us, we are not offering a perfect sacrifice of praise to God. Remember, this is a freewill offering, not a required offering. It demonstrates that we are walking uprightly before God, in the strength and power of the Holy Spirit of Jesus Christ in us. Wherefore, we must kill the sacrifice with repentance and purity of heart.

The priests were to catch blood and put it upon the altar, this signifying that it is the blood of Christ that has made atonement for us. The person offering the sacrifice was to cut up the sacrifice, this signifying that we are searching our hearts for sinfulness. The priests were to put fire on the altar, lay wood in order upon the fire, and then put the pieces of the sacrifice upon the wood. Notice, the person offering the sacrifice was to take the inward parts and the legs and wash them to clean them of any offensiveness. Again, we see the purging of our hearts, minds, and souls, of all ungodliness. The washed parts were to be put upon the altar by the priest and the whole sacrifice, without uncleanness, was burned. Everything done toward putting anything on the altar was done by the priests, not the person doing the sacrifice. The Picture of our High Priest, Jesus, doing all the work on the cross, which was His altar of sacrifice.

By removal of the foul things and the sacrifice being a perfect sacrifice, the freewill burnt sacrifice was a sweet savor to God. This is the picture of our Saviour being offered on the cross for the eternal remission of our sins. Because any defilement was washed away before the sacrifice was offered wholly to God on the altar, shows that the sins of all of God's people were washed away by the blood of Jesus on the tree of the cross. The atonement for our sins was accomplished before Jesus died, remember he cried "***it is finished***" before he commended his Spirit to God and his body died. It is Jesus, the Son of God, voluntarily offering himself as a sin offering for us, which makes our sacrifices of praise and prayers to be a sweet savour unto God, as seen in ***Eph 5:1-2; 1 ¶ "Be ye therefore followers of God, as dear children; 2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.***" This alone, should make us freely willing to serve God with all of our hearts, minds, bodies, and souls.

All the same things are true, and to be conducted the same way, if the offering was a sheep or goat. We do notice that a specific place for the slaying of the sacrifice is set forth here. On the north side of the brazen altar. In directions, if we are facing west, north is to the right. North can also mean upward. Both of these definitions point us to Christ, who is the "***right***" direction, who is in heaven, which is upward, which emblematically points us to Christ our Saviour.

14 "And if the burnt sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtledoves, or of young pigeons. 15 And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar: 16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes: 17 And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD."

God is here making provision for the poor who did not have bullocks, sheep, or goats. They could bring turtledoves or pigeons. Remember the widow's mite, seen in *Mr 12:41-44; 41 ¶ "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. 42 And there came a certain poor widow, and she threw in two mites, which make a farthing. 43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: 44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."* She gave her all, as we should give all of ourselves to God.

Notice, the priest conducted the ceremony of sacrificing the fowls; not the person bringing the sacrifice. The priests were to wring off the heads and burn them upon the altar. The rest of the fowl was to be plucked, and the feathers placed by the ashes of the altar for disposal. The bird was to be split open but not divided, and the whole body was to be burned on the altar. Likewise, our High Priest, Jesus Christ, offered himself on our behalf, without any assistance from us.

All this ceremony was to keep Israel focused upon God, as their one and only God. Again, it focuses our attention on the sacrifice of Christ on the cross. Christ is our head, offered on the altar of sacrifice, and he paid the full price of atonement to gift us with eternal remission of sins.

Well, what about being poor? Every child of God, who is born again, understands they are among the poor, and are utterly devoid of anything to offer to God as an acceptable sacrifice, except the finished work of Christ on the cross. We only have Christ in us, to offer as an atonement for us, and to make us acceptable before God the Father. We must come before God acknowledging that it is our sins, which put Jesus on the cross to die. We can only approach unto God in the righteousness of Christ upon us in our new nature. We also point out that all the specific instructions of God to offer sacrifices are not listed in this chapter. As we come to them in scripture we will speak to them at that time.

This beginning of the sacrificial law instructions points us to the same instructions of Jesus, when questioned about the greatest commandment, in *Mr 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.*" It shows the requirement of God, to be wholly devoted to worshiping God alone, and loving one another with true godly love. We thank you, King Jesus, for your voluntary sacrifice on our behalf, and that you have made us to be a sweet savor unto God, through your finished work of redemption. Hallelujah! Amen!