Biblical Exposition & Sermons

Leviticus

Seen from the Perspective of the Gospel of the Water and the Spirit (I)

PAUL C. JONG

Leviticus Seen from the Perspective of the Gospel of the Water and the Spirit (I)

Biblical Exposition & Sermons

Hephzibah

“Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him” (Leviticus 1:4)

Leviticus is a book that teaches the way for a sinner to come before the holy God. God established the law of sacrifice for atonement, in which the sinner lays his hand on the head of an offering without blemish, passing his sin on to it, and that offering sheds its blood and dies in his place.

From the five offerings and the consecration ceremony of the priests to the incident of Nadab and Abihu, Leviticus chapters 1–10 show that the remission of sins comes only through the way God has appointed. The substance of all these sacrifices is none other than Jesus Christ.

With the baptism He received from John, Jesus had our sins transferred to Him once and for all. He shed His blood on the Cross and received the judgment for them in our place, and rising again from death, He accomplished eternal atonement. In this book, you will encounter the substance of the gospel of the water and the Spirit that lies within the shadow of the Old Testament law of sacrifice.

This is a book that everyone must seek out

and read now,

before the Antichrist appears,

as this world is heading toward destruction.

<u>You must believe now.</u>

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Leviticus

Seen from the Perspective of the Gospel of the Water and the Spirit

(I)

PAUL C. JONG

Hephzibah Publishing House

A Ministry of THE NEW LIFE MISSION
SEOUL, KOREA

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Leviticus seen from the perspective of the gospel of the water and the Spirit (I)

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We offer a prayer of thanks to the Lord for giving us the Word of salvation and blessing us with the gospel of being born again by water and the Spirit.

I would also like to thank God's servants and brothers and sisters for their invaluable service in publishing this book. We all worked hard to write this book.

I hope and pray that this book will help many souls be born again, and I would like to express my sincere gratitude once again to everyone who worked hard with me.

I sincerely hope that the Lord will allow the gospel of being born again by water and the Spirit to be spread throughout the world through those who believe in Jesus.

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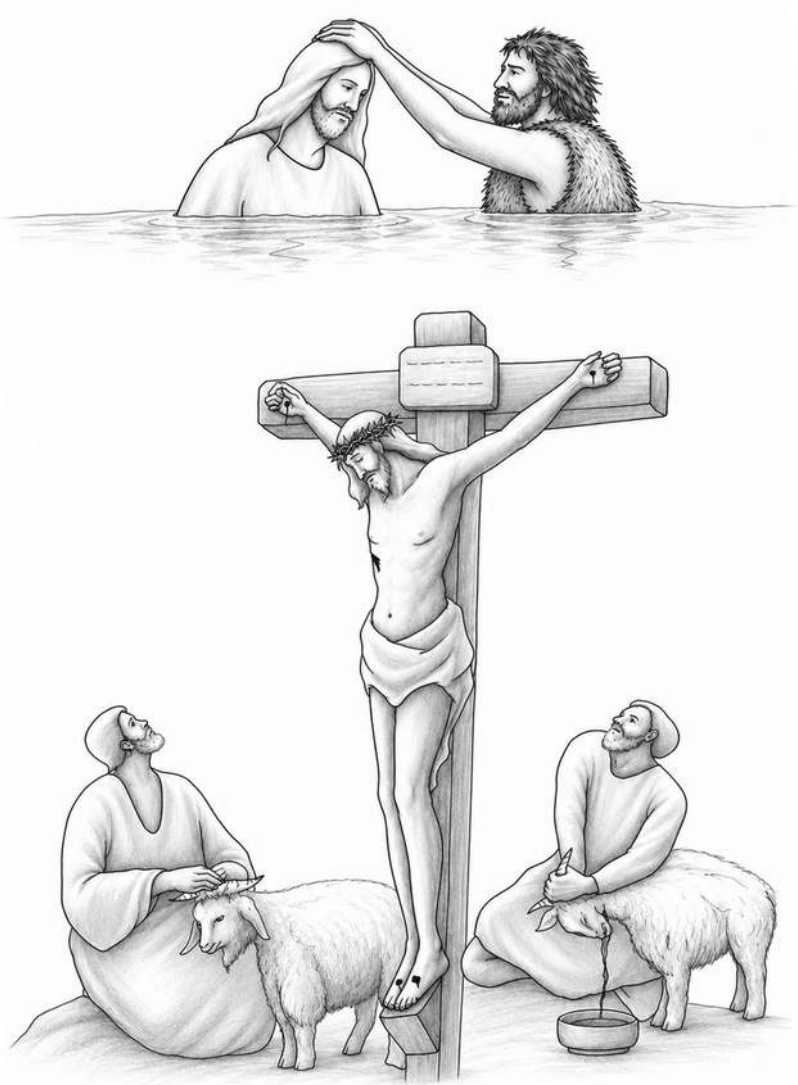

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Preface

In Leviticus is recorded the law of sacrifice God appointed so that sinners could receive the remission of sins and come to the holy God. As we read the law of sacrifice—the laying on of hands on the head of the sacrificial offering and the making of atonement with its blood—we come to wonder why God appointed such a law of sacrifice and how it is connected with the word of the New Testament. I hope that you, the readers, will understand the meaning of atonement contained in these statutes, and will clearly know and believe, through the word of the gospel of the water and the Spirit, how Jesus has removed our sins. In this book, Leviticus seen from the perspective of the gospel of the water and the Spirit (I), I intend to look through Leviticus chapters 1 to 10 in order and preach that word.

The law of sacrifice of the Old Testament read through the gospel of the water and the Spirit

To understand rightly God's will of salvation revealed in the Old and New Testaments, one must first know and believe the gospel of the water and the Spirit. The words about the law of sacrifice and the atonement in the Old Testament are a shadow that shows beforehand the salvation Jesus Christ would come to this earth and accomplish. Jesus had all the sin of mankind transferred to Him once and for all by receiving baptism from John, paid the price of that sin in full by shedding His blood on the Cross, and then accomplished our salvation by rising again from death. When we know and believe this word of the gospel,

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we come to understand how the atonement God promised in the Old Testament was accomplished through Jesus Christ. Moreover, through the word He gives to the people who have received the remission of sins, we learn the faith and the life that serve God in thanksgiving for the grace of salvation.

In the gospel of the water and the Spirit, the "water" refers to the baptism Jesus received from John. Through that baptism Jesus bore our sins, and with the blood He shed on the Cross He received in our place the judgment of those sins. God the Father planned our salvation; God the Son, Jesus, accomplished that salvation according to the Father's will; and God the Holy Spirit testifies of this truth of salvation. By believing in our hearts this word of the gospel—that Jesus has borne and removed all our sins—we receive the remission of sins and become God's children.

This faith becomes the foundation for understanding all the words of the Bible. Reading the law, we come to realize our own sins of failing to live according to God's will, and in the law of sacrifice we look into the way of atonement God prepared for sinners. In the prophecies of the prophets we learn the promise of the Savior who was to come, and in the New Testament we come to know the work of Jesus Christ, who fulfilled that promise. We also come to receive the instructions and rebukes given to the saints as the word that teaches what God's children who have received the remission of sins are to believe and how they are to live. I hope that through this book you, the readers, will look into the meaning of atonement contained in the law of sacrifice of Leviticus, and realize how that word is connected with the gospel of the water and the Spirit.

To those who wish to know the gospel of the water and the Spirit in more detail, I recommend reading Have You Truly Been Born Again of Water and the Spirit? by Pastor Paul C. Jong.

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Once you come to know the meaning of atonement contained in the baptism Jesus received from John and in the blood of the Cross, it will surely help you understand the law of sacrifice of Leviticus.

The meaning of salvation contained in the sacrifices of Leviticus

To understand the law of sacrifice of Leviticus, one must first know the purpose for which God appointed this law for sinners. Through the law God made His people realize their sins, and He appointed the law of sacrifice so that the people who had sinned could receive the remission of sins and come to the holy God. For the person who had come to realize his sin, how he could receive the remission of that sin was a pressing question. Through the law of sacrifice God made known the way to receive the remission of sins, and showed beforehand the atonement Jesus Christ would accomplish.

Leviticus chapters 1–7 record the statutes of the burnt offering, the grain offering, the peace offering, the sin offering, and the trespass offering. The sacrifices in which animals are offered as sacrificial offerings and the grain offering in which grain is presented as a gift differ in their gifts and in the procedures of offering. Concrete statutes are also given that the person who offers the gift and the priest who carries out the sacrifice must keep. In this book I intend to look at the reason each sacrifice was offered, its gifts, and the office of the priest, and to explain the meaning of atonement, reconciliation with God, thanksgiving, and serving contained in those statutes.

Let us look at the sin offering of Leviticus chapter 4. The person who had come to realize his sin had to bring a female

goat without blemish, lay his hand on its head, and kill the sacrificial offering. The priest put some of its blood on the horns of the altar of burnt offering, poured out the remaining blood at the base of the altar, and burned the fat of the offering on the altar. God promised, *"The priest shall make atonement for him, and it shall be forgiven him" (Leviticus 4:31).*

The laying on of hands was God's law of passing the sinner's sins on to the sacrificial offering, and the offering to which the sins had been transferred was killed in the sinner's place. This laying on of hands shows beforehand that Jesus would bear our sins by receiving baptism from John, and the death and the blood of the sacrificial offering show beforehand that Jesus would receive the judgment of our sins in our place on the Cross. When we know and believe the word of the gospel of the water and the Spirit, we come to understand why God appointed that sins be passed on to the sacrificial offering and that the offering die in the sinner's place. The righteousness of God who judges sin and the love of God who would save sinners appear together in this sacrifice of atonement.

The sacrifices of atonement that were offered repeatedly in the Old Testament made the people look toward the eternal atonement Jesus would accomplish. Jesus bore the sin of the world through the baptism He received from John and accomplished that atonement by offering Himself as the sacrificial offering. Therefore, as we read Leviticus, we must look together at the promise contained in the law of sacrifice of the Old Testament and at the eternal atonement Jesus has accomplished. The ground that assures us of the remission of our sins lies in the work of salvation the Lord has done and in the word of the gospel of the water and the Spirit that testifies of that fact.

Leviticus chapters 8–10 look at the consecration of the

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priests and the office of the priest. Aaron and his sons were consecrated through Moses according to the command of God, and Aaron offered sacrifices for himself and for the people. When Moses and Aaron went into the tabernacle of meeting and came out and blessed the people, the glory of the LORD appeared to all the people. But Nadab and Abihu were judged while burning incense with profane fire, which God had not commanded. This word shows that God has appointed not only the way to come to Him but also the way to serve Him. We too, who have received the remission of sins, must believe and follow as God has spoken, and, in thanksgiving for that grace, live according to the will in which the Lord delights.

In this book, Biblical Exposition, Sermons, and Questions and Answers are woven together. The "Biblical Exposition" of each chapter looks at the flow of the text and the statutes of the sacrifices, and explains their meaning verse by verse. The "sermon" testifies of the word of the gospel of the water and the Spirit, by which Jesus has removed our sins, and explains the life in which the saints who have received the remission of sins serve the Lord according to the word of God. And the "Questions and Answers" unfold, in the form of questions and answers, the things one may wonder about while reading the text, helping you understand the meaning of the word more clearly. I hope that you, the readers, will read the Bible text itself and examine step by step how what this book explains is connected with the word.

I want everyone who reads this book to realize, through the word of the gospel of the water and the Spirit, the love of God toward them. I hope you will believe the fact that Jesus has borne and removed all our sins, and enjoy the assurance of the remission of sins and peace of heart. I also hope that, in thanksgiving for that grace, you will preach this gospel to others

as well. I pray that this book will establish your faith firmly and help you serve the Lord according to the word of God. ✉

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General Introduction

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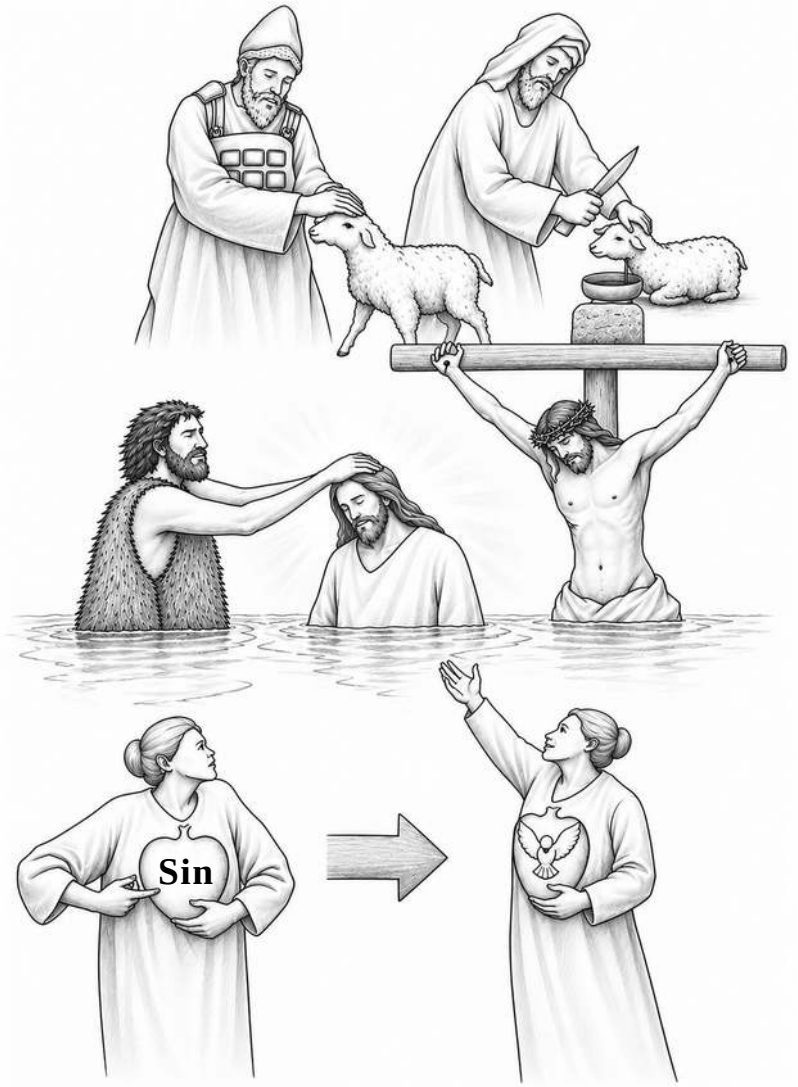

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General Introduction

Chapter 1. The name of the book of Leviticus

The name Leviticus is a name related to the office of the priests who came from the tribe of Levi and to the sacrificial system. In this book are recorded the statutes concerning the sacrifices offered to God, the office of the priest, and cleanness and holy living.

In the Hebrew Bible this book is called "Wayyiqra (וַיִּקְרָא)," after the first word of the book. It means "And He called." Leviticus begins with the word, *"The LORD called to Moses, and spoke to him from the tabernacle of meeting, saying" (Leviticus 1:1)*. The Hebrew name thus came from the first scene of the book, in which God calls Moses and speaks to him.

In the Septuagint, the Greek translation of the Bible, this book was called "Leuitikon (Λευϊτικόν)," a name meaning the book "concerning the Levites." This Greek name was carried on into the Latin Bible, and the English name Leviticus derives from that Latin name.

'Levi' is the name of the third son born to Jacob and Leah. When Leah bore her third son, she named him Levi, hoping that her husband would become attached to her. This name is therefore connected with the meaning 'to be attached' in Genesis 29:34.

Among the tribe of Levi, Aaron and his sons held the priestly office, and the rest of the Levites helped them and served in the tabernacle (Numbers 3:6–10). Therefore the whole tribe of Levi must not be understood as identical with the priests. Leviticus also specifies those who carry out the sacrifices as *"the priests,*

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Aaron's sons" (Leviticus 1:5). Moreover, the word of this book was given to all the people of Israel, and God commanded Moses to deliver it to the children of Israel (Leviticus 1:2).

When we think of the meaning of 'attachment' connected with the name Levi, in the sacrifices of Leviticus we can see the fellowship between God and the people through the remission of sins. God appointed the way of sacrifice, so that the people would receive the remission of sins according to that word and walk with God. Seen from the New Testament, the sacrifices and the sacrificial offerings of Leviticus are an important word that foreshadows the atoning work of Jesus Christ who was to come, that is, the work of salvation in which He bears sin.

Chapter 2. The author of the book of Leviticus

The writer of Leviticus is Moses.

Leviticus is the third book of the Pentateuch of Moses—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy—and it is the book that records the law and the statutes of sacrifice God gave to Moses at Mount Sinai and in the tabernacle of meeting.

In Leviticus the expression *"the LORD spoke to Moses, saying"* appears repeatedly. This shows that the contents of Leviticus did not come from human thought, but are the revelation God spoke to Moses directly. Moses was the servant of God who received that word, delivered it to the people of Israel, and recorded it.

Leviticus 1:1 also begins as follows.

"The LORD called to Moses, and spoke to him from the tabernacle of meeting, saying"

As this word says, the starting point of Leviticus is that God

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called Moses. Through Moses, God taught the people of Israel who had come out of Egypt how they were to come before the holy God, how the sacrifices were to be offered, and how the remission of sins and a sanctified life were to be accomplished.

Therefore the author of the book of Leviticus is Moses; to speak more precisely, it is the book in which Moses recorded the word God gave him.

Seen from the New Testament, the sacrificial system and the statutes of atonement Moses recorded in Leviticus foreshadow the redeeming work of Jesus Christ who was to come. The sacrificial offering without blemish, the laying on of hands, the shedding of blood, and the mediating work of the priest are all a shadow showing beforehand the perfect atonement Jesus would accomplish by receiving baptism from John, being nailed to the Cross and shedding His blood, and rising again from death.

Chapter 3. The time of the writing of the book of Leviticus

The book of Leviticus was written in the time of Moses, after the exodus from Egypt. The historical background of the word recorded in this book is the time when the people of Israel were staying near Mount Sinai.

Exodus ends with the scene in which the tabernacle is set up and the glory of the LORD fills the tabernacle. Leviticus then begins with the scene in which God calls Moses from the tabernacle of meeting and speaks to him.

"The LORD called to Moses, and spoke to him from the tabernacle of meeting, saying" (Leviticus 1:1).

From this we see that the background of Leviticus is after the tabernacle was set up. According to Exodus chapter 40, the

tabernacle was set up on the first day of the first month of the second year after the exodus. After that, God spoke to Moses about the law of sacrifice and the law of holiness from the tabernacle of meeting, and those contents were recorded in Leviticus.

Therefore the direct historical background of this book is the second year after the exodus, the time when the people of Israel were staying near Mount Sinai after the tabernacle was set up.

In its contents as well, Leviticus is not so much a long historical narrative as a record centered on the statutes of sacrifice, the statutes of the priests, the law of cleanness, and the law of holiness that God gave to Israel after the tabernacle was set up. Leviticus, then, can be called the word given through Moses in the wilderness of Sinai, to teach the people who had come out of Egypt the way to come to God and the way to live as a holy people.

Chapter 4. The theme of the book of Leviticus

The theme of the book of Leviticus is "the way to come to the holy God and the life of a holy people."

Leviticus is the book that teaches how the people of Israel who had come out of Egypt were to worship God with the tabernacle at the center, and how they were to live holy lives before God. So the core theme of Leviticus can be said to be atonement and holiness.

The representative word of Leviticus is as follows.

"Speak to all the congregation of the children of Israel, and say to them: 'You shall be holy, for I the LORD your God am holy'" (Leviticus 19:2).

This word shows well the theme of the whole of Leviticus.

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Because God is holy, the people who belong to God must also be set apart from sin and the world and live holy lives.

But a sinner cannot come to the holy God by his own strength. Leviticus shows the sacrificial system God appointed. Through the sacrifice of bringing an animal without blemish as the sacrificial offering, laying hands on it, and offering its shed blood, it teaches the way of atonement (Leviticus 1:3–5). It also sets concrete statutes according to the kind of sacrifice and the circumstances of the person presenting the offering (Leviticus 2:1–2; 5:11–13).

The theme of Leviticus, then, can be summed up as follows.

First, God is holy.

Leviticus strongly emphasizes the holiness of God.

Second, a sinner can come to God only through atonement.

The sacrifice and the shedding of blood show the way of the remission of sins.

Third, the people who have received atonement must live holy lives.

The people of God must be set apart not only in worship but in the whole of life.

Fourth, the sacrifices and the sacrificial offerings of Leviticus foreshadow Jesus Christ.

The offering without blemish, the laying on of hands, the shedding of blood, and the mediation of the high priest show beforehand the perfect salvation Jesus would accomplish by receiving baptism from John, shedding His blood and dying on the Cross, and rising again.

Therefore the theme of the book of Leviticus, in a word, is that “we come to the holy God through atonement, and the people who have received atonement must live holy lives.” Seen from the New Testament, this theme is completed in Jesus Christ.

Chapter 5. The outline of the book of Leviticus

The outline of the book of Leviticus can be divided broadly into "sacrifice and atonement" and "the sanctified life."

The whole of its twenty-seven chapters unfolds around the way of sacrifice by which one comes to God and the life of the people who live holy lives before God.

1. Coming to God through the sacrifices—Leviticus chapters 1–7

This part deals with the statutes of the sacrifices offered to God.

This part explains the offerings and the procedures of the burnt offering, the grain offering, the peace offering, the sin offering, and the trespass offering. It shows the statutes of atonement through the sacrificial offering without blemish, the laying on of hands, and the shedding of blood, and it also sets statutes for the grain offering that presents grain and for the sin offering of fine flour for the poor (Leviticus 2:1–2; 5:11–13).

2. The consecration of the priests and the office of sacrifice—Leviticus chapters 8–10

This part is about Aaron and his sons being established as priests.

The priest played the role of mediator between the people and God. But the incident of Nadab and Abihu shows that the worship offered to God must be carried out, not according to human thought, but according to the word of God without fail.

3. The statutes concerning the clean and the unclean—Leviticus chapters 11–15

This part deals with how the people of Israel were to

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distinguish the clean and the unclean in their daily lives.

This is not a mere code of hygiene; it teaches that the people of God must be set apart from sin and uncleanness in the whole of life.

4. The statutes of the Day of Atonement—Leviticus chapter 16

Leviticus chapter 16 can be called the center of the whole of Leviticus.

Once a year the high priest went into the Most Holy Place and made atonement for the sins of all the people of Israel. One goat shed its blood and became the sin offering, and the other goat received the sins of the people transferred to it through the laying on of hands and was sent away into the wilderness.

This word clearly shows the principle of the transfer of sin and of atonement. In the New Testament it foreshadows that Jesus would bear the sin of the world through the baptism He received from John and accomplish the perfect atonement by shedding His blood on the Cross.

5. The statutes of the life of the holy people—Leviticus chapters 17–22

Leviticus chapters 17–26 are generally called the Holiness Code. Among them, chapters 17–22 deal with the statutes concerning the place where sacrifices are offered and concerning blood, the life of the people, and the holiness of the priests and the holy things. The core is that the people who belong to God must live holy lives.

The central word of this part is as follows.

"Speak to all the congregation of the children of Israel, and say to them: 'You shall be holy, for I the LORD your God am holy" (Leviticus 19:2).

6. The statutes concerning the feasts, the sanctuary, and rest—Leviticus chapters 23–25

Chapter 23 deals with the Sabbath and the feasts of the year; chapter 24 deals with the care of the lamps and the showbread, and the statutes of punishment and restitution concerning the blasphemy of God's name, murder, and injury. Chapter 25 explains the Sabbatical Year and the Year of Jubilee, the return and redemption of possessions, and the protection and redemption of poor fellow countrymen.

The Passover, the Day of Atonement, the Feast of Tabernacles, the Year of Jubilee, and the like are statutes that make the people remember the salvation and grace of God. In the New Testament they foreshadow the salvation, the atonement, and the true freedom to be accomplished in Jesus Christ.

7. The blessings and curses of the covenant, and the statutes of vows—Leviticus chapters 26–27

The last part concerns the results of obedience and disobedience to the word of God, and the statutes of the vows and offerings presented to God.

This teaches that the people of God must obey the word within the covenant, and must also set apart their lives and possessions before God.

Summary

The outline of the book of Leviticus, then, can, in a word, be summed up as centering on atonement through the sacrifices and the holy life of the people who have received atonement.

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Chapter 6. The key verse of the book of Leviticus

The key verse of the book of Leviticus is Leviticus 19:2.

"Speak to all the congregation of the children of Israel, and say to them: 'You shall be holy, for I the LORD your God am holy."

This word shows well the core thought of the whole of Leviticus. Leviticus teaches that God is holy, and that the people of Israel who belong to God must also be set apart from sin and the customs of the world and live holy lives.

Leviticus 17:11 can also be considered alongside it as another important central word of Leviticus.

"For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul."

This word shows atonement, the other central thought of Leviticus. It says that for a sinner to come to the holy God, atonement is indispensable, and that the atonement is accomplished through the shedding of blood.

Therefore, if we name one key verse of Leviticus, it is Leviticus 19:2, and the verse that represents the thought of atonement in Leviticus is Leviticus 17:11.

To sum up, the core of the book of Leviticus is that "we come to the holy God through atonement, and the people who have received atonement must live holy lives." Seen from the New Testament, this truth of atonement is revealed clearly in the salvation Jesus accomplished: when He received baptism from John, He had all the sin of mankind transferred to Him once and for all; He was nailed to the Cross and shed His blood to pay the price of that sin in full; and then He rose again from death. Therefore we must believe the salvation the Lord has accomplished and receive the remission of sins, and, in

thanksgiving for that grace, live holy lives according to the word of God. ✉

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CHAPTER

1

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Leviticus Chapter 1 seen from the perspective of the gospel of the water and the Spirit

Leviticus 1:1 says, "*Now the LORD called to Moses, and spoke to him from the tabernacle of meeting, saying.*" What is the reason that God called Moses in Exodus, told him to build the tabernacle, and told him to offer all kinds of sacrifices there?

1. The tabernacle and the sacrifices are one plan of salvation

The tabernacle of Exodus and the sacrifices of Leviticus are not two subjects separated from each other. The tabernacle is the place God set up in order to dwell among His people, and the sacrifices are the way God prepared so that a sinful people could come near to the holy God and have fellowship with Him.

2. The purpose of building the tabernacle was for God to dwell among His people

In Exodus 25:8, God first makes clear the purpose for which He told them to build the tabernacle.

"And let them make Me a sanctuary, that I may dwell among

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them."

And in Exodus 29:42, He says this.

"Where I will meet you to speak with you"

And in verses 45–46, He says as follows.

"I will dwell among the children of Israel and will be their God. And they shall know that I am the LORD their God, who brought them up out of the land of Egypt, that I may dwell among them"

Therefore, the purpose of the exodus was not merely to escape from the oppression of Egypt. It was for God to become their God, to dwell among them, and to meet them, speak with them, and walk with them.

3. Sinners could not come near to the holy God as they were

But here there was one great problem. God is holy, but the people of Israel were people who kept on committing sin. At the end of Exodus, the glory of God filled the tabernacle so that even Moses could not enter the tabernacle of meeting (Exodus 40:34–35).

Then how could a sinful people draw near to that holy God?

God's answer to that question is the law of sacrifice in Leviticus.

4. The calling from the tabernacle of meeting taught the way to come near to God

The word *"Now the LORD called to Moses"* means that God had now come among His people. And the word that follows, *"When any one of you brings an offering to the LORD,"* tells

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them the way to come near to that God.

In other words, Leviticus is the Book that teaches ‘how a person can come near to the holy God, and how he can live together with God.’

God gave a sacrificial offering to take the sinner’s place, and through that sacrifice He solved the problem of sin and made the sinner come near to God.

A sacrifice is not a religious ceremony that man devised in order to appease God. It is the way of salvation that God first gave in order to save a people who had to die.

5. The three purposes for which God gave the tabernacle and the sacrifices

Therefore, the reasons God gave the tabernacle and the sacrifices can be summarized as follows.

First, it was for God to dwell among His people.

Second, it was to solve the problem of the people’s sin so that they could come near to the holy God.

Third, it was so that God would become their God and they would become God’s people, and so that God and they would meet each other, have fellowship, and walk together.

6. The center of all the sacrifices is reconciliation and union with God

The burnt offering, the grain offering, the peace offering, the sin offering, and the trespass offering differ in the way they are offered and in what they emphasize, but at their center are coming near to God, the solving of sin, being accepted, and

reconciliation and fellowship.

This can be explained especially with the word "union." God remits sin and receives the person, so that God and man become one again and live together.

All these sacrifices are also shadows that show in advance Jesus Christ, who was to come.

Conclusion

In the end, the purpose of the tabernacle and the sacrifices is not to kill but to make alive. God did not command the sacrifices in order to drive sinners far away; He commanded them in order to solve the problem of sin, call sinners near to meet them, speak with them, embrace them as His own people, and be with them forever.

Therefore, in the word *"Now the LORD called to Moses,"* together with the holiness of God, there is contained the salvation and love of God, who first opens the way for sinners.

Leviticus 1:2 says, *"Speak to the children of Israel, and say to them: When any one of you brings an offering to the LORD, you shall bring your offering of the livestock—of the herd and of the flock."* What is the reason and the purpose for which God established the law of sacrifice in the tabernacle, established the sacrificial offering, and told them to offer sacrifices to God?

Because they could not come near to God with their sin as it was, God prepared a sacrificial offering to take the sinner's place.

Leviticus 1:2 begins like this.

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"Speak to the children of Israel, and say to them: When any one of you brings an offering to the LORD, you shall bring your offering of the livestock—of the herd and of the flock."

We will look at the reason He had them offer a bull or a sheep as an offering in this word, centering on the role of the sacrificial offering.

1. *"Of the livestock—of the herd and of the flock"* means a living sacrificial offering to take the sinner's place

Here, *"Livestock"* means living animals. In place of the person who had to die because of sin, He had a living offering without blemish put to death.

The core of that process appears in Leviticus 1:4.

"Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him."

When the sinner lays his hand on the head of the offering, that offering bears the sin in the sinner's place. And the offering that has borne the sin sheds its blood, dies, and is burned. God received that sacrifice, and the person who offered the sacrifice was *"accepted,"* that is, God gladly received him.

2. He required the laying on of hands on the sacrificial offering and the blood of the sacrifice in order to save life with life

Leviticus 17:11 explains the purpose for which God gave the blood to be used in the sacrifice.

"For the life of the flesh is in the blood, and I have given it

to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul."

Here the especially important words are *"I have given it to you."* The blood was not something man offered to God by compulsion; it was something God gave in order to make atonement for the life of man.

Therefore, the blood of the sacrifice shows two things at the same time.

One is the righteousness of God, that the wages of sin is death. Sin is not solved by simply overlooking it. The price of life must be paid without fail.

The other is the love of God, who gave an offering to die in the sinner's place so that the sinner would not die. God prepared a way to save the sinner without giving up His righteousness. The righteousness and the love of God were revealed together in the sacrificial offering.

3. God received the sinner through the sacrificial offering

The burnt offering of Leviticus chapter 1 shows the way a sinner is received by God. God received him not by the sinner's deeds or his devotion, but through the sacrificial offering He Himself had established and through that sacrifice.

4. The sacrificial offering is a type that shows Jesus Christ, who was to come

The bulls and sheep of the Old Testament were not the final offering that could make sinners perfect forever. Hebrews 10:1 says that the sacrifices of the law are *"a shadow of the good*

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things to come."

The true sacrificial offering that this shadow points to is Jesus Christ.

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

The sacrificial offering of the Old Testament bearing sin through the laying on of hands is connected with Jesus receiving baptism from John the Baptist, and the offering that had borne sin shedding its blood and dying is connected with Jesus bearing the judgment of sin on the Cross.

The sacrifices of the Old Testament had to be offered repeatedly, but Jesus offered His own body once and for all as the eternal sacrificial offering.

"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

Jesus completed salvation by rising again from death.

Therefore, the ultimate purpose of the word in Leviticus 1:2 telling them to offer a bull or a sheep as an offering is to show Jesus Christ in advance.

Conclusion

God had them offer a bull or a sheep as a sacrificial offering in order to save sinners by giving an offering that would bear their sin and die in the sinners' place. God received that sacrifice and received the sinner. We come near to God by believing in the salvation accomplished by Jesus Christ, whom this sacrificial offering points to.

Leviticus 1:1–9—how is this law of sacrifice connected with the faith that believes in the gospel of the water and the Spirit in the New Testament?

Leviticus 1:1–9 is not merely a ceremony of the Old Testament era in which animals were killed and offered. It is the blueprint of salvation, showing by what law God receives sinners and how Jesus Christ completed that law with the water and the blood.

From the perspective of the gospel of the water and the Spirit, the central flow of this passage is as follows.

Sinner → a sacrificial offering without blemish → sin passed on through the laying on of hands → the death and blood of the offering → judged by fire → accepted by God

In the New Testament, this is fulfilled as follows.

Sinful mankind → Jesus Christ without blemish → bore the sin of the world with the baptism He received from John the Baptist → shed His blood and was judged on the Cross → rose again → those who believe receive the remission of sins and new life

1. *"Now the LORD called to Moses"*—salvation is what God determined first

Leviticus chapter 1 is not a scene in which man seeks out God and makes up a sacrifice in his own way.

"Now the LORD called to Moses, and spoke to him from the tabernacle of meeting, saying" (Leviticus 1:1).

The One who speaks the law of sacrifice is God. God determined the whole process: the kind of offering, the place to

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bring the offering, the laying on of hands, the killing, the sprinkling of the blood, and the burning.

This means that salvation does not come from man's religious zeal or emotions. A person is not received by God because he weeps much, lives a good life, and tries to pay for his own sins himself. He must know the law of salvation that God has determined and believe it as it is.

The tabernacle of meeting is the place where God and man meet. But a sinner cannot come near to the holy God as he is. That is why, before meeting the sinner, God first spoke the law of sacrifice that could solve that sin.

2. *"When any one of you brings an offering to the LORD"*—the offering we bring to God is not our merit

Verse 2 says this.

"When any one of you brings an offering to the LORD, you shall bring your offering of the livestock—of the herd and of the flock"

The most important offering a person can bring to God is not money, talent, or good deeds. When a sinner comes near to God, what he needs first of all is a sacrificial offering to bear his sin in his place.

Therefore, 'bringing an offering' means, beyond simply giving something to God as a gift, coming near to God relying on the sacrificial offering God has prepared.

In the New Testament, the true offering God has prepared is Jesus Christ. We do not go to God carrying our own righteousness; we go carrying the faith that believes in the salvation of the baptism and the Cross that Jesus accomplished for us.

3. *"Of the livestock—of the herd and of the flock"*—the living Jesus Christ became our sacrificial offering

God told them to offer living livestock, not dead animals. This is because another life had to die in the sinner's place in order to save the sinner's life.

This bull or sheep points to Jesus Christ, who was to come in the flesh of man. In John 1:29, John the Baptist saw Jesus and cried out.

"Behold! The Lamb of God who takes away the sin of the world!"

Jesus is not a sinner but the Lamb of God. He did not die because of His own sin; He died as the sacrificial offering that had borne our sins.

The sacrifices of animals had to be repeated because they could not remove the sin of man forever. But Jesus, who is God, came in the flesh of man and became the eternal offering for all mankind.

4. *"A male without blemish"*—Jesus had no sin of His own

Verse 3 speaks of the condition of the offering.

"If his oblation be a burnt-offering of the herd, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before Jehovah –ASV"

A sinner cannot take the place of another sinner. Because an offering that has sin of its own cannot bear the sin of another, the offering had to be without blemish without fail.

Jesus came in the flesh of man, but He is the Son of God, who has no sin. Therefore, He became the only sacrificial offering qualified to bear the sin of all mankind.

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Jesus did not become a sinner. Although He is One who has no sin, He bore our sins in His own body in order to become our sacrificial offering. This is the reason we must understand ‘the offering without blemish’ and ‘the offering that has borne sin’ by distinguishing between them.

5. *“He shall put his hand on the head of the burnt offering”*—Jesus bore the sin of the world with His baptism

Leviticus 1:4 is the core of the whole law of sacrifice.

“Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him.”

The sinner laying his hand on the head of the offering means that sin passes on to the sacrificial offering. An offering on which hands have not been laid cannot become the offering that takes that sinner’s place. The fact that the offering died is not enough by itself; first it must be clear whose sin it has borne.

This law of the laying on of hands was fulfilled once and for all in the New Testament with the baptism Jesus received from John the Baptist.

“Permit it to be so now, for thus it is fitting for us to fulfill all righteousness” (Matthew 3:15).

John the Baptist laid his hands on the head of Jesus and baptized Him. Just as the high priest laid his hands on the head of the sacrificial offering on the Day of Atonement in Old Testament times, John the Baptist, representing mankind, laid his hands on the head of Jesus, the Lamb of God, and baptized Him.

Jesus did not receive baptism in order to wash away His own sin. It was in order to bear the sins of all the people of the world in His own body and fulfill all the righteousness of God.

That is why, the day after Jesus received baptism, John the Baptist pointed to Jesus and testified that He was *"The Lamb of God who takes away the sin of the world."*

In Leviticus, sin passes on to the offering through the laying on of hands. In the New Testament, Jesus bears the sin of the world by receiving baptism from John the Baptist. This is the 'water' spoken of in the gospel of the water and the Spirit, that is, the baptism Jesus received.

6. *"He shall kill the bull"*—the Cross is the place where Jesus, who had borne the sin of the world, was judged for the sin of mankind

In verse 5, the blood of the offering on which hands have been laid is received.

"He shall kill the bull before the LORD"

Because the offering received the laying on of hands and bore the sinner's sin, it sheds its blood in his place. This is because the wages of sin is death.

"For the wages of sin is death" (Romans 6:23).

Jesus, too, was nailed to the Cross and shed His blood because He had borne the sin of the world once and for all with the baptism He received from John. The Cross is not the place where sin passed on to Jesus; it is the place where Jesus, who had already borne the sin of the world in His own body with the baptism He received from John, received the punishment for the sin of mankind.

Therefore, the baptism of Jesus and the Cross cannot be thought of separately.

— The baptism He received from John is the event in which Jesus bore our sins once and for all.

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— The Cross is the place where He received once and for all the judgment of the sin of the world that He had borne.

Without the baptism Jesus received from John, it cannot be explained whose sin He was judged for on the Cross. Conversely, if there were only the baptism and no death on the Cross, the price of sin would not be paid. Therefore, the baptism Jesus received from John and the blood of the Cross accomplish our salvation completely.

7. *"Shall bring the blood and sprinkle the blood all around on the altar that is by the door of the tabernacle of meeting"*—the blood is the evidence that the price of sin has been paid

Leviticus 17:11 explains the meaning of the blood.

"For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul."

The blood of the flesh is life. Because Jesus Himself bore the sin of the world once and for all with the baptism He received from John, He gave up His own blood on the Cross in place of the blood of life that the sinner had to shed.

The priest sprinkling the blood all around on the altar is the evidence that the judgment of sin has actually been carried out and the price of life has been paid. God says that man going against the will of God is sin. Therefore, because the sinner's sin passed on to the sacrificial offering through the laying on of hands, and that offering actually poured out and gave up its blood, He remitted the sinner's sin.

Jesus bore the sin of the world with the baptism He received from John, and by being nailed to the Cross and shedding His

precious blood, He bore the punishment of our sins now. This is the salvation spoken of in the gospel of the water and the Spirit.

8. *"He shall skin the burnt offering and cut it into its pieces"*—the judgment of sin was neither superficial nor partial

In Leviticus 1:6–8, the sacrificial offering is skinned and cut into its pieces, and laid in order on the altar together with its head and its fat.

The center of this passage is that the death of the sacrificial offering was not a formal imitation. The offering that had borne sin through the laying on of hands done by the person offering it actually shed its blood, and its whole body was taken apart and placed on the altar.

The clear flow of the passage is that the offering that had borne sin was judged entirely and offered up.

The salvation of Jesus, too, is not a partial salvation. Jesus did not merely taste a little suffering; He bore the sin of the world with the baptism He received from John, and shed His blood on the Cross and received the judgment of sin once and for all. And He said, *"It is finished!"* and rose from the dead and has now become the Savior of us who believe.

9. *"He shall wash its entrails and its legs with water"*—the offering presented to God had to be entirely clean

In verse 9, the entrails and the legs were washed with water and then burned on the altar. It was not enough for the offering to be without blemish only on the outside; every part presented

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to God had to be clean.

In the New Testament, Jesus, who has no sin, came as the offering without blemish and accomplished all salvation with the baptism He received from John and the blood of the Cross. The clearest center connecting the sacrifices of Leviticus and the baptism of Jesus is the laying on of hands in Leviticus 1:4 and the baptism of Jesus that appears in Matthew chapter 3.

In this whole order of salvation, the water points to the baptism that bears and washes away the sin of the world. Jesus received baptism from John in order to bear all our uncleanness and the sin of the world.

10. *"Burn all on the altar"*—the fire is God's judgment on sin

The burnt offering sacrifice is a sacrifice in which the whole sacrificial offering is burned and offered. The fire shows the judgment on sin.

The sacrificial offering on which hands have been laid receives, in the sinner's place, the judgment of sin that the sinner had to receive. The sinner offers the sacrifice according to the law of sacrifice God has laid down and returns home, but the sacrificial offering that has borne his sin dies and is burned.

The same principle of salvation appears on the Cross. Jesus bore our sins with the baptism He received from John, and by shedding His blood on the Cross He bore in our place the curse and judgment of sin that we had to receive. Therefore, a person who believes in the gospel of the water and the Spirit must not condemn himself, thinking that he must be judged again because of his own sins; he must believe that the judgment of that sin was carried out completely upon Jesus.

11. The second half of Leviticus 1:9, *"A sweet aroma to the LORD"*—what pleased God was the saving of sinners

When the offering that had borne the sinner's sin was offered as a sacrifice according to God's law, God called it *"a sweet aroma."*

This does not mean that God liked the smell of a burning animal itself. He gladly received it because the righteous law of salvation that God had determined was carried out, and because, through the fact that the sacrificial offering died in place of the sinner who had to die, the sinner could receive the remission of sins and return to God.

When Jesus received baptism from John, God the Father said this.

"This is My beloved Son, in whom I am well pleased" (Matthew 3:17).

He was pleased with Jesus Christ, the Son of God, who obeyed the will of the Father and bore the sin of the world. The baptism Jesus received from John and the shedding of His blood on the Cross are the eternal sacrifice of salvation that was accepted by God.

Therefore, God does not receive us because we bring perfect deeds. He receives us because we believe in the baptism and the sacrifice of Jesus Christ that God gladly received.

12. The water, the blood, and the Spirit testify of one salvation

1 John 5:6–8 says this.

"This is he that came by water and blood, even Jesus Christ;

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not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one –ASV" (1 John 5:6–8).

Here, the water, the blood, and the Spirit are not three different gospels.

— The water is the baptism Jesus received from John the Baptist, that is, the work in which He bore the sin of the world.

— The blood of the sacrifice is the event in which Jesus bore the judgment of that sin of the world on the Cross.

— The Spirit clearly testifies that this salvation of the baptism and the Cross is the gift of salvation that God gives.

God the Father planned salvation, God the Son Jesus accomplished our salvation with the water and the blood, and God the Holy Spirit Himself testifies of that accomplished salvation. Concerning the Spirit, the water, and the blood that testify of this salvation, it says that *"the three agree in one"*

13. The difference between the repeated sacrifices of animals and the eternal sacrifice of Jesus

The animal sacrifices of the Old Testament had to be repeated continually. This was because they were a shadow showing the eternal salvation that Jesus would accomplish in the future.

"For the law, having a shadow of the good things to come, and not the very image of the things" (Hebrews 10:1).

But Jesus bore the sin of the world once and for all with the baptism He received from John, and with the blood He shed once and for all on the Cross and with His death, He received the

judgment of our sins and became our Savior.

Therefore, Hebrews says as follows.

"But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God" (Hebrews 10:12).

"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14).

"Now where there is remission of these, there is no longer an offering for sin" (Hebrews 10:18).

That Jesus sat down at the right hand of the throne of God means that our sacrifice has been completed. The priests of the Old Testament had to keep offering sacrifices, but Jesus completed the eternal sacrifice with the work of the water and the Spirit, is now seated at the right hand of God, and is the Savior who will come again to this earth as the returning Lord.

14. We must receive this word with the faith that believes in the gospel of the water and the Spirit

Believing in the gospel of the water and the Spirit is not simply believing emotionally that "Jesus loves me." It is accepting, as fact, the order of salvation that God has determined.

15. What about the one who seeks to be saved from his own sins?

"I am a sinner before the law of God, and a person who must be judged. But God prepared for me Jesus Christ, the sacrificial offering without blemish. When Jesus received baptism from John the Baptist, He bore all my sins. Jesus bore once and for all, with His baptism, all the sins of the world including my sins,

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went to the Cross, shed His precious blood, and died, receiving the judgment of my sins. And He rose again from death and became my eternal Savior. I believe this word of the gospel of salvation. The Holy Spirit testifies in my heart that this word of the gospel of salvation is right. I thank the Lord."

Even after receiving the remission of sins, the flesh is lacking and can do wrong. But each time that happens, we do not sacrifice Jesus again or make up a new atonement. Because Jesus, who already bore the sin of the world with the baptism He received from John and was nailed to the Cross, shed His blood, and was judged, confirms our eternal salvation to us again, we are saved by the faith we now believe with. We are to acknowledge our wrongs honestly, but not be caught by our own sins and remain in condemnation; we are to look to the gospel of the water and the Spirit and become those who are saved by faith.

Conclusion

Leviticus 1:1–9 testifies that God is not One who saves us by looking at the good deeds we have offered. It says that Jesus Christ, whom God Himself prepared, became the sacrificial offering for our sins. Jesus bore all our sins once and for all with the baptism He received from John, received the judgment of those sins with the blood of the Cross, and rose again from death and saved us forever. God gladly receives the faith that believes this fact, and receives the one who believes as His people without sin.

Leviticus 1:10–17—how is this word connected with the faith that believes in the gospel of the water and the Spirit in the New Testament?

The core of Leviticus 1:10–17 is that even though the kind and size of the offering differ, the principle of salvation that God established does not change. The person who can offer a bull, the person who offers a sheep or a goat, and the person who has no choice but to offer a dove all come before the same altar of burnt offering. And the same death, blood, and judgment of fire follow that offering, and in the end it becomes equally *"a sweet aroma to the LORD."*

This shows that in the New Testament there are not different ways of salvation according to a person's circumstances or deeds, but that everyone is saved by the one gospel of believing in the baptism and the Cross of Jesus Christ.

1. The burnt offering of a sheep or a goat—salvation is accomplished with an offering without blemish

Verse 10 says this.

"If his offering is of the flocks—of the sheep or of the goats—as a burnt sacrifice, he shall bring a male without blemish."

Whether the offering was a sheep or a goat, it had to be *"a male without blemish"* without fail. This is because a person who has sin cannot take the place of another sinner. The offering that is to bear the sinner's sin must have no blemish in itself.

This offering points to Jesus Christ, who has no sin, in the New Testament. Jesus did not die as one of the sinners; He came as the sinless Son of God and bore the sins of sinners with His baptism.

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Therefore, the starting point of the gospel of the water and the Spirit does not lie in our doing something well and offering it to God. It lies in believing in the offering without blemish that God prepared, that is, Jesus Christ. The true offering we are to bring to God is not our merit or our resolution, but the work of salvation that Jesus accomplished.

2. *"He shall kill it on the north side of the altar before the LORD"*—death follows sin without fail

Verse 11 says as follows.

"He shall kill it on the north side of the altar before the LORD; and the priests, Aaron's sons, shall sprinkle its blood all around on the altar."

The sacrificial offering does not go back alive. It had to be killed and shed its blood in the sinner's place without fail. This is not God simply saying, "This time I will overlook the sin." It means that the just judgment on sin was actually carried out.

Leviticus 17:11 clearly states the reason.

"For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul."

Blood means life. That the offering shed its blood means that it received in the sinner's place the death that the sinner had to receive. Therefore, the remission of sins without blood does not satisfy the righteousness of God.

In the New Testament, because Jesus bore the sin of the world with the baptism He received from John, He shed His blood on the Cross and accomplished salvation. Therefore, for the blood of the Cross to become the blood of atonement, Jesus first had to bear the sin of the world with the baptism He received

from John. If He had not borne sin, the death on the Cross would have been merely the martyrdom of one righteous man. Jesus bore the sin of the world once and for all through the baptism He received from John, and by being nailed to the Cross and shedding the blood of the sacrifice, He paid the price of sin and became the Savior of sinners.

3. Why is the laying on of hands not repeated in Leviticus 1:10–13?

In Leviticus 1:4, the principle of laying one's hand on the head of the burnt offering and passing one's sin on to the offering is presented first.

"Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him."

In the sacrifice of the sheep and the goat in verses 10–13, the laying on of hands is not recorded again. But this cannot be seen as an entirely different principle of sacrifice. This is because verses 10–13 belong to the same burnt offering, and have the same structure: the offering without blemish, death, the sprinkling of blood, burning, and a sweet aroma.

There is no need to make up arbitrarily a procedure that the text does not repeat. What is important is the flow of atonement already presented in the whole of chapter 1.

The sinner's sin is transferred to the offering through the laying on of hands → that sacrificial offering dies in the sinner's place → the price of sin is paid with blood → it receives the judgment of sin by fire → it is accepted by God

This structure is completed in the New Testament with the baptism Jesus received from John and the blood of the Cross.

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4. The baptism Jesus received from John is the work of the 'water,' in which He bore the sin of mankind once and for all

Jesus said this while receiving baptism from John the Baptist.

"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).

The baptism Jesus received from John was not a baptism of repentance that He received because He had sin. Jesus received baptism from John the Baptist in order to bear the sin of mankind and wash sinners from their sins. In this way, Jesus received baptism in order to fulfill God's righteous method of salvation.

Right after that, John the Baptist points to Jesus and testifies.

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

Jesus went toward the Cross bearing the sin of the world. Because He had borne the sin of the world through His baptism, John the Baptist could testify that He was *"The Lamb of God who takes away the sin of the world."*

Therefore, the 'water' in the gospel of the water and the Spirit does not simply mean the water with which the entrails and the legs were washed in Leviticus 1:13. That washing is a procedure of the sacrifice for presenting the offering clean.

The center of the water in the gospel is the baptism Jesus received from John the Baptist. If the laying on of hands in the Old Testament showed the principle of passing sin on to the sacrificial offering, in the New Testament the truth that Jesus Himself bore the sin of mankind by receiving baptism is shown as the evidence.

5. Cutting it into its pieces and burning it all—the judgment of sin was carried out with nothing left over

Verses 12–13 say that after the offering is cut into its pieces and the entrails and the legs are washed, *"It all"* is to be burned.

What is emphasized here is not a partial judgment but the completeness of the burnt offering, in which everything is burned. It is not that only a part of sin is judged and a part is left over. The sacrificial offering receives the complete judgment in the sinner's place.

This shows that Jesus did not bear only some of our sins on the Cross, but bore the price of all the sins of the world once and for all. It is a complete vicarious atonement that includes not only the sins of the past but also the sins of the present and the future.

Therefore, we must have the faith that believes that all the sins of this world have been removed without a single one left over, through the baptism that Jesus, who came as the Lamb, received, and through the Cross.

6. Turtledoves and young pigeons—even the poor are not excluded

Verse 14 allows even turtledoves or young pigeons to be offered as a burnt offering.

Leviticus 5:7 and 12:8 clearly say that *"If he is not able to bring a lamb,"* he may offer doves. Therefore, the sacrifice of birds was a way God opened so that even a person of insufficient economic ability could come near to God.

The economic value of a bull and a dove differs greatly. But the burnt offering of a bull was *"a sweet aroma to the LORD,"*

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and the burnt offering of a bird was equally *"a sweet aroma to the LORD."*

This means that God did not set the effect of atonement differently according to a person's wealth or social position. It is not that a great salvation is given to the rich and a small salvation is given to the poor. Even though the price of the offering differs, the principle of vicarious atonement that God established and the result of being accepted are the same.

In the New Testament this is even clearer. The spiritually rich and the poor do not believe in a different Jesus. Those who know much of the Bible and those who know little also believe in the same Jesus Christ. Salvation is decided not by the size of one's faith or the intensity of one's emotion, but by the completeness of the work Jesus accomplished.

7. In the burnt offering of birds, too, there are death, blood, and fire

In verse 15, the head of the bird was wrung off and its blood was drained out at the side of the altar. A bird is smaller than a bull or a sheep, but it could not be offered without dying. The shedding of blood was not omitted because it was a small offering.

This shows that although in the eyes of men there may be small sins and great sins, every sin demands judgment before God. It is not that a small lie or hatred in the heart is all right and only great crimes are judged. Death follows the wages of every sin.

Therefore, the gospel of the water and the Spirit is not a word of the gospel that makes sin light. Rather, it reveals most clearly how grave sin is. At the same time, it testifies to the grace shown

in Jesus receiving, in our place, the grave judgment that we had to receive.

8. The laying on of hands is not recorded for birds

The laying on of hands is not specified in the procedure of the burnt offering of birds. Therefore, we must not assert a procedure outside the text, saying, "Hands must have actually been laid on the birds, too."

But the burnt offering of birds is also the burnt offering of Leviticus chapter 1, and its head is wrung off, its blood is drained out, and it is burned, and it equally becomes *"a sweet aroma."* Therefore, at the least, the following core points do not change.

— Even a person with a tiny sin cannot come near to God.

— That sinner needs the sacrificial offering that God has determined.

— Every sin is followed by the price of death and blood.

— The sacrificial offering receives the judgment of fire.

— God accepts the sacrifice laid down in the law of sacrifice.

How the transfer of sin was carried out in the New Testament becomes clear through the baptism Jesus received from John.

9. The meaning of removing the crop and the filth

Verse 16 says as follows.

"And he shall take away its crop with the filth thereof, and cast it beside the altar on the east part, in the place of the ashes –ASV"

What is presented to God and what must be thrown away are distinguished. One cannot present just anything to the holy God

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in one's own way; one must present it according to the order God has determined.

This verse must not be read as meaning that we must make our hearts clean by our own efforts in order to be saved. Salvation is not the sinner making himself clean and presenting himself to God. It is God preparing Christ without blemish, and Christ giving the truth of salvation in which He bears the sinner's filth and removes it.

The command *"he shall split it at its wings, but shall not divide it completely"* is the same. Rather than making up hidden symbols that the Bible does not make clear, we must first see the fact that the sacrifice had to be offered exactly in the way God determined, not according to man's thoughts.

10. *"A sweet aroma"*—God gladly received the work of Christ

The burnt offering of a sheep or a goat and the burnt offering of a bird end the same way.

"An offering made by fire, a sweet aroma to the LORD" (Leviticus 1:17).

This does not mean that God likes the smell of burning meat itself. It means that God gladly received the sacrifice of vicarious atonement because the sinner's sin was judged according to the law of God, and that sinner did not die but came to live.

Ephesians 5:2 connects this directly to Jesus Christ.

"Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma"

The sweet-smelling burnt offering of the Old Testament pointed to Jesus giving Himself for us. Jesus bore sin with the baptism He received from John, and shed His blood and died on

the Cross, receiving the judgment of sin. God gladly received the complete work of His Son, and showed through the resurrection that that salvation had been completed.

11. The Spirit testifies that the gospel of the water and the blood is true

1 John 5:6–8 testifies like this.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one" (1 John 5:6–8).

The water, the blood, and the Spirit are not three gospels separated from one another.

— The water: the work in which Jesus received baptism from John the Baptist and bore the sin of the world

— The blood: the work in which He paid the price of that sin with His death on the Cross

— The Spirit: the One who testifies that Jesus is the Son of God and that this salvation is true

One must not speak only of the water and leave out the Cross, nor speak only of the blood of the Cross and leave out when and how Jesus bore the sin of the world. The Spirit testifies of the one perfect gospel that the baptism of Jesus and the Cross accomplished together.

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12. The burnt offering of faith that we offer today

The saints of the New Testament do not kill bulls, sheep, or doves again. Hebrews 10:12 says that Christ offered *"one sacrifice for sins forever,"* and verse 18 declares that *"there is no longer an offering for sin."*

Therefore, offering the sacrifice of faith every day does not mean that Jesus must be sacrificed again every day. It means that our hearts return to the fact of salvation that has already been completed once and for all.

When we have sinned, we do not rationalize it, saying, "This much is all right." Nor do we make up a new atonement or try to pay the price of sin with our own efforts. Rather, we acknowledge it by faith as follows.

"Because of this sin, I had to be judged. But Jesus bore even this sin with the baptism He received from John, and shed His blood in my place on the Cross and received the judgment of my sins. The Lord has become my Savior and the Savior of all mankind."

Conclusion

The faith that Leviticus 1:10–17 teaches us within the gospel of the water and the Spirit is like this. Even though the size of the sacrificial offering differed, the principle of salvation was one, and today, too, even though people's circumstances differ, the Savior and the gospel are one. That gospel is the baptism Jesus received from John, the Cross, and the resurrection, and because the Holy Spirit testifies of this fact, those who believe receive salvation. ✉

Sermon by Paul C. Jong

The remission of sins received according to the law God has determined

< Leviticus 1:1-17 >

"Now the LORD called to Moses, and spoke to him from the tabernacle of meeting, saying, Speak to the children of Israel, and say to them: When any one of you brings an offering to the LORD, you shall bring your offering of the livestock—of the herd and of the flock. (If his oblation be a burnt-offering of the herd, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before Jehovah –ASV). Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him. He shall kill the bull before the LORD; and the priests, Aaron's sons, shall bring the blood and sprinkle the blood all around on the altar that is by the door of the tabernacle of meeting. And he shall skin the burnt offering and cut it into its pieces. The sons of Aaron the priest shall put fire on the altar, and lay the wood in order on the fire. Then the priests, Aaron's sons, shall lay the parts, the head, and the fat in order on the wood that is on the fire upon the altar; but he shall wash its entrails and its legs with water. And the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, a sweet aroma to the LORD. If his offering is of the flocks—of the sheep or of the goats—as a burnt sacrifice, he shall bring a male without

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blemish. He shall kill it on the north side of the altar before the LORD; and the priests, Aaron's sons, shall sprinkle its blood all around on the altar. And he shall cut it into its pieces, with its head and its fat; and the priest shall lay them in order on the wood that is on the fire upon the altar; but he shall wash the entrails and the legs with water. Then the priest shall bring it all and burn it on the altar; it is a burnt sacrifice, an offering made by fire, a sweet aroma to the LORD. And if the burnt sacrifice of his offering to the LORD is of birds, then he shall bring his offering of turtledoves or young pigeons. The priest shall bring it to the altar, wring off its head, and burn it on the altar; its blood shall be drained out at the side of the altar. (And he shall take away its crop with the filth thereof, and cast it beside the altar on the east part, in the place of the ashes –ASV). Then he shall split it at its wings, but shall not divide it completely; and the priest shall burn it on the altar, on the wood that is on the fire. It is a burnt sacrifice, an offering made by fire, a sweet aroma to the LORD."

The One who determined the law is God

Leviticus begins like this. It says, *"Now the LORD called to Moses, and spoke to him from the tabernacle of meeting, saying" (Leviticus 1:1)*. Dear fellow believers, do you know what happened right before this one verse? The tabernacle had been fully set up and the glory of God had filled it, but it says, *"Moses was not able to enter the tabernacle of meeting" (Exodus 40:35)*. Even Moses, the servant of God, could not enter. Why did God tell them to build that house? He said, *"Let them make Me a sanctuary, that I may dwell among them" (Exodus 25:8)*. It was a house He had them build so that He could live together with

them, yet man himself stopped in front of the door. This is because God is holy and man is a sinner.

Right at that spot, God opens His mouth. And what does He say? He lays down, one by one, the law of how a sinner can come in. Dear fellow believers, you must hold on to this firmly. The one who made the law of sacrifice was not the people of Israel. It was God. The kind of offering, the place to bring it, the laying on of hands, the killing, the sprinkling of the blood, and the burning—God determined all of them. So the remission of sins depends on whether we know the law God has determined and believe it as it is. Today we are going to follow that law one step at a time.

Anyone, but as He determined

He said, *"When any one of you brings an offering to the LORD, you shall bring your offering of the livestock—of the herd and of the flock" (Leviticus 1:2)*. He said, "Any one of you." Not only the priests, but any one of you. God did not make the door narrow. But what does He tell them to bring? Livestock. A living animal. Not money, not grain, and not tears. This is because a life was needed that would die in place of the person who had to die. The door was open to anyone, but what they were to bring in was something God had fixed exactly.

Dear fellow believers, we, too, try to bring something before God. That we came last week without missing, that we helped someone, that we wept all night. But God has never told us to bring those things. What He told us to bring is one offering that will bear my sin in my place and die.

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It had to be a male without blemish

He said, *"If his oblation be a burnt-offering of the herd, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before Jehovah – ASV" (Leviticus 1:3)*. It had to be without blemish. Why is that? It is because one that has sin of its own cannot bear the sin of another. A person in debt cannot pay off another person's debt. That is why God told them to find and bring one without blemish. Here one thing must be made clear. Being without blemish and bearing sin are a matter of order. First it must be without blemish, and only then can it bear the sin of another. Hold on to this order and go on to the next verse.

The laying on of hands, the place where sin passes on

Now this is the heart of Leviticus chapter 1. He said, *"Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him" (Leviticus 1:4)*. The person who brought the offering lays his hand on the head of that animal. This is the laying on of hands. What is the laying on of hands? It is passing on. It is being moved over. My sin is transferred to that offering, passing through my hand.

Dear fellow believers, what does the Bible say? It said that if he lays his hand on it, it will be accepted and atonement will be made. Look at the order. The laying on of hands comes first, and atonement comes next. Then what happens if someone brings an animal and kills it without laying his hand on it? Nothing happens at all. Even if the blood flows like a river, that person's sin remains as it is. This is because there is nothing that tells

whose sin it bore when it died. Death alone is not enough. Before it dies, sin must first be transferred.

God used this law in exactly the same way on the Day of Atonement. He said, *"Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat" (Leviticus 16:21)*. He confesses the sins, lays his hands on it, and puts those sins on the head of the goat. From beginning to end, the way God moved sin was one thing: the laying on of hands. The prophet said the same thing. *"The LORD has laid on Him the iniquity of us all" (Isaiah 53:6)*. It was not that we shoved it off onto Him. God laid it on Him.

All I have to do is lay my hand on it

But, dear fellow believers, after laying his hand on it, what does that person do? Look at verse 5. It says, *"He shall kill the bull before the LORD; and the priests, Aaron's sons, shall bring the blood and sprinkle the blood all around on the altar that is by the door of the tabernacle of meeting."* Who does the work of receiving the blood and sprinkling it all around on the altar? The priest. The work of laying the skinned and cut pieces in order on the wood is also done by the priest, as it says, *"The priests, Aaron's sons, shall lay the parts, the head, and the fat in order on the wood that is on the fire upon the altar" (Leviticus 1:8)*. The work of putting fire on it is also done by the priest.

So what does the person who committed sin do? He lays his hand on it to pass on his sin and brings the offering to be killed—that is as far as his part goes. The work of bringing the blood, sprinkling it on the altar, and burning the offering—that is, the

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work of accomplishing the atonement before God—is all done by the priest in his place. Dear fellow believers, how great a grace this is! We are not saved because we have the ability to deal with our own sins. All we can do is lay our hand on the place God has determined, that is, acknowledge that what God has done is so. We do not carry out the judgment. The priest does it all for us.

The blood sprinkled all around on the altar

The offering to which sin had been transferred had to die. This is because it says, *"For the wages of sin is death" (Romans 6:23)*. And that blood was sprinkled all around on the altar. Why blood? God explained it Himself. He said, *"For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul" (Leviticus 17:11)*. Hold on to one phrase. He said, *"I have given it to you."* The blood was not something man offered by compulsion; it was something God gave in order to make man live.

And only when there is this blood is there remission. It says, *"Without shedding of blood there is no remission" (Hebrews 9:22)*. Sin does not disappear by being overlooked. The price of life must be paid without fail. That is the righteousness of God. But He had that price paid not by the sinner but by the offering. That is the love of God.

That blood sprinkled all around on the altar is evidence. It is evidence before God, and it is evidence before the person who offered the sacrifice as well. Looking at that red blood, that person knew: that one died in the place where I should have died. Dear fellow believers, the remission of sins is not a matter of

feelings. It is not something received when the heart grows warm, nor something that disappears when it grows cold. It is seeing that the price has been paid, and the conscience becoming quiet.

Burn all of it

It says that the priest was to skin it, cut it into its pieces, wash the entrails and the legs, and *"burn all on the altar as a burnt sacrifice" (Leviticus 1:9)*. All of it. From the head to the legs, it was burned with nothing left over. Fire is judgment. Dear fellow believers, then what happens at that spot? The offering has become ashes, but the person who laid his hand on it walks home alive. The person who should have died lives, and the offering that did not have to die has died. This is what happened every day before the altar of burnt offering.

And what did God call it? He said, *"An offering made by fire, a sweet aroma to the LORD" (Leviticus 1:9)*. This does not mean that He liked the smell of burning meat. It means that He gladly received it because sin was judged according to the law God had determined, and the person who should have died came to return home alive.

Whether a bull, a sheep, or a dove

From verse 10, the burnt offering of sheep and goats appears, and from verse 14, the burnt offering of birds. Why are there several kinds? It is because there are people who can bring a bull, people who have nothing but a sheep, and people for whom a single dove is all they have. God opened the way for them to bring doves, saying, *"If he is not able to bring a lamb"*

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(Leviticus 5:7).

But what is the same? For the sheep, too, He said, *"He shall bring a male without blemish" (Leviticus 1:10)*, and for the sheep, too, He said, *"He shall kill it on the north side of the altar before the LORD" (Leviticus 1:11)*, and the bird, too, was not simply offered as it was just because it was small. He said, *"Wring off its head, and burn it on the altar; its blood shall be drained out at the side of the altar" (Leviticus 1:15)*. And the ending is the same for all three. For the bull it is *"a sweet aroma to the LORD" (Leviticus 1:9)*, for the sheep it is *"a sweet aroma to the LORD" (Leviticus 1:13)*, and for the bird it is *"a sweet aroma to the LORD" (Leviticus 1:17)*.

Even though the price of the offering differed, the law God determined was one, and its result was one as well. It is not that there is a great salvation for the rich and a small salvation for the poor. He looked at one thing only: whether it was offered according to the law.

At the Jordan River, that hand was laid on Him

Dear fellow believers, then what became of this law in the New Testament? The sin of man was not removed forever by the blood of animals. So God sent the true offering. But here there is one problem. How could all mankind lay their hands on His head? Neither we who are sitting here now, nor we who were born two thousand years later, can go to the Jordan River at that time and lay our hands on Him.

So God prepared one person in advance. He promised, *"Behold, I send My messenger, And he will prepare the way before Me" (Malachi 3:1)*. Who is he? John the Baptist. Jesus Himself said, *"Among those born of women there has not risen*

one greater than John the Baptist" (Matthew 11:11).

But from what family was John? His father Zacharias was a priest, and concerning his mother the Bible says, *"His wife was of the daughters of Aaron, and her name was Elizabeth" (Luke 1:5)*. He was a descendant of Aaron. He was a man of the very family that laid hands on the offerings and was responsible for the sacrifices in the Old Testament. God did not raise up just anyone. He raised him up according to the ordinance.

Jesus came to John. When John tried to prevent Him, what did Jesus say? He said, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15)*. Dear fellow believers, do not miss the word "thus." Thus, like what? Like the law of Leviticus 1:4, of laying one's hand on the head of the offering. The hand of the priestly family was laid on the head of the Lamb of God.

What was the result? The next day John cried out. He testified, *"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29)*. He said that He takes it away. This means that He had already borne it. Is the sin you committed at the age of ten also the sin of the world? Is the sin you will commit at sixty also the sin of the world? If it is the sin of the world, it all passed on to Him that day.

The Cross is the place where He received the judgment of that sin

What must become of the offering that has borne sin? It must die. That is why Jesus was hung on the Cross. Dear fellow believers, here there is something that must be set right without fail. The Cross is not the place where sin passed on to Jesus. Sin had already passed on to Him at the Jordan River. The Cross is

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the place where He received the judgment of the sin of the world that He was bearing. It is the same as the offering on which hands had been laid being burned on the altar of burnt offering. That is why Jesus said, *"It is finished!" (John 19:30),* and bowed His head. What did He finish? He finished the work of removing the sin of the world.

Therefore, the baptism and the Cross cannot be separated. Without the Jordan River, we cannot know whose sin He died for on the Cross, and without the Cross, the price of the sin He bore is not paid. And He rose again on the third day. The Bible binds these three into one and testifies of them. It says, *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth –ASV" (1 John 5:6–7)*. It will not do to have only the water and no blood, nor to speak only of the blood and leave out the water. It says, *"The three agree in one –ASV" (1 John 5:8)*.

So the Bible declares like this. It says, *"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10)*. It also says, *"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14)*. And it nailed it down, saying, *"Now where there is remission of these, there is no longer an offering for sin" (Hebrews 10:18)*. Dear fellow believers, it says there is no longer a sacrifice to offer. Then where is there any place for sin to remain in our hearts?

Now lay your hand on Him

I, too, have days when, looking back after finishing the day, I think, "Today I did something wrong again." At such times,

where should my heart go? It does not go to my tears. Nor does it go to my resolutions. It goes to the Jordan River. It goes back to that place where my sin passed on to Him that day. It is not making a new sacrifice, but the heart going back to that sacrifice that has already been finished.

Let us go back to the beginning. It says, *"Now the LORD called to Moses" (Leviticus 1:1)*. Toward a person who could not come in, God first called, and having called him, He laid down the law for him. He prepared the offering without blemish, had him lay his hand on it to pass on his sin, had that offering die in his place, had the priest do all the rest of the work, and had that person go home alive.

That law was fulfilled exactly in Jesus Christ. God prepared His Son without blemish as the offering, passed the sin of the world on to Him with the baptism He received from John the Baptist, a descendant of Aaron, had Him receive all that judgment on the Cross, and completed salvation with the resurrection. Dear fellow believers, then what remains now? Laying your hand on Him. That is, acknowledging in your heart, "What God has done is a work done for me." The Bible says, *"For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation" (Romans 10:10)*. Believe with your heart. And confess with your mouth.

Are you still trying to stand before God with something in your hands? Put it down. God has already prepared the offering. Jesus Christ, who received baptism from John, shed His blood on the Cross, and rose again—I hope you will know and believe this law, that your sins were laid on His head, and enter in through the door of the tabernacle of meeting as those who have no sin in their hearts. And I hope that all of us will live preaching this gospel of the water and the Spirit, which God Himself has determined, to those who do not yet know this law. ✉

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Questions and Answers on Leviticus Chapter 1

[Question] 1. Leviticus 1:1—where was the place where the LORD called Moses in order to speak to him?

The LORD called Moses from the tabernacle of meeting. The tabernacle of meeting refers to the tabernacle, and it was the place where God met the people of Israel and spoke to them. God spoke to Moses there, and had him deliver the ordinances by which the people were to come near to God and offer sacrifices.

"Now the LORD called to Moses, and spoke to him from the tabernacle of meeting, saying" (Leviticus 1:1).

[Question] 2. Leviticus 1:1—what does the tabernacle of meeting, where God meets His people, represent spiritually?

The tabernacle of meeting means the place where God and man meet, and it symbolizes the Church of God today. God was with the people of Israel, with the tabernacle at the center. The people gathered there, heard the word of God, and received the remission of sins by offering the sacrifices God had determined. In the tabernacle of meeting is contained the will of the holy God to solve the problem of sinners' sins and meet them.

For God and man to have fellowship, the problem of sin had

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to be solved. So God had them prepare a sacrificial offering, and gave them the law of sacrifice by which they laid their hands on it to pass their sins on to it and that offering died in their place. The people were able to come near to God because God Himself opened the way to the remission of sins.

Today, the Church of God is the gathering of those who have received the remission of sins by believing in the gospel of the water and the Spirit. Those who believe that Jesus received baptism from John and bore our sins, that He died on the Cross, and that He rose again from death and saved us worship God. Therefore, what the tabernacle of meeting symbolizes leads on to the relationship in which the people who believe the word of salvation have fellowship with God and live together in the same faith. At the center of this fellowship are the word God has given and the grace of the remission of sins. The saints believe in that grace together, give thanks, and are of one heart with one another according to the will that pleases God.

[Question] 3. Leviticus 1:1—what meaning is contained in God's calling of Moses?

That He *"called to"* Moses means that God called Moses before Him and spoke to him, and it shows that God is the One who gives the word and that there is absolute authority in that word. Moses was the person who received the word of God and delivered it to the people. Therefore, Moses, who received this calling, had the responsibility to hear the will of God and deliver the word he had heard just as it was. In verse 2 that follows, God commands him to deliver that word to the children of Israel. The calling of the one man Moses led on to the teaching of the ordinance of salvation to the whole people.

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This calling is connected with the law of sacrifice that follows after it. Through Moses, God taught the people the way to receive the remission of sins. A person who had broken the law of God had to know his sin and the judgment on that sin, and had to come near with the sacrificial offering God had prepared. God made them realize their sin by His word, and at the same time He told them the way to be saved from that sin.

Therefore, in *"called to,"* the authority of God who speaks and His will to save sinners are revealed together. Our faith, too, begins with hearing the word God speaks to us. Acknowledging one's own sin before that word and accepting in one's heart the way of salvation God has determined is the faith that responds to His calling.

[Question] 4. Leviticus 1:1—what meaning does the fact that God Himself taught Moses the method of sacrifice give to our faith?

This event has the meaning that God Himself determined and made known the way for sinners to come near to God and receive the remission of sins. Leviticus 1:1 makes clear that the One who spoke the law of sacrifice that follows after it is God. Because the will of God is contained in the kinds of offerings and in the method of offering the sacrifices, the people had to know that word and follow it just as it was.

The purpose for which God taught the law of sacrifice in detail was to remit the sins of the people. Because God is the One who made all things, He is not One who needs to receive something from man to make up for any lack. God demanded a sacrificial offering out of His will to save the people who had to be judged for sin. In having them lay their hands on the head of

the offering to pass on their sins, and having that offering die in their place, the righteousness of God who judges sin and His love that makes sinners live are revealed together.

Therefore, the sacrifice offered to God must be based on the word He has determined. Sin is not solved just because a person offers a sacrifice putting only his own devotion and feelings first. What is important is to know what offering God receives and by what method He remits sin, and to believe that promise. The fact that He made the sacrificial system known in detail teaches that the standard of faith lies in the word of God. The offering being without blemish, the laying on of hands, the shedding of blood, and the burning show that way of salvation concretely. Through each ordinance, the people had to learn at what price their sins were remitted, and had to believe in the sacrifice that took their place.

This sacrificial system shows in advance the salvation that Jesus Christ would accomplish. Jesus received baptism from John and bore our sins, received the judgment for those sins on the Cross, and rose again from death and became our Savior. God, who determined the offerings and the method of sacrifice in the Old Testament, fulfilled that promise through Jesus Christ.

"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

Therefore, this event teaches the fact that salvation begins from the will and promise of God, and that we must know and receive by faith the salvation God has accomplished. Learning the law of sacrifice is learning how God saves sinners and receives them as His own people.

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[Question] 5. Leviticus 1:1—what does the fact that God spoke to Moses from the tabernacle of meeting show concerning the relationship between God and His people?

The fact that God called Moses from the tabernacle of meeting and spoke to him shows the will of God to dwell among His people, to meet them, and to guide them by His word. The tabernacle of meeting was the place where the people of Israel heard the will of God and came near to Him. God revealed, through the tabernacle and the law of sacrifice, His promise that He would be with His people and be their God.

"I will dwell among the children of Israel and will be their God" (Exodus 29:45).

To understand God's being with them, one must look at the holiness of God and the problem of the people's sin together. Because the people of Israel were people who kept on committing sin, God prepared the law of sacrifice that remitted their sins. As the sacrificial offering had the sin of the people transferred to it and died in their place, the people were able to receive the remission of sins and come near to God. Here the love of God, who saves His people in order to be with them, is revealed.

Therefore, the event of God speaking from the tabernacle of meeting shows the relationship in which the people who have received the remission of sins live in union with God. God spoke to them, and the people had to believe and follow that word. Being with God is believing His promise of salvation and being of one heart with the will of God in daily life as well. In this way, the tabernacle of meeting was the center of the relationship in which God met His people, cared for them, and guided them.

The One who opened the way for that meeting is also God,

and the One who tells His people His will is also God. Therefore, the people had to give thanks for the grace God had bestowed and listen to His word. The grace of His being with them must lead on to a life of believing and obeying the word.

[Question] 6. Leviticus 1:2—what meaning does the "*offering*" that God commanded them to bring to Him have?

An *"offering"* means what is presented to God, and here it refers to the sacrificial offering that is offered in order to receive the remission of sins and come near to God. God determined that offering concretely, saying, *"You shall bring your offering of the livestock—of the herd and of the flock"* (Leviticus 1:2). Therefore, to understand the meaning of the offering in this word, we must also look at the purpose for which He had them offer a living offering to God.

By telling them to bring an offering, God opened the way so that a person who had sin could receive the remission of sins and meet God. In the word that follows, the person who brought the offering lays his hand on the head of the burnt offering, and that offering is killed and offered to God. The sacrificial offering that has had the sin transferred to it through the laying on of hands dies and is judged in the person's place. Therefore, the person who brings an offering must acknowledge his sin and the judgment he must receive for that sin, and come near believing in the way of atonement that God has determined. In the act of bringing an offering is contained the acknowledgment that one needs atonement. By receiving the offering that takes the sinner's place, God prepared the way of salvation by which He receives that person.

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This sacrificial offering points to Jesus Christ, who came to save us. Jesus bore our sins by receiving baptism from John, received the judgment for those sins by shedding His blood and dying on the Cross, and rose again from death. When we come near to God today, too, we come near with the faith that believes in this salvation the Lord has accomplished. In the offering is contained the grace by which He washes away sin through the sacrifice that takes the sinner's place, and receives the sinner before God.

[Question] 7. Leviticus 1:3—what is the condition that must be checked without fail when preparing an animal as a burnt offering?

The thing to be most careful about is choosing a male without blemish. God clearly determined the condition of the burnt offering.

"If his oblation be a burnt-offering of the herd, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before Jehovah –ASV" (Leviticus 1:3).

When choosing the offering, they had to examine whether there was any defect in its body, and prepare an unblemished animal. Not just any living bull could be offered simply because it was alive. To offer a sacrifice that God gladly receives, the person offering it must not set the standard according to his own thinking, but must choose an offering that meets the condition God has spoken. Even when a sheep or a goat was offered as a burnt offering, the condition of a male without blemish applied (Leviticus 1:10). The person preparing the offering had to look first at the condition God had determined He would receive,

rather than at what was convenient for him to offer.

In His requiring an offering without blemish, the meaning of salvation is also contained. That offering represents the sinless Jesus Christ, who would be sacrificed in the sinner's place. Jesus is originally One who has no sin, but by receiving baptism from John He bore our sins, and He received the judgment in our place on the Cross. Therefore, examining whether the offering is without blemish is an important condition that shows the way of salvation God has determined, and what kind of person the Savior who would take our place is.

[Question] 8. Leviticus 1:3, 10, 14—what meaning do the bull, the sheep, the goat, and the doves show as the sacrificial offerings of the burnt offering?

The One whom these burnt offerings point to in common is Jesus Christ, who was sacrificed in our place. In Leviticus 1:3 the bull appears, and in verses 10 and 14 the burnt offering of the sheep and goat and of the birds follows. When the meaning of each offering is examined in the context of that burnt offering, it is as follows.

• The bull represents Jesus Christ, who worked for our salvation. Just as an ox bears the burden of work, Jesus came to this earth and accomplished the work of salvation of bearing our sins and receiving their punishment.

• The sheep represents Jesus Christ, the Son of God, who became the sacrificial offering in our place. It means that the sinless Lord gave Himself in order to give life to sinners.

• The goat, in the context of the burnt offering, points to Jesus Christ as the sacrificial offering that has the sin of man transferred to it and dies in his place. It shows the salvation in

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which the Lord bears in the sinner's place the judgment the sinner had to receive.

• The turtledoves or young pigeons are also sacrificial offerings that are burned and offered to God. Here, too, the center is the sacrifice and the judgment in the sinner's place, and it is connected with the salvation in which Jesus Christ gave Himself for us.

At the center of all these offerings is the sacrifice of the Lord, who gave Himself in the sinner's place.

[Question] 9. Leviticus 1:3—what kind of sacrifice is the burnt offering, in which the sacrificial offering is burned and offered?

The burnt offering is a sacrifice in which the sacrificial offering is burned on the altar and offered to God. Its feature is that the meat of the offering is not left over for people to eat, but the part to be offered to God is entirely burned. The skin of the bull, the sheep, or the goat was removed, and the priest who offered the burnt offering received that skin (Leviticus 1:6; 7:8). Therefore, the words that it is burned completely mean that the part of the offering prepared to be offered to God is entirely burned. Leviticus 1:9 explains this, saying, *"The priest shall burn all on the altar as a burnt sacrifice."*

When the burnt offering of a bull, a sheep, or a goat was offered, they brought an offering without blemish, laid their hands on its head, killed the offering and sprinkled its blood, and then cut it into pieces, washed the entrails and the legs, and burned it on the altar. At its center is the meaning that the sacrificial offering receives in the sinner's place the death and judgment that the sinner had to receive. The person who

committed sin acknowledges his sin, receives atonement through the sacrifice God has determined, and comes near before God.

This burnt offering shows the salvation in which Jesus Christ would be sacrificed in our place. The sinless Jesus bore our sins by receiving baptism from John, and received the judgment for those sins on the Cross. Therefore, what we must know through the burnt offering is the sacrifice of the Lord, who bore our sins and received the judgment in our place, and the faith that believes in that salvation.

[Question] 10. Leviticus 1:4—for what purpose does the person offering the offering lay his hand on the head of the burnt offering?

The reason for laying one's hand on the head of the burnt offering is to pass the sin of the person offering the sacrifice on to that offering, so that the offering dies in that person's place. God spoke of the laying on of hands and atonement by connecting them.

"Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him" (Leviticus 1:4).

Here the laying on of hands means passing sin on to the sacrificial offering, that is, the transfer of sin. When a person who has committed sin lays his hand on the head of an offering without blemish, that offering bears the person's sin and is killed in his place. Leviticus 16:21, too, explains this meaning as Aaron laying his hands on the head of the goat and putting the sins of the people on its head. The person who lays his hand on it acknowledges that he is one who must be judged because of sin,

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and comes near believing in the way of vicarious atonement that God has prepared. This is also the reason that the offering, chosen from the beginning as one without blemish, is killed. It is because that offering has taken on the sin of the person offering it. The laying on of hands shows for whom this sacrifice is, and what sin it bears in the person's place.

This laying on of hands is connected with the baptism Jesus received from John. Jesus bore our sins by receiving baptism from John, and bearing those sins, He received the judgment in our place on the Cross. The laying on of hands is passing on sin, and the death of the offering is receiving in the sinner's place the judgment for that sin. Through this sacrifice, God showed how a sinner receives atonement and is accepted before God. ✉

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CHAPTER

2

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Leviticus Chapter 2 seen from the perspective of the gospel of the water and the Spirit

Leviticus 2:1–3—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit of the New Testament?

The grain offering in Leviticus 2:1–3 is not a sacrifice that replaces the sacrifice of blood for washing away sin. It is a sacrifice in which a person who has been saved offers thanksgiving and dedication to God, on the foundation where the problem of sin has first been solved by the sacrificial offering and the blood of the burnt offering.

Therefore, when we interpret it with the gospel of the water and the Spirit, the flow is clear.

Jesus bore sin through the baptism He received from John → He made atonement by shedding His blood on the Cross → the person who believes this and has received the Holy Spirit offers his life to God with thanksgiving

1. The word of the text concerning the grain offering sacrifice

"'When anyone offers a grain offering to the LORD, his offering shall be of fine flour. And he shall pour oil on it, and

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put frankincense on it. He shall bring it to Aaron's sons, the priests, one of whom shall take from it his handful of fine flour and oil with all the frankincense. And the priest shall burn it as a memorial on the altar, an offering made by fire, a sweet aroma to the LORD. The rest of the grain offering shall be Aaron's and his sons'. It is most holy of the offerings to the LORD made by fire" (Leviticus 2:1–3).

In the grain offering, fine flour, oil, and frankincense are used instead of an animal. The priest burned a handful of it with all the frankincense on the altar, and received the rest as the portion of the priests.

2. The grain offering is not the cause of atonement but the thanksgiving of the person who has received atonement

The burnt offering in Leviticus chapter 1 involved a sacrificial offering without blemish, the laying on of hands, death, and the shedding of blood. But in the grain offering of Leviticus chapter 2, there is no laying on of hands and no blood.

Hebrews 9:22 says.

"Without shedding of blood there is no remission"

Therefore, the grain offering itself is not an independent atoning sacrifice that removes the sin of a person. Apart from the sacrifice of Leviticus chapter 1, no one can come near to God with the grain offering of Leviticus chapter 2 alone.

It is the same in the faith of the New Testament. It is not that we receive the remission of sins by the act of offering our bodies, time, and material possessions and serving the gospel. First we must receive the remission of sins by believing in the baptism of Jesus and the blood of the Cross. Offering oneself to God

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afterward with the thanksgiving of having been saved is the faith of the grain offering.

In other words, the order is important.

— It is not that we dedicate ourselves in order to be saved.

— We receive the remission of sins by believing in the salvation Jesus has completed.

— Because we are thankful for that love, we offer our lives to God.

If the order is reversed, the grain offering becomes not the gospel but the righteousness and merit of man.

3. Fine flour—a life of denying oneself and serving

The first ingredient of the grain offering is *"fine flour."* For grain to become fine flour, its original hard form must be broken and ground fine.

This must not be interpreted simply as meaning that "we must suffer many hardships." What is important is that a saved person does not put forward his own assertions and his own glory, but gives himself over in a form God can use well.

Jesus said in John 12:24.

"Unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain"

This word first points to Jesus Himself. Jesus gave Himself like a grain of wheat. He bore the sin of the world through the baptism He received from John and gave life to many people by dying on the Cross.

The fine flour of the grain offering can be thought of in two directions in the light of the gospel.

— First, it shows the whole life of Jesus Christ, who humbled Himself and gave Himself.

— Next, it shows the life in which a saint who has received the grace of Christ does not live only for himself but serves other souls.

Therefore, the faith of fine flour does not mean erasing one's personality or blindly obeying people. It is laying down pride and self-centeredness before the gospel, and using one's time, talents, and material possessions for the salvation of other souls.

4. Oil—the serving offered through the Holy Spirit

On the fine flour, oil had to be poured without fail.

In the Bible, the anointing of oil is closely connected with the work of the Holy Spirit. Acts 10:38 says concerning Jesus.

"God anointed Jesus of Nazareth with the Holy Spirit and with power"

If there is only fine flour and no oil, it is nothing but dry flour. In the same way, service done only with man's zeal and effort cannot become the spiritual serving God wants.

The Holy Spirit dwells in the heart of the person who has believed in the gospel of the water and the Spirit. The Holy Spirit is not someone who makes us accomplish a new atonement; He makes us realize and believe the salvation Jesus has already accomplished with the water and the blood, and makes us live according to that grace.

Therefore, the grain offering on which oil has been poured shows the following faith.

"It is not with my own strength and righteousness that I serve God. Because Jesus has saved me and the Holy Spirit dwells in me, I serve according to the leading and power of the Holy Spirit."

If we serve only with human enthusiasm, we compare, boast, and easily become discouraged. But if we serve by the Holy

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Spirit, we can rely on the grace of Christ even while knowing our own lack, and keep on serving the gospel and souls.

5. Frankincense—a fragrance toward God, not toward people

On the fine flour, frankincense also had to be placed. The priest took only a handful of the fine flour and the oil, but burned all the frankincense on the altar.

Frankincense gives off fragrance when it burns in the fire. This shows that the ultimate purpose of the grain offering does not lie in being recognized by people but in pleasing God.

Even while serving the gospel, desires like the following can come in.

— The desire to display what I have done and be recognized by people

— The desire to look more faithful than others

— The desire to be treated and rewarded as much as I have served

If such motives become the center, even though it looks like offering the grain offering outwardly, in reality it becomes a matter of seeking one's own glory. Just as all the frankincense went up to God, in the serving of the gospel the glory must go to God.

Jesus also offered Himself and became a fragrant offering to God.

"Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma" (Ephesians 5:2).

The serving of a saint also becomes a fragrant offering to God when it starts from the love of Christ.

6. Bringing it to the priest—the sacrifice offered through Jesus Christ

The people of Israel did not put the grain offering on the altar as they pleased. They had to bring it *"to Aaron's sons, the priests."*

This shows the fact that worship offered to God must be offered through the mediation God has determined. In the New Testament, our eternal High Priest is Jesus Christ. Our prayers, thanksgiving, and service also cannot be accepted by God apart from Jesus.

Hebrews 13:15 says.

"Therefore by Him let us continually offer the sacrifice of praise to God"

We do not come near saying, "I have served this much, so God must receive it." We come near saying, "Jesus has saved me completely with His baptism and the Cross, so I rely on Jesus and offer this thanksgiving."

It is not the size of our dedication that makes us accepted by God. Jesus Christ makes us accepted.

7. Burning a handful as a memorial portion—offering it to God on behalf of the whole

The priest took *"his handful"* from the grain offering and burned it on the altar. The text calls it *"a memorial."*

Not all of the grain offering was burned, but that handful was offered to God as the representative of the whole grain offering. Therefore, God is not someone who is pleased only when the quantity is large. What God looks at is whether it was offered with faith, by the method God has determined.

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Among the saints, too, not everyone can serve to the same extent. Some can offer much time, some can offer small material possessions, and some pray or help others where no one sees.

What is important is not comparing amounts, but offering with the thanksgiving of believing in the gospel of the water and the Spirit and within the leading of the Holy Spirit. Even if it is a small handful, God remembers what has been offered with true faith and receives it as a fragrant sacrifice.

8. The grain offering that was burned—laying down one's ownership

The handful of the grain offering and all the frankincense were burned on the altar. What has been offered into the fire cannot be taken back as one's own again. It has been wholly set apart and offered to God.

However, this must not be understood as meaning that we must painfully sacrifice ourselves in order to be saved. Jesus already bore the judgment of our sins on the Cross. The grain offering of a saint is not a sacrifice for receiving judgment but entrusting oneself to God with the thanksgiving of having been saved.

Paul says in Romans 12:1.

"Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service"

It is not that we offer our bodies in order to receive the remission of sins; we offer our bodies because of *"the mercies of God"* that came first. The gospel comes first, and dedication is its result.

9. *"A sweet aroma to the LORD"*—the serving God receives

What God received as fragrant was not the smell of burning flour itself. He gladly received the sacrifice of faith and thanksgiving offered by the method He had determined.

The fragrant grain offering that a person who believes in the gospel of the water and the Spirit offers is not limited to special religious ceremonies.

— The work of preaching the baptism and the Cross of Jesus and praying for the gospel

— The work of helping the church and the spreading of the gospel by sharing material possessions and time without boasting of one's own merit

— The work of raising up discouraged souls with the gospel

— The work of loving one's brothers and sisters and neighbors with the love one has received

Hebrews 13:16 expresses this like this.

"But do not forget to do good and to share, for with such sacrifices God is well pleased."

These acts do not save us. But the faith that has been saved by the gospel of the water and the Spirit surely makes us bear the fruit of thanksgiving and love.

10. The meaning of the rest of the grain offering going to the priests

Verse 3 says that the rest of the grain offering goes to Aaron and his sons and is *"most holy."*

It is not that the part that was not burned in the fire but eaten by the priests became something secular. The whole offering

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given to God was set apart as holy, and God gave what was left as food for the priests.

This shows that worship offered to God and the work of feeding and serving the community are not separated. What has been offered to God gives life to God's servants and people, and is used again to serve other souls.

In the New Testament as well, serving the gospel is not working alone like a hero. Some preach the word, some pray, and some share their material possessions, skills, and time, and together they carry out the work of the gospel. Each one's serving comes together and becomes food that gives life to souls.

11. The exact relationship between the gospel of the water and the Spirit and the grain offering

1 John 5:6–8 says that Jesus came by water and blood and that the Holy Spirit testifies of this.

— The water: the work in which Jesus received baptism from John the Baptist and bore the sin of the world

— The blood: the work in which He paid the price of the sin He had borne with His death on the Cross

— The Holy Spirit: God who testifies that this salvation is the truth and dwells in those who believe

— The grain offering: the life and serving that a person who has believed this gospel and received the remission of sins and the Holy Spirit offers with thanksgiving

Therefore, the grain offering is not a sacrifice that adds something to the gospel of the water and the blood. The salvation of Jesus is already perfect. The grain offering is the fruit that comes out of the person who has believed that perfect salvation.

Conclusion

The fine flour shows the serving of humbling oneself and offering oneself, the oil shows the serving done by the Holy Spirit, and the frankincense shows the pure purpose of pleasing God rather than one's own glory. But all these grain offerings are accepted by God as fragrant only on the faith that has received the remission of sins through the baptism of Jesus and the Cross.

Leviticus 2:4–10—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

Leviticus 2:4–10 shows the procedures of preparing the grain offering in several ways—in an oven, on a griddle, or in a pot. Even though the cooking methods differed, it had to be made with fine flour and oil without fail, without putting in leaven, and offered on the altar through the priest. The part offered to God became a fragrant offering made by fire, and the rest became the holy food of the priests.

When we see it with the gospel of the water and the Spirit, this word has two layers.

First, the unleavened cakes made of fine flour show Jesus Christ, who came without sin and gave Himself. Second, it shows the life in which a person who has received the remission of sins and the Holy Spirit by believing in the baptism of Jesus and the Cross applies the gospel even to the fine details of daily life, walks with God, and serves the gospel.

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1. The word concerning the grain offering sacrifice

"And if you bring as an offering a grain offering baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed with oil. But if your offering is a grain offering baked in a pan, it shall be of fine flour, unleavened, mixed with oil. You shall break it in pieces and pour oil on it; it is a grain offering. If your offering is a grain offering baked in a covered pan, it shall be made of fine flour with oil. You shall bring the grain offering that is made of these things to the LORD. And when it is presented to the priest, he shall bring it to the altar. Then the priest shall take from the grain offering a memorial portion, and burn it on the altar. It is an offering made by fire, a sweet aroma to the LORD. And what is left of the grain offering shall be Aaron's and his sons'. It is most holy of the offerings to the LORD made by fire" (Leviticus 2:4–10).

2. The grain offering is not a new atonement but a sacrifice offered on the salvation already received

In the grain offering there is no death of an animal or sprinkling of blood. The grain offering is not an independent method of atonement separated from the burnt offering of Leviticus chapter 1, but a sacrifice of thanksgiving offered on the salvation already received.

Jesus bore the sin of the world through the baptism He received from John, paid its price with the blood of the Cross, and completed salvation by rising again from death. We believe this fact, receive the remission of sins and the Holy Spirit, and offer our lives to God with thanksgiving.

The grain offering corresponds in this way to the

thanksgiving, faith, and serving that a saved person offers. Our dedication does not add anything to the salvation of Jesus.

Hebrews 10:18 says clearly.

"Now where there is remission of these, there is no longer an offering for sin."

Therefore, our offering the faith of the grain offering every day does not mean that we must receive a new atonement every day. It means that we live applying the gospel of the water and the blood, which has already been completed, to the fine details of daily life.

3. Fine flour—the wholeness of Christ and a detailed faith

From Leviticus 2:4 to verse 7, whatever way the grain offering is made, the ingredient is *"fine flour."*

For grain to become fine flour, it must be ground fine until its original hard form disappears. No coarse lumps or rough parts may remain as they are.

First, this fine flour makes us think of Jesus Christ, who came without sin and humbled Himself completely. Jesus said that He Himself is the bread of life.

"I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst" (John 6:35).

Jesus came in the body of a man to give us life, He bore all our sins through the baptism He received from John, and He gave Himself on the Cross. In His life there was no rough lump of sin or impurity.

Fine flour also gives the lesson that a person who has believed in the gospel of the water and the Spirit must examine

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his life in detail. We must not stop at vaguely speaking of our lack; we must acknowledge our specific wrongdoings and confirm within the gospel that Jesus bore even those sins once and for all through the baptism He received from John and paid their price on the Cross.

4. Unleavened cakes—faith that does not mix in man's evil and falsehood

Verse 4 says to offer *"unleavened cakes"* and *"unleavened wafers,"* and verse 5 commands to make it of fine flour, *"Unleavened."*

Even a small amount of leaven makes the whole lump of dough rise. In the New Testament, there are cases where leaven represents evil and falsehood, hypocrisy and wrong teaching. 1 Corinthians 5:7–8 says.

"Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Corinthians 5:7–8).

Here Paul first declares, *"You truly are unleavened."* It is not that the saints are first told to become unleavened beings by their own efforts. Because Christ, the Passover Lamb, was sacrificed, those who believe have already become a new lump that has been washed of sin.

That is why we must now live a life of purging out the old leaven.

— The desire to exalt oneself while serving the gospel of the water and the Spirit

— The hypocrisy of trying to be recognized by others

— The attitude of hiding one's wrongdoings and pretending to be clean

— Putting one's own thoughts ahead of the word of God

— Using the grace of salvation as an excuse for the desires of the flesh

These are the leavens that can be mixed into the grain offering.

The gospel of the water and the Spirit is not a gospel that makes us hide sin. It is the gospel that makes us acknowledge sin honestly and believe that Jesus bore even that sin. From the faith that believes this truth come sincerity and truth.

5. Mixing in oil—the Holy Spirit working within one's life

In the grain offering there appear the processes of mixing oil with the fine flour (verses 4, 5, and 7), anointing the unleavened wafers with it (verse 4), and pouring it again on the divided pieces (verse 6).

Oil was not a decoration of the grain offering but an essential element. The Bible connects the anointing of oil with the work of the Holy Spirit.

"God anointed Jesus of Nazareth with the Holy Spirit and with power" (Acts 10:38).

That the oil was mixed into the fine flour shows the fact that the work of the Holy Spirit must not stay only on the outward appearance but must soak into the inside of one's life.

A person can carry on religious activities with human zeal alone. He can offer much time, offer his wealth, and serve diligently. But if the gospel and the leading of the Holy Spirit

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are not at the center of it, it easily drifts into boasting and comparing, complaining and discouragement.

A person who believes in the gospel of the water and the Spirit confesses like this.

"It is not that I serve God because I do well. Jesus saved me from the sin of the world with the baptism He received from John and the blood of the Cross, and the Holy Spirit dwells in me, so I serve by that grace and power."

The Holy Spirit is not someone who gives a separate experience apart from the baptism of Jesus and the Cross. The Holy Spirit testifies that the gospel of the water and the blood is the truth, and He leads the believer to remember that gospel and live giving thanks.

6. *"Break it in pieces"*—confirming even detailed sins with the gospel

Verse 6 says of the grain offering fried on a griddle, *"Break it in pieces and pour oil on it."*

The word about dividing the grain offering into pieces shows that Jesus bore even all of our detailed sins.

People often say like this: "Jesus took away all the sin of the world, so of course He must have taken away my sins, too."

This statement itself is right. But using only the phrases of the gospel without acknowledging one's wrongdoings at all is not a living application of faith. We must acknowledge our specific wrongdoings and confirm with the word that Jesus bore even those sins.

For example, it is like this.

"Today I spoke arrogantly and hurt another person. This is clearly a wrongdoing. I must receive judgment because of this

sin as well, but Jesus bore even this sin through the baptism He received from John and paid its price with the blood He shed on the Cross. I believe this gospel, and I will set my wrongdoing right and act in love, following the leading of the Holy Spirit."

Acknowledging sins in detail is not a matter of obtaining the remission of sins again. It is for applying the remission of sins already received to one's specific life, recovering the boldness of one's conscience, and walking with the Lord.

The salvation Jesus has completed does not change; but if we do not acknowledge our wrongdoings and neglect confirming by faith the word that He has solved even those sins, our hearts can grow dark and we can drift away from the life of walking with the Lord. What we must do at that time is not to make a new sacrifice, but to acknowledge our wrongdoings and return to the gospel of the water and the Spirit.

7. Pouring oil again on the pieces—entrusting every part to the Holy Spirit

Even though the oil had already been mixed into the dough, verse 6 says to pour oil on it again after dividing it into pieces.

This scene shows not a faith that is satisfied with having experienced the Holy Spirit once, but a faith that keeps every part of one's life continually under the word and leading of the Holy Spirit.

— Oil is needed in family life, too.
— Oil is needed in words and thoughts, too.
— Oil is needed at work and in business, too.
— Oil is needed in the church and in serving the gospel, too.
— Oil is needed when resolving conflicts with people, too.

Here, pouring oil does not mean that we must receive a new

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Holy Spirit every time. It means that a person who has received the Holy Spirit by believing in the gospel of the water and the Spirit does not handle things according to his own thoughts and the feelings of the flesh, but judges and acts according to the gospel of the water and the Spirit that the Holy Spirit testifies of, and according to the word.

8. The oven, the griddle, and the pot—circumstances differ, but the essence of the gospel of the water and the Spirit is the same

In the text there appear three ways of preparation.

— The grain offering baked in an oven

— The grain offering fried on a griddle

— The grain offering boiled in a pot

We must be careful about making up hidden meanings for each utensil and asserting, “The oven means this, the griddle means that, and the pot means something else.” What the text clearly emphasizes is the common ingredients and the method of offering rather than the symbolism of the cooking utensils.

No matter which way it is made, the following elements do not change.

— It must be fine flour.

— It must have no leaven.

— It must have oil.

— It must be brought to God.

— It must be entrusted to the priest.

— Part of it must be burned on the altar.

— It becomes a sweet aroma to God.

The saints of the New Testament also differ in the circumstances they live in and the roles they have received.

Some preach the word, some pray, some help with material possessions or skills, and some serve where no one sees.

Though the forms differ, the essence of the faith God receives is the same. All must be offered on the gospel of the water and the Spirit that believes in the baptism of Jesus and the Cross, according to the leading of the Holy Spirit, for the glory of God and not for one's own glory.

9. Giving it to the priest—coming near to God through Jesus Christ

Verse 8 says not to burn the grain offering to God directly but to give it to the priest. The priest brought it to the altar.

This shows the fact that man cannot come near to God in his own way and with his own righteousness. In the New Testament, our Mediator and High Priest is Jesus Christ.

1 Peter 2:5 says.

"You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ."

The ground on which a saint can offer spiritual sacrifices is *"through Jesus Christ."*

It is not that God receives our prayers or service because they are perfect. He receives them through Jesus Christ, who bore all our lack and made us perfect.

Therefore, the true faith of the grain offering does not put forward one's own merit.

It does not confess, "God, I have offered this much, so please accept it," but confesses, "Jesus has saved me, so within that grace I offer this small thanksgiving."

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10. Taking the memorial portion and burning it—the offering of faith that represents the whole

The priest did not burn the whole grain offering but took *"a memorial portion"* and burned it on the altar. That part went up to God as the representative of the whole grain offering.

This shows that God is not necessarily someone who is pleased only with those who have offered a large amount. God looks not at the economic ability or the outward scale of the one who offers, but at whether it was offered with the faith that believes in the gospel of the water and the Spirit, which God has determined.

Some can do many things, and some can do only small things. But if it was offered with the thanksgiving of the faith that believes in the gospel of the water and the Spirit and by the leading of the Holy Spirit, God remembers it and receives it.

Here, the burning does not mean that the sinner must receive punishment again. Jesus already bore the punishment for the sins of the saints on the Cross. The fire of the grain offering shows that the offering is being wholly set apart and offered to God.

11. *"A sweet aroma to the LORD"*—God receives the faith that has come from the gospel of the water and the Spirit

Verse 9 says that the burned grain offering is *"a sweet aroma to the LORD."*

It does not mean that God simply liked the smell of burning food. It means that He gladly received the offering given with faith and thanksgiving according to the way of salvation He had established.

The reason the life of a person who believes in the gospel of the water and the Spirit is fragrant to God is not that the person is perfect. It is because the righteousness of Jesus Christ is in him, the Holy Spirit dwells in him, and thanksgiving and serving come out of the grace of Christ.

The following are included in the sacrifice of faith of the New Testament.

— Testifying of the baptism and the Cross of Jesus, and praying and laboring for the gospel of the water and the Spirit

— Giving thanks for the grace of God and praising Him, and exalting God rather than one's own glory

— Loving others and sharing with them

— Acknowledging one's wrongdoings, recovering the boldness of one's conscience with the gospel of the water and the Spirit, and setting relationships right

But all these are not the conditions of salvation; they are the fruits of salvation.

12. The rest of the grain offering—holy food that feeds the community of priests

Verse 10 says to give the rest of the grain offering to Aaron and his sons. Even the part that was not burned in the fire was *"most holy."*

This shows that the offering given to God did not just go up to God and disappear; it became food that fed the priests and kept the work of God going.

In the New Testament as well, the faith that serves the gospel of the water and the Spirit gives life to the community.

— It holds up the evangelists with prayer and material possessions and helps the spreading of the gospel.

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— It builds up other saints through nurturing and testimony and raises up those who are pressed down by sin.

— Someone's love and serving makes the church firm.

Just as the grain offering given to God became the food of the priests, the labor that a saint has offered for the gospel of the water and the Spirit becomes holy food that feeds other souls and gives them life.

13. The whole flow summarized with the gospel of the water and the Spirit

When Leviticus 2:4–10 is summarized in connection with the gospel of the water and the Spirit, it is as follows.

The elements of the grain offering	Their meaning within the gospel
Fine flour	Christ, who gave Himself without sin, and the faith that applies the gospel even to the fine details of life
Unleavened cakes	Sincere faith that does not mix in evil, falsehood, and self-boasting
Mixing and anointing with oil	A life offered according to the work and leading of the Holy Spirit
Breaking it in pieces	Acknowledging one's specific sins and lack, and confirming the gospel that bore even those sins
The various cooking methods	Offering within the same gospel and the same Spirit, though circumstances and roles differ

The elements of the grain offering	Their meaning within the gospel
Bringing it to the priest	Coming near to God through Jesus Christ
Burning the memorial portion	Setting one's life apart to God and offering it with thanksgiving
A sweet aroma	God's gladly receiving the faith that has come from the grace of Christ
The priests eating what is left	The serving of the gospel feeds the community and other souls and gives them life

Conclusion

This text is not a word that teaches us, "You must act more meticulously to be saved." Rather, it teaches that Jesus bore all our sins, great and small, through the baptism He received from John and completely paid the price of those sins on the Cross, and that we should now believe and apply that gospel of the water and the Spirit to every fine detail of our lives and walk with the Lord under the leading of the Holy Spirit.

The faith of the grain offering is not a faith that adds something to the completed salvation, but a faith that remembers the completed salvation every day, gives thanks, and expresses that grace through one's life and serving.

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Leviticus 2:11–16—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

Leviticus 2:11–16 is the last ordinance of the grain offering. This word shows what must not be mixed into the grain offering offered to God, what must be put in without fail, and with what faith the firstfruits must be offered.

When we see it with the gospel of the water and the Spirit, the center is this.

Into the gospel of salvation completed by the baptism of Jesus and the Cross, the merit of man or one's own glory must not be mixed; and believing the unchanging covenant of God, we must offer the firstfruits of thanksgiving and serving to God under the leading of the Holy Spirit.

1. The word of the text

"No grain offering which you bring to the LORD shall be made with leaven, for you shall burn no leaven nor any honey in any offering to the LORD made by fire. As for the offering of the firstfruits, you shall offer them to the LORD, but they shall not be burned on the altar for a sweet aroma. And every offering of your grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings you shall offer salt. If you offer a grain offering of your firstfruits to the LORD, you shall offer for the grain offering of your firstfruits green heads of grain roasted on the fire, grain beaten from full heads. And you shall put oil on it, and lay frankincense on it. It is a grain

offering. Then the priest shall burn the memorial portion: part of its beaten grain and part of its oil, with all the frankincense, as an offering made by fire to the LORD" (Leviticus 2:11–16).

In the text there appear elements that stand in contrast to one another.

— What must not be put in: leaven and honey

— What must be put in without fail: the salt of the covenant

— What is to be added to the firstfruits: oil and frankincense

— What is to be burned and offered to God: part of the beaten grain, part of the oil, and all the frankincense

This ordinance teaches that the content, the motive, and the foundation of the faith that serves God must all be in accordance with the word of God.

2. What we must remember first—the grain offering is not a sacrifice that produces the remission of sins

The grain offering is a grain sacrifice without blood. Therefore, the grain offering must not be interpreted as a sacrifice that washes away sin by human dedication.

In the burnt offering of Leviticus chapter 1, the sacrificial offering had the sins transferred to it through the laying on of hands, and it died and shed its blood. This points to the salvation in which Jesus received baptism from John the Baptist, bore the sin of the world, and shed His blood and died on the Cross.

1 John 5:6–8 says that Jesus came by water and blood and that the Holy Spirit testifies of this. The Holy Spirit testifies of the salvation in which Jesus bore the sin of the world once and for all through the baptism He received from John and paid its price on the Cross, and He dwells in those who believe.

The grain offering is not a sacrifice that adds something to

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this salvation. It is a sacrifice in which a person who has believed in the gospel of the water and the Spirit and received the remission of sins and the Holy Spirit in his heart offers his body, mind, and life to God with thanksgiving.

Hebrews 10:14 says.

"For by one offering He has perfected forever those who are being sanctified."

Therefore, the faith of the grain offering is not the faith that says, "I will receive the remission of sins by dedicating myself like this," but the faith that says, "The Lord has perfected me forever, so I give thanks and offer myself."

3. *"No grain offering which you bring to the LORD shall be made with leaven"*—we must not mix the doctrines of human theology or our own thoughts into the gospel of the water and the Spirit

Even a small amount of leaven makes the whole lump of dough rise. In the New Testament, leaven often refers to sin and hypocrisy and wrong teaching.

1 Corinthians 5:7–8 says.

"Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Corinthians 5:7–8).

Here the order is important. Paul first declares, *"You truly are unleavened."* It is because Christ was sacrificed as the Passover Lamb. He is exhorting people who have already been saved from their sins to purge out the old leaven.

Within the gospel of the water and the Spirit, leaven can be thought of in two aspects.

4. The leaven mixed into the content of the gospel

This is when, even though Jesus bore the sin of the world once and for all through the baptism He received from John and paid its price in full on the Cross, someone adds the merit of man to this.

For example, it is like the following.

— The claim that even if we believe in the baptism of Jesus and the Cross, our sins are washed away only if we keep on offering prayers of repentance

— The thought that after being saved, we finally become righteous only by keeping the law well

— Making good deeds and monetary offerings the conditions of salvation

— Raising the traditional theological doctrines of denominations or human experiences of faith above the written word of God

Such teachings mix the works of man into the salvation Jesus has completed. Such faith blurs the purity of the gospel of the water and the Spirit like leaven that makes the whole lump of dough rise.

The gospel of the water and the Spirit is not a gospel that says, “Jesus accomplished most of it, and I supply the rest.” It is the truth of salvation in which Jesus completed our salvation with the baptism He received from John, His death on the Cross, and His resurrection, and we receive it by believing it in our hearts.

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5. The leaven mixed into the motive of serving

Leaven also shows the desire to puff oneself up bigger than one really is.

— The desire to display oneself to people

— The desire to boast of one's office and service

— The pride of thinking that the work of God does not get done without oneself

— The attitude of disregarding the labor of others

— The desire to gain power or honor by using the gospel of the water and the Spirit

If we serve with such motives, we may look outwardly like those who offer the grain offering, but leaven has entered into it.

The purpose of preaching the gospel of the water and the Spirit and serving the Church of God does not lie in making oneself great. Its purpose lies in preaching the righteousness of God that Jesus accomplished with the baptism He received from John and the blood of the Cross, and in helping souls pressed down by sin hear the gospel of the water and the Spirit and receive the remission of sins.

6. *"You shall burn no leaven nor any honey in any offering to the LORD made by fire"*—we must not serve with the pleasure of the flesh as our aim

Honey is sweet and pleases the taste of man. But God said not to put honey into the offering of the grain offering made by fire.

This does not mean that honey itself is evil. The Bible describes Canaan as a land flowing with milk and honey. Also, verse 12 distinguishes that the firstfruits may be offered to God

but must not be burned on the altar as a sweet aroma.

Therefore, the problem is not the substance of honey itself, but mixing the taste of man into the sacrifice God has determined.

Even while serving the gospel of the water and the Spirit, we can try to please only people's feelings.

— Leaving out the word about the sin of the world and the judgment of sin, and preaching only pleasant words

— Not speaking of Jesus bearing the sin of the world once and for all through the baptism He received from John, and emphasizing only the emotion of the Cross

— Putting success and blessings in this world at the center rather than the faith of being saved from one's sins by believing the word of the gospel of the water and the Spirit

— Trying to be recognized by people rather than preaching the truth of the gospel of the water and the Spirit

— Making the serving of the gospel a personal hobby or a matter of self-satisfaction

The gospel of the water and the Spirit is not a sweet religious product that pleases the flesh of man. It reveals the truth that a sinner must righteously be judged for his sins, but Jesus bore the sin of the world once and for all through the baptism He received from John and was judged in our place on the Cross.

Because this word sometimes breaks down man's pride and exposes sin, it may not feel sweet from the start. But if we believe this word of the truth of the gospel of salvation, we actually receive the remission of sins, eternal life, and the Holy Spirit.

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7. What is offered to God and what is burned on the altar are distinguished

Verse 12 says that the firstfruits may be offered to God, but *"they shall not be burned on the altar for a sweet aroma."*

This is a very important distinction. Not everything a person has is evil. Talents, emotions, culture, knowledge, joy, and pleasure can also be used with thanksgiving to God. But they cannot be made the ground of the gospel or an offering of atonement.

For example, excellent speaking skills cannot take the place of the gospel. Moving music or fervent tears cannot wash away sin, either. Good intentions and religious zeal cannot take the place of the baptism of Jesus and the Cross, either.

What can be offered to God and the ground of salvation that makes atonement for sin before God are different. On the altar of salvation, only the offering God has determined, that is, Jesus Christ, must go up.

Therefore, a person who believes in the gospel of the water and the Spirit can offer his good points to God with thanksgiving, but he does not put them forward as his own righteousness.

8. *"You shall not allow the salt of the covenant of your God to be lacking from your grain offering"*—we must stand on the unchanging word

Leaven and honey had to be left out, but salt had to be put in without fail.

The text does not simply call it salt for flavoring food; it calls it *"the salt of the covenant of your God."* Numbers 18:19 explains the covenant of salt as follows.

"It is a covenant of salt forever before the LORD with you and your descendants with you"

The covenant of salt shows the fact that the promise of God does not change. Even if people change and feelings waver, the word of salvation God has established does not change.

The gospel of the water and the Spirit also does not change according to our feelings or deeds.

— The fact that Jesus bore the sin of the world through the baptism He received from John and paid its price once and for all in full by shedding His blood on the Cross does not change.

— The fact that He rose from the dead does not change.

— The promise of God that He counts those who believe this word of the gospel of the water and the Spirit in their hearts to be without sin does not change.

— The promise that He gives the Holy Spirit to those who have received the remission of sins does not change, either.

It is not that we are saved only on the days our faith feels good. Nor does the effect of the baptism of Jesus and the Cross disappear because we see our own lack and become discouraged.

Our deeds change, but the covenant of God does not change. The assurance of salvation does not come from looking at our own state; it comes from believing the unchanging word of the gospel of the water and the Spirit.

9. The salt needed in every offering—the foundation of all serving is the word of the gospel of the water and the Spirit

God said repeatedly, *"With all your offerings you shall offer salt."*

It means that no kind of serving may depart from the

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covenant of God. Not only preaching and evangelism, but also prayer, praise, service, serving, sharing, and fellowship must stand on the foundation of the gospel of the water and the Spirit.

If the salt of the gospel is missing, serving is easily corrupted.

— Thanksgiving turns into a sense of duty.

— Love becomes a means of controlling people.

— Service and the life of faith become things done to put forward one's own merit and be recognized by people.

— Monetary offerings become acts of purchasing blessings.

But if we remember the unchanging word of the gospel of the water and the Spirit, we can take firm hold of the center of faith again.

"It is not that I loved God first; God loved me. It is not that I was saved by dedicating myself; Jesus saved me with the baptism He received from John and the blood of the Cross. Therefore, I serve not in order to pay the price of salvation, but because I am thankful in my heart."

This is the grain offering with the salt of the covenant put in.

10. Salt keeps the gospel of the water and the Spirit preserved

Salt slows the decay of food and keeps its taste. This property makes us think of the unchanging gospel of the water and the Spirit.

The gospel of the water and the Spirit may differ in how it is expressed, but its content must not change. The baptism Jesus received from John, the Cross, the resurrection from death, and the testimony of the Holy Spirit must not be left out or weakened, and the theological doctrines of man and the doctrines of denominations must not be mixed in, either. The one who

preaches the gospel must deliver not his own wisdom but the faith that believes the promise of God.

Salt also holds the saints up so that they continue their life of faith. It is not the resolve of the saints that preserves their faith. The word of the truth that "Jesus bore all my sins through the baptism He received from John and paid their price in full on the Cross" holds up their hearts (Matthew 3:13–17; John 1:29; 19:17–30; 20:19–29).

11. *"Green heads of grain roasted on the fire, grain beaten from full heads"*—offering the first and most precious things

Verse 14 says that when we offer the grain offering of the firstfruits, we are to roast the firstfruits and offer them beaten.

The firstfruits are the beginning of the harvest. They did not offer to God what was left over after all the harvest had come in; they first set apart the firstfruits and offered them. This is an expression of the thanksgiving and faith that all the fruits have come from God.

A person who believes in the gospel of the water and the Spirit also should not offer to God only his leftover time and strength, but should offer the first place and the center of his life to God.

— Setting the first thought of the day on spreading the word of the gospel

— Making important decisions within the word of God and the gospel

— Using the good part of one's talents and time for the gospel

— Acknowledging that the material things and fruits one has

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gained have come from God

— Setting the direction of one's saved life on preaching the righteousness of God

But this, too, is not a condition of salvation. Because God first saved us from the sin of the world, we offer the firstfruits with faith and thanksgiving.

12. The firstfruits and the resurrection of Jesus Christ

In the New Testament, the expression 'firstfruits' is connected with the resurrection of Jesus.

"But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep" (1 Corinthians 15:20).

We can look at the resurrection of Jesus in the flow of the firstfruits that runs through the whole Bible. The firstfruits are the beginning of the whole harvest that is to come. In the same way, the resurrection of Jesus is the guarantee that all who believe in Jesus will take part in the resurrection of life.

Jesus bore the sin of the world through the baptism He received from John, was nailed to the Cross and shed His blood, and rose again from death. Therefore, the gospel of the water and the Spirit does not end merely at receiving the remission of sins. It brings us new life and the hope of resurrection.

And James 1:18 says of the saints who have believed the gospel.

"Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures."

Those who are born again by believing in the gospel of the water and the Spirit are the firstfruits of the spiritual harvest of salvation fully accomplished by God. And they, in turn, bear

more fruit by preaching the word of the gospel of the water and the Spirit to other souls.

13. Roasting and beating the firstfruits—serving the gospel involves practical labor

The firstfruits were not brought just as they were and thrown on the altar. They first had to be roasted and beaten and prepared as a grain offering. We can see the fact that the grain offering offered to God was not prepared without any labor.

But no labor of ours is needed for us to be saved from our sins by believing the word of the gospel of the water and the Spirit. It is because Jesus saved us from all sins with the baptism He received from John and the blood of the Cross. However, preaching that gospel of the water and the Spirit to others and serving it involves the practical labor of the saints.

The labor of learning and preaching the word of the gospel of God

— The labor of bearing long with others and nurturing them

— The labor of praying and waiting

— The labor of sharing time and material possessions

— The labor of laying down one's own thoughts and pride

— The labor of helping the work of the gospel where no one sees

This labor does not save us. But the thanksgiving of having been saved makes us labor gladly.

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14. Pouring on oil—the firstfruits offered through the Holy Spirit

Leviticus 2:15 says to pour oil on the roasted and beaten firstfruits. Oil shows the work of the Holy Spirit.

If a person who has been saved from his sins serves the gospel of the water and the Spirit only with his own zeal, he does not last long. At first he is fervent, but soon he grows weary; when he is not recognized, he feels hurt; and comparing himself with others, he becomes discouraged.

But the Holy Spirit keeps on testifying of the gospel of the water and the Spirit that Jesus has accomplished. The Holy Spirit makes us realize the following facts in our hearts.

— Jesus bore all my sins once and for all through the baptism He received from John.

— Jesus was hung on the Cross in my place and shed His blood, receiving the judgment of my sins.

— I have become without sin by believing in the gift of salvation God has given.

— Others must also receive this salvation.

— It is not my labor but the word of God that saves souls.

When we serve with this faith, the oil of the Holy Spirit is with our life of serving. The Holy Spirit is not leaven that puffs up the fleshly desires of man; He makes us exalt Christ and preach the gospel.

15. Adding frankincense—all the glory to God

On the firstfruits, frankincense also had to be added. In verse 16, the priest took part of the beaten grain and part of the oil, but burned all the frankincense.

The fact that all the frankincense went up to God shows that in the serving of the gospel, the glory must go entirely to God.

We can labor serving the gospel. But the One who actually washed away the sin of people is Jesus, the One who makes us realize the word of the gospel of God is the Holy Spirit, and the One who makes souls new is the Triune God.

Therefore, when the fruit of the gospel appears, we must confess like this.

"It is not I who saved this person. Jesus saved this soul with the baptism He received from John and the blood of the Cross, and the Holy Spirit made him believe the word. All the glory belongs to God."

This is the faith that offers all the frankincense to God.

16. Burning it as the memorial portion—the faith God remembers and receives

The priest took some of the beaten grain and some of the oil with all the frankincense and burned them as *"the memorial portion."* A part was offered to God as the representative of the whole grain offering.

God does not look only at the outward amount. Some can offer many things, and some can offer only a very small thing. But if it is offered sincerely, believing the unchanging covenant of the gospel and by the leading of the Holy Spirit, God remembers it and receives it.

Here, the offering burned by fire does not mean that a saint must receive the punishment of sin again. Christ already bore the punishment of sin on the Cross. The offering of the grain offering made by fire is a sacrifice of thanksgiving in which a saved person sets apart his life and labor and offers them to God.

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17. The faith of the grain offering we should offer today

When we apply Leviticus 2:11–16 to our faith today, it is as follows.

— We must leave out the leaven. We must not add the theological doctrines of man and the merit of good deeds to the perfect salvation of Jesus, or exalt our own names while serving the gospel.

— We must not put in honey. We must not change the gospel to suit people's feelings, or do the work of God like a hobby for our own pleasure and honor.

— We must put in the salt of the covenant. The gospel accomplished by the baptism Jesus received from John, the blood of the Cross, and the resurrection from death does not change. We must rely not on ourselves but on the word of God.

— We must offer the firstfruits of faith. We must offer to the Lord not only our leftover time and strength but the center of our lives and even our souls.

— We must pour on the oil of the Holy Spirit. We must serve not with the zeal of the flesh but according to the gospel and the word that the Holy Spirit testifies of.

— We must add the frankincense. We must give all the glory not to ourselves but to the Triune God.

Conclusion

This word teaches the person who believes in the gospel of the water and the Spirit as follows.

"Do not puff up the gospel that saved you with the merit or desires of man. Believe the unchanging covenant accomplished

by the baptism Jesus received from John and the Cross. Offer the firstfruits of your life with thanksgiving according to the leading of the Holy Spirit, give all the glory to God, and preach this pure gospel of the water and the Spirit to other souls." ✉

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Sermon by Paul C. Jong

A day we offer, having become fine flour

< Leviticus 2:1-16 >

“When anyone offers a grain offering to the LORD, his offering shall be of fine flour. And he shall pour oil on it, and put frankincense on it. He shall bring it to Aaron’s sons, the priests, one of whom shall take from it his handful of fine flour and oil with all the frankincense. And the priest shall burn it as a memorial on the altar, an offering made by fire, a sweet aroma to the LORD. The rest of the grain offering shall be Aaron’s and his sons’. It is most holy of the offerings to the LORD made by fire. And if you bring as an offering a grain offering baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed with oil. But if your offering is a grain offering baked in a pan, it shall be of fine flour, unleavened, mixed with oil. You shall break it in pieces and pour oil on it; it is a grain offering. If your offering is a grain offering baked in a covered pan, it shall be made of fine flour with oil. You shall bring the grain offering that is made of these things to the LORD. And when it is presented to the priest, he shall bring it to the altar. Then the priest shall take from the grain offering a memorial portion, and burn it on the altar. It is an offering made by fire, a sweet aroma to the LORD. And what is left of the grain offering shall be Aaron’s and his sons’. It is most holy of the offerings to the LORD made by fire. No grain offering which you bring to the LORD shall be made with leaven, for

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you shall burn no leaven nor any honey in any offering to the LORD made by fire. As for the offering of the firstfruits, you shall offer them to the LORD, but they shall not be burned on the altar for a sweet aroma. And every offering of your grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings you shall offer salt. If you offer a grain offering of your firstfruits to the LORD, you shall offer for the grain offering of your firstfruits green heads of grain roasted on the fire, grain beaten from full heads. And you shall put oil on it, and lay frankincense on it. It is a grain offering. Then the priest shall burn the memorial portion: part of its beaten grain and part of its oil, with all the frankincense, as an offering made by fire to the LORD."

It is a sacrifice without blood

When we read Leviticus chapter 1 and come over to chapter 2, we feel that something has changed. In chapter 1 there were bulls, there were sheep, and there were doves. There was the laying on of hands on the head, there was the killing, and there was the blood sprinkled all around on the altar. But in chapter 2 there is not a single animal. There is no laying on of hands and no blood. It says, *"When anyone offers a grain offering to the LORD, his offering shall be of fine flour. And he shall pour oil on it, and put frankincense on it" (Leviticus 2:1)*. What is there is only flour, oil, and frankincense.

Dear fellow believers, then is sin washed away by this sacrifice? The Bible says clearly. It says, *"Without shedding of blood there is no remission" (Hebrews 9:22)*. If there is no blood, there is no remission. So no matter how devotedly we offer the

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grain offering, we cannot come near to God by it.

Then why did God command this? Look at its position. The grain offering comes after chapter 1. First the offering without blemish bore sin through the laying on of hands and died shedding its blood. This sacrifice was placed on top of that. Moved over into the New Testament, it is like this. Jesus received baptism from John the Baptist and bore the sin of the world, He received its judgment on the Cross, and He rose again on the third day. This is the burnt offering. A person who believes this and has received the remission of sins and the Holy Spirit offers his day to God—this is the grain offering. So we do not offer in order to obtain salvation. We offer because we have already received it. Today we are going to see what God told us to put into this sacrifice of our day and what He told us not to put in.

The reason it is called a small sacrifice

The grain offering is a small sacrifice. Why is that? It is because not everything that was brought was burned. As it says, *"Take from it his handful of fine flour and oil with all the frankincense. And the priest shall burn it as a memorial on the altar" (Leviticus 2:2)*, the priest picked up only one handful and burned it. That handful went up to God on behalf of the whole. Dear fellow believers, how great a comfort this is! God is not someone who is pleased only with the person who has brought much. He looks at this: whether it was offered with faith, in the way God has determined.

And what became of what was left? It says, *"The rest of the grain offering shall be Aaron's and his sons'. It is most holy of the offerings to the LORD made by fire" (Leviticus 2:3)*. It

became the food of the priests. He did not say that it was less holy because it was not burned; He said that it was most holy. It is the same today. Someone's prayer supports the one who preaches the gospel, someone's material possessions are used for the spreading of the gospel, and the labor someone has done without anyone knowing raises up an exhausted saint. What has been offered to God does not disappear; it becomes food that feeds other souls.

Fine flour, a broken person

The first ingredient of the grain offering is fine flour. What must happen for grain to become fine flour? It cannot stay as whole kernels. It must go into the mill and be broken and ground until its original shape disappears. If even one coarse lump remains, it is not fine flour.

Whom does this fine flour point to first? It is Jesus Christ. The Lord said, *"Unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain" (John 12:24)*. The Son of God took on a human body, received baptism from John and bore the sin of the world, and died on the Cross. The bread of life who said, *"I am the bread of life. He who comes to Me shall never hunger" (John 6:35)*, was finely broken in order to feed us.

But this fine flour also points to us, who have received that grace. Dear fellow believers, we have received salvation, but what remains in our hearts? There is our old nature, there are old habits, and our own thoughts, which hardly ever yield, remain as lumps. Carrying those as they are, it is hard to follow the Lord. Then what is it to be broken? The Lord said, *"If anyone desires to come after Me, let him deny himself, and take up his cross,*

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and follow Me" (Matthew 16:24). To deny oneself means to yield one's heart. Doing a thing I do not want to do, yielding myself, when the Lord says He is pleased with it—as we keep on yielding like this, the lumps are broken and become flour.

I, too, am like that. When a thing I do not want to do is before me, I, too, feel my heart stiffen first. With my mouth I say I will do it, while inside a thought rises up: why does it have to be me? That is a lump that has not yet been ground. And the word fine also carries the meaning of being detailed. We treat great sins as weighty, while we overlook a small lie, hatred held in the heart, and pride that quietly rises up, as if they were nothing. But the Lord did not bear only great sins. He bore even the most detailed sins we commit in our thoughts with that baptism and paid their price on the Cross. So acknowledge one by one what you have done wrong today, and confirm with the word that the Lord has already borne even those sins.

He told them to mix in oil and pour it again

Fine flour alone did not make a grain offering. He said, *"Pour oil on it" (Leviticus 2:1)*. In verse 4 He also told them to mix in oil, in verse 5 to mix it in, and in verse 7 to mix it in. Oil is repeated like this. It was not a decoration but something that could not be left out. What does the anointing of oil point to in the Bible? It says, *"God anointed Jesus of Nazareth with the Holy Spirit and with power" (Acts 10:38)*. It is the Holy Spirit.

Dear fellow believers, what is fine flour without oil? It is dry flour. Even if it is put on the fire, it just blows away. With our own strength alone, we cannot yield ourselves. We may grit our teeth and do it for a few days, but when no one recognizes us we feel hurt, and comparing ourselves with others we become

discouraged. But if we believe in the gospel of the water and the Spirit and the Holy Spirit is in us, we can keep on serving, following His leading even while knowing our lack.

And look at verse 6. The oil had already been mixed into the dough, yet saying, *"Break it in pieces and pour oil on it,"* He tells them to pour it again. Why is that? Dear fellow believers, is our day one single lump? No. It is pieces. A word in the morning is one piece, a person we run into during the day is one piece, and a decision we must make in the evening is one piece. Each of those pieces needs oil. Ask the Holy Spirit, who is already in you, about each piece. When our feelings are about to burst out first, judging and acting according to the word the Holy Spirit testifies of—that is pouring oil on the pieces.

He told them to burn all the frankincense without leaving any

On the fine flour, frankincense also had to be placed. But look closely at verse 2. Only a handful of the flour and oil was burned, but the frankincense was burned entirely, as it says, *"With all the frankincense."* Nothing was left over. Frankincense gives off fragrance when it burns in the fire. Where does that fragrance go? It goes up to God. Nothing remains in man's hand. Dear fellow believers, what does this tell us? It tells us to give the glory of serving entirely to God, without leaving even a handful of it.

Even while serving the gospel, there are things that quietly rise up in our hearts. The desire for people to recognize us, the desire for what we have done to be made known, and the desire to look more faithful than others. If those things stand at the center, even though outwardly we seem to be offering the grain

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offering, in reality we are burning our own glory. What was our Lord like? It says, *"Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma" (Ephesians 5:2)*. It says that He gave Himself. Before that fragrance, what glory could we possibly claim for ourselves?

He told them to bring it to the priest

The person offering the grain offering could not put it on the altar with his own hands. He said, *"He shall bring it to Aaron's sons, the priests" (Leviticus 2:1–2)*, and in verse 8 He also said, *"You shall bring the grain offering that is made of these things to the LORD. And when it is presented to the priest."* It had to pass through the hands of the priest without fail.

Why is that? It is because no matter how good a thing is, it cannot go up to God in my own way. In the New Testament, our High Priest is Jesus Christ. The Bible says clearly what we rely on to offer our sacrifices. It says, *"You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5)*. It is through Jesus Christ. So it also exhorts us like this: *"Therefore by Him let us continually offer the sacrifice of praise to God" (Hebrews 13:15)*. So we do not come near saying, God, I have done this much, so please accept it. We come near saying, the Lord has saved me completely, so I rely on that Lord and offer this day.

Whether in an oven, on a griddle, or in a pot

From verse 4 on, several ways of making the grain offering

appear. There is one *"baked in the oven,"* there is one *"baked in a pan" (Leviticus 2:5)*, and there is one *"baked in a covered pan" (Leviticus 2:7)*. Why several ways? It is because each household's circumstances differ and what they have differs. But even though the methods differ, there are things that do not change. Whichever it is, it must be fine flour, it must have no leaven, it must have oil, it must be brought to the priest, a handful must be burned, and the result is the same: *"An offering made by fire, a sweet aroma to the LORD" (Leviticus 2:9)*.

Today it is the same with us. Some preach the word, some pray, some help with material possessions and skills, and some serve where no one sees. Though the forms may differ, the essence of faith that God accepts is one.

He told them not to put in leaven

Now let us look at what God told them not to put in. He said, *"No grain offering which you bring to the LORD shall be made with leaven" (Leviticus 2:11)*. In verse 5, too, He said it shall be *"of fine flour, unleavened."* What is leaven? It is something that makes the whole lump of dough rise even if only a little is put in. Paul says like this: *"Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us" (1 Corinthians 5:7)*.

Dear fellow believers, look at the order here as well. You are unleavened—this comes first. He did not say, strive to become an unleavened person. Because Christ, the Passover Lamb, has already been sacrificed, we are already a new lump. On that foundation, He tells us to purge out the old leaven.

Then what is the leaven that gets mixed into the grain

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offering? One is adding the merit of man to the gospel. The Lord bore the sin of the world once and for all with the baptism He received from John and paid the price in full on the Cross, yet the claim is that something more must be done to this for sin to be washed away. To say that Jesus did most of it and I supply the rest is not the gospel. The other is the leaven that enters the motive of serving. The desire to puff myself up bigger than I really am, the thought that the work of God does not get done without me, and the attitude of taking the labor of others lightly.

He told them not to burn honey, either

What else did God forbid? He said, *"You shall burn no leaven nor any honey in any offering to the LORD made by fire" (Leviticus 2:11).* Honey. It is sweet and pleasing to the mouth. Then is honey evil? In verse 12 God said, *"As for the offering of the firstfruits, you shall offer them to the LORD, but they shall not be burned on the altar for a sweet aroma,"* and so distinguished between offering it to God and putting it up on the altar. It may be offered to God with thanksgiving, but it must not go up on the altar of salvation.

Dear fellow believers, even while preaching the gospel, we can try to suit people's taste. Leaving out the word about sin and judgment and saying only pleasant things, repeating only the emotion of the Cross without telling when and how the Lord bore the sin of the world, and putting stories of prospering on this earth ahead of the remission of sins. Speaking skills cannot take the place of the gospel, and fervent tears cannot wash away sin. On the altar of salvation, only the offering God has determined, Jesus Christ, must go up.

He told them not to leave out the salt of the covenant

God, who told them to leave out leaven and to leave out honey as well, told them one thing they must put in without fail. He said, *"Every offering of your grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings you shall offer salt" (Leviticus 2:13)*. He did not call it just salt; He called it the salt of the covenant. The Bible explains this covenant of salt: *"It is a covenant of salt forever before the LORD with you and your descendants with you" (Numbers 18:19)*. It means that it does not change.

Dear fellow believers, our hearts change every day. On some days our faith seems good, and on other days we wonder whether we have really been saved. But does the baptism the Lord received from John become something that never happened because my feelings waver? Does the effect of the blood He shed on the Cross diminish because I am discouraged? The Bible nails it down. It says, *"Now where there is remission of these, there is no longer an offering for sin" (Hebrews 10:18)*. And God told them to offer salt with all their offerings. It is not only preaching and evangelism. Do not leave out this salt in prayer, in praise, in service, or in sharing. If the salt of the gospel is missing, serving goes bad quickly. Thanksgiving becomes a duty, service becomes merit, and monetary offerings become a matter of buying blessings.

The firstfruits, roasted and beaten

Lastly, the firstfruits. He said, *"If you offer a grain offering of your firstfruits to the LORD, you shall offer for the grain*

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offering of your firstfruits green heads of grain roasted on the fire, grain beaten from full heads" (Leviticus 2:14), and He said, *"You shall put oil on it, and lay frankincense on it" (Leviticus 2:15)*. The firstfruits are the first of the harvest. They did not offer what remained after gathering everything in; they first set apart the first portion and offered it. Dear fellow believers, we, too, should not offer only our leftover time and leftover energy. It is offering to the Lord the first thought of the day, the important decisions, and the best part of our talents.

But whom do the firstfruits point to in the Bible? It says, *"But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep" (1 Corinthians 15:20)*. Just as the whole harvest follows after the first heads of grain, the resurrection of all who believe in Him follows after the resurrection of the Lord. And James says this about us: *"Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures" (James 1:18)*. We, too, are firstfruits, so more fruits must come after us.

And the firstfruits were not brought just as they were. They were roasted and beaten and then brought. No labor of ours is needed for us to be saved. The Lord has accomplished it all. But preaching and serving this gospel involves labor. The labor of bearing long and nurturing, the labor of praying and waiting, and the labor of laying down my own thoughts. This labor does not save us. But the thanksgiving of having been saved makes us labor gladly.

What is this day of mine for?

Let us go back to the beginning. The grain offering is a small sacrifice. It is not killing an animal, nor is it sprinkling blood. It is a handful of fine flour. Yet God called that handful *"a sweet*

aroma to the LORD" (Leviticus 2:9).

Dear fellow believers, what is that handful? It is our day. It is the day in which we cook meals, do our work, meet people, earn material things, and share them. It does not end with preaching well, nor does it end with sitting in a worship service. There must be daily living. Not raising our voice first when working with our brothers and sisters but asking, how about doing it this way; setting aside our own will once and listening to what the other person says—that is the handful that goes up on the altar.

That is why Paul exhorts us like this. He said, *"Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Romans 12:1)*. And it says, *"Whether you eat or drink, or whatever you do, do all to the glory of God" (1 Corinthians 10:31)*. He included even eating. So in our lives there is no hour that is not a sacrifice. Dear fellow believers, look back on this one day. Am I living for the Lord, or have I received salvation and yet still live only for myself? If you realize that all this time you have been following only yourself, you can turn your direction around starting today. And ask the Lord. Lord, I cannot do it well. Hold my heart and rule my thoughts.

The burnt offering the Lord has already finished once and for all. He received baptism from John and bore the sin of the world, He received its judgment on the Cross, and He rose again. What remains for us is the grain offering. It is yielding ourselves like fine flour, pouring on the oil of the Holy Spirit, offering all the glory up to God, taking out the leaven and the honey, not leaving out the unchanging salt of the covenant, and offering the first heads of grain of our day to the Lord. I hope that the handful you offer in this way will go up to God as a sweet aroma, and that this gospel of the water and the Spirit will be spread to the people who see that day of yours. ✉

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Questions and Answers on Leviticus Chapter 2

[Question] 1. Leviticus 2:1–16—what characteristics does the grain offering that appears in this passage have?

The grain offering is a sacrifice without blood in which grain is offered as the offering, and spiritually it represents a saved person offering himself to God with thanksgiving and faith and serving Him. Its characteristics shown in Leviticus chapter 2 are as follows.

• The offering is prepared from grain. Fine flour was the basic ingredient, and oil was poured on it and frankincense was placed on it. That there is no procedure of killing an animal and shedding its blood is a striking characteristic of the grain offering (verses 1–2).

• It could be offered in several forms. It was offered as fine flour just as it was, or baked in an oven, fried on a griddle, or boiled in a pot. When the grain offering of the firstfruits was offered, it was roasted and beaten, and oil and frankincense were added. Though the forms in which it was made differed, the ingredients and the method God had determined had to be followed (verses 4–7, 14–16).

• Part of it is burned and offered to God, and the rest goes to the priests. The priest burned the memorial part of the grain offering and all the frankincense on the altar. What was left went to Aaron and his sons, and God set it apart as most holy (verses 2–3, 8–10, 16).

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• Leaven and honey are not burned as an offering, and salt must be put in. No leaven could be put into the grain offering, and neither leaven nor honey could be burned on the altar as an offering made by fire. Bringing something as an offering of the firstfruits and burning it on the altar were distinguished. Also, the salt of the covenant of God could not be left out of any grain offering (verses 11–13).

• It has the meaning of thanksgiving and dedication for salvation. The grain offering shows a life of believing the love and salvation God has given, and offering one's body, heart, and labor to serve the Lord. The rule of not putting in leaven and honey also leads to the lesson that in this serving we must not try to display ourselves or satisfy our own desires. Preaching the gospel and serving others out of thanksgiving for having been saved is the spiritual meaning contained in the grain offering.

In these ordinances, the person who prepares the offering and the priest who offers it on the altar each carry out their own roles together. The grain offering is a sacrifice in which not only the ingredients to prepare but also the part to be burned to God and the part to go to the priests were determined. When we apply it to the saints as well, the focus must be on believing in the grace of salvation God has given, and on giving thanks and serving according to His will.

[Question] 2. Leviticus 2:1—what meaning does the word translated '*grain offering*' in the Bible originally carry?

The original-language meaning of the word grain offering is 'a gift,' that is, 'an offering that one gives.' In Leviticus chapter 2 it refers to the grain offering offered to God. Offering fine flour

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with oil poured on it and frankincense placed on it is its concrete form.

This meaning leads on spiritually to the dedication of offering one's body and heart with thanksgiving for the salvation God has given. It is believing the love God has given first, and serving the Lord with a thankful heart.

[Question] 3. Leviticus 2:1—who can bring the offering of the grain offering to God?

The grain offering can be offered by anyone who wants to offer an offering to God. Leviticus 2:1 says, *"When anyone offers a grain offering to the LORD."* The person offering it prepared fine flour, oil, and frankincense and brought them to the priest, and the priest burned the memorial part of it and all the frankincense on the altar. The role of the person who brings the offering and the role of the priest who carries out the sacrifice on the altar are distinguished.

Spiritually, it means the dedication that a person who has received the remission of sins offers with thanksgiving for the grace of salvation. Anyone who has been saved through Jesus Christ can offer his body and heart and serve God. He can serve with material things, or take part with prayer or with his time and labor. Loving the Lord and serving the gospel in each one's own circumstances is the life of faith that offers the grain offering. It is not that one person must carry out everything alone. We can take part with what we have in the work of the church preaching the gospel, and serve together.

[Question] 4. Leviticus 2:1—what are the three basic ingredients prepared for the grain offering?

The three basic ingredients of the grain offering are fine flour, oil, and frankincense.

- The offering is made of fine flour.
- Oil is poured on it.
- Frankincense is placed on it.

"When anyone offers a grain offering to the LORD, his offering shall be of fine flour. And he shall pour oil on it, and put frankincense on it" (Leviticus 2:1).

[Question] 5. Leviticus 2:2—which part of the grain offering that was brought did the priest take, and in what way did he offer it?

The priest takes a handful of the fine flour with oil added, together with all the frankincense, and burns them as a memorial on the altar. This is the offering made by fire that becomes a sweet aroma to the LORD.

- Of the fine flour with oil, he takes a handful.
- Of the frankincense, he takes all of it.
- He burns these as a memorial on the altar and offers them to God.

The rest of the grain offering left after the memorial was burned went to Aaron and his sons (Leviticus 2:3).

"He shall bring it to Aaron's sons, the priests, one of whom shall take from it his handful of fine flour and oil with all the frankincense. And the priest shall burn it as a memorial on the altar, an offering made by fire, a sweet aroma to the LORD" (Leviticus 2:2).

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[Question] 6. Leviticus 2:3—to whom did the rest of the grain offering go after it was burned on the altar?

The rest of the grain offering went to Aaron and his sons, that is, to the priests. What remained apart from the part burned as a memorial on the altar became the portion of the priests, and God set it apart as most holy.

The priests had to eat their portion in the court of the tabernacle of meeting, a holy place (Leviticus 6:16).

"The rest of the grain offering shall be Aaron's and his sons'. It is most holy of the offerings to the LORD made by fire" (Leviticus 2:3).

[Question] 7. Leviticus 2:3—what does it mean that even the rest of the grain offering is called most holy?

"Most holy" means that, because it is an offering given to God and specially set apart, it must be handled as holy according to the ordinance God has determined. Even the grain offering left after the burning on the altar was still a holy offering belonging to God.

God gave that remainder to Aaron and his sons as their portion. Therefore, it was not food that just anyone could take and eat or use at will. In Leviticus 6:16–18, He determined that the males among the sons of Aaron were to eat it without leaven in the court of the tabernacle of meeting, a holy place. The holiness of the offering remained just the same even after it went to the priests. Both those who received the portion God had given and the place and manner in which it was eaten had to be

in accordance with God's command.

"The rest of the grain offering shall be Aaron's and his sons'. It is most holy of the offerings to the LORD made by fire" (Leviticus 2:3).

[Question] 8. Leviticus 2:5–6—what cooking method does it refer to when it says that the grain offering is offered fried on a griddle?

"Baked in a pan" means the grain offering made by mixing oil into fine flour without leaven and frying it on a griddle like a flat cake. We can understand it as being similar to the way pancakes are fried in oil today.

The grain offering fried in this way was divided into pieces, and oil was poured on them again to prepare it as an offering. Therefore, this expression refers to the cooking method by which the grain offering was made. The oil was used when it was mixed into the flour, and it was also poured on the pieces after the fried grain offering had been divided.

"But if your offering is a grain offering baked in a pan, it shall be of fine flour, unleavened, mixed with oil. You shall break it in pieces and pour oil on it; it is a grain offering" (Leviticus 2:5–6).

[Question] 9. Leviticus 2:15–16—what does the fragrance rising from the frankincense burned with the grain offering represent spiritually?

The fragrance going up as the frankincense is burned can be understood as symbolizing the prayers of the saints offered up to

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God. The scene of adding frankincense to the grain offering and burning them together shows that the prayer of faith must accompany the thanksgiving and dedication offered to God.

The Bible explains the relationship between incense and prayer as follows.

"Incense, which are the prayers of the saints" (Revelation 5:8).

Therefore, the spiritual meaning contained in the grain offering is to give thanks for the grace of God while offering one's body and labor, and to pray relying on God. It is believing in the salvation the Lord has given, and offering up to God both the service of giving oneself and prayer.

Even at times when it is hard to take part in person with one's body, we can serve together by praying for the work of the church preaching the gospel. Such prayer, too, contains thanksgiving and faith toward the Lord.

[Question] 10. Leviticus 2:1–16—what spiritual meaning does offering the grain offering have in the life of a saint?

Spiritually, the grain offering means that a saved person offers his body and heart with thanksgiving for the grace of God and serves the Lord. Because God first loved us and saved us, we believe that love and offer ourselves with a thankful heart. This dedication is connected with the life spoken of in Romans 12:1, of offering one's body to God as a holy, living sacrifice.

Into this serving, we must not mix the desire to put ourselves forward or to satisfy our own desires. The ordinance that did not allow leaven and honey to be put into the grain offering and burned gives the lesson that, spiritually, we should serve giving

thanks for the grace the Lord has given rather than displaying our own labor.

Concretely, it is a life of offering one's time, labor, and material possessions so that others may also hear the gospel and be saved, and of being together in prayer. It is not that everyone must do the same work. Taking part in the work of the church preaching the gospel and serving others in each one's own circumstances is how the dedication contained in the grain offering is put into practice. ✉

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CHAPTER

3

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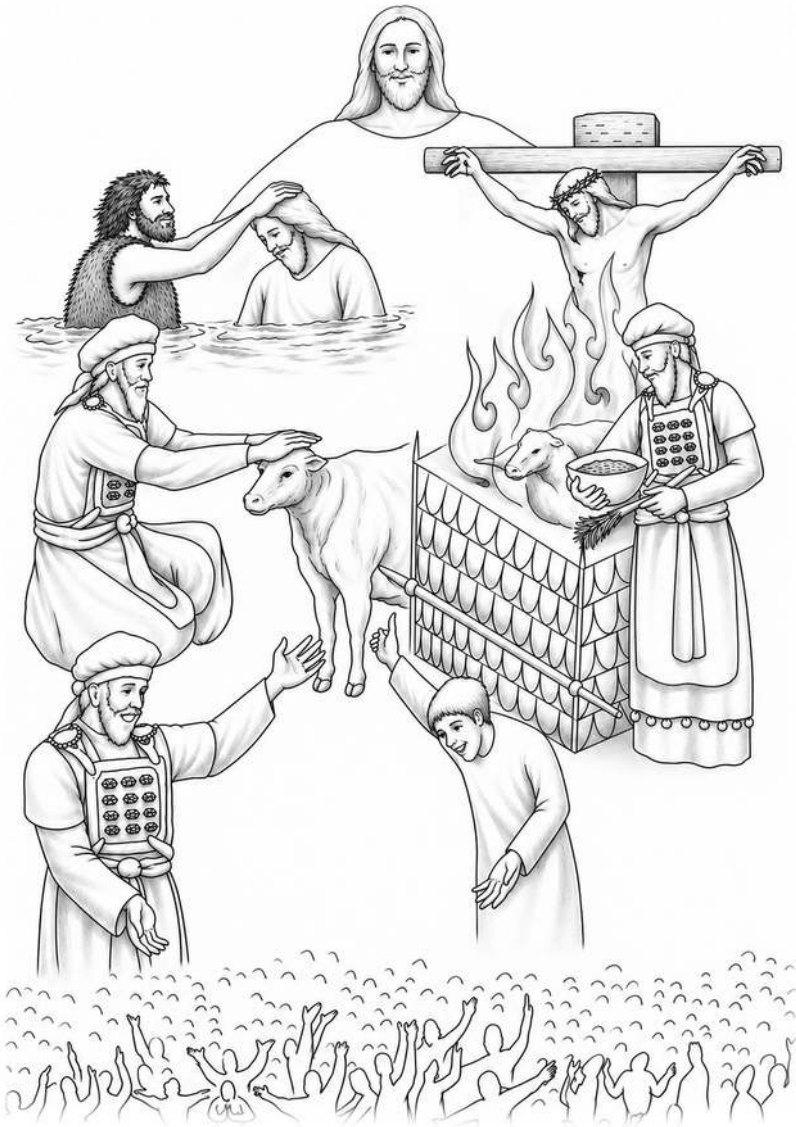

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Leviticus Chapter 3 seen from the perspective of the gospel of the water and the Spirit

Leviticus 3:1–5—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. Concerning the peace offering sacrifice!

"When his offering is a sacrifice of a peace offering, if he offers it of the herd, whether male or female, he shall offer it without blemish before the LORD. And he shall lay his hand on the head of his offering, and kill it at the door of the tabernacle of meeting; and Aaron's sons, the priests, shall sprinkle the blood all around on the altar. Then he shall offer from the sacrifice of the peace offering an offering made by fire to the LORD. The fat that covers the entrails and all the fat that is on the entrails, the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove; and Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is on the wood that is on the fire, as an offering made by fire, a sweet aroma to the LORD" (Leviticus 3:1–5).

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2. What the peace offering shows

The heart of the peace offering is that a person who has become an enemy of God because of his own sins is reconciled to God, rejoices in that reconciliation, and has fellowship with God.

The reconciliation spoken of here is not simply a person's heart becoming comfortable. Thinking to oneself, "I am reconciled to God," while the problem of sin remains unresolved is not true reconciliation. Only when one's sins have been dealt with before the righteous judgment of God can the relationship with God be restored.

So the following elements are needed to offer the peace offering sacrifice.

The order of the peace offering	Its fulfillment in the New Testament
The sacrificial offering without blemish	Jesus Christ, who is without sin
Laying hands on the head of the offering	Jesus bearing the sin of the world through the baptism He received from John
Killing the sacrificial offering	The death of Jesus on the Cross
Sprinkling the blood all around on the altar	His bearing the wages and judgment of sin with His blood
Burning the fat and the entrails as an offering	God gladly receiving the perfect sacrifice of Christ
Enjoying reconciliation	Being justified by faith and enjoying peace with God

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Therefore, the peace offering is not "a way for a person to become close to God by living a good life." It is a sacrifice that shows the gospel in which sin is resolved through the sacrificial offering God has determined, and one is reconciled to God by believing that fact.

Romans 5:10–11 speaks clearly of the meaning of this reconciliation.

"For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation."

Two meanings are contained together in the peace offering sacrifice with God.

The first is the objective reconciliation in which the relationship of enmity is resolved, and the second is the fellowship in which the reconciled person rejoices and gives thanks in God. The resolving of sin comes first, and peace and thanksgiving are its result.

3. *"Whether male or female, he shall offer it without blemish"*

Leviticus 3:1 says that when the peace offering is offered from the herd, it may be offered *"whether male or female."* In the burnt offering a male had to be offered, but in the peace offering both a male and a female could be offered. Yet there was one condition that could never be yielded. It had to be *"without blemish"* without fail.

Reconciliation with God does not depend on the status or ability of the one who offers, but on the sacrificial offering

without blemish that God acknowledges.

This offering without blemish points to Jesus Christ, who is without sin. Jesus came clothed in the same flesh as we humans have, but He was without sin. 2 Corinthians 5:21 says like this.

"For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him."

The reason we cannot offer ourselves as the offering is that we have sin and blemish. Our good deeds or resolutions, our prayers of repentance or religious zeal cannot take the place of the sacrificial offering without blemish, either. The offering God receives is only Jesus Christ, the Son of God, who is without sin.

Therefore, the faith we must have is not showing our own zeal to God, but the faith that relies on and believes in the righteousness of Jesus Christ, the offering without blemish God has prepared.

4. *"He shall lay his hand on the head of his offering"*

The person offering the peace offering first had to lay his hand on the head of the offering. Whoever wanted a peace offering sacrifice to God had to lay his hand on the sacrificial offering God had determined and pass his sins on to it. The laying on of hands is the act that joins the person and the offering into one, and throughout the whole law of sacrifice in Leviticus it appears as the process of passing sin on to the sacrificial offering.

When a sinner lays his hand on the sacrificial offering, the sinner's sins pass on to that offering, and the offering that has had the sins transferred to it is killed, shedding its blood in that person's place. It is because that is what God has determined.

The substance of this laying on of hands appears in the New

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Testament as the baptism Jesus received from John the Baptist.

"But Jesus answered and said to him, 'Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.' Then he allowed Him" (Matthew 3:15).

Jesus is not someone who received baptism from John because He had sin of His own. He is the One who, as the Lamb of God without blemish, bore the sin of mankind by receiving baptism from John the Baptist. When Jesus said, *"For thus it is fitting for us to fulfill all righteousness,"* it was obeying according to the method God had determined in order to save sinners from sin.

After Jesus received baptism from John, John the Baptist testified of Jesus as the One whom the sacrificial offerings of the Old Testament had foreshown.

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

The word that He "takes away the sin of the world" means that, because Jesus bore the sin of the world once and for all through the baptism He received from John, He became the One who went to the Cross bearing that sin.

Therefore, the laying on of hands of the peace offering and the baptism Jesus received from John are connected with each other. Because Jesus bore the sin of the world through the baptism He received from John, His death on the Cross became the judgment of our sins.

This is why the 'water' in the gospel of the water and the Spirit, that is, the baptism Jesus received from John, is so important.

5. Leviticus 3:2, *"Kill it at the door of the tabernacle of meeting"*

The sacrificial offering on which hands had been laid had to be killed without fail. It is because, once the sins had passed on to the offering, that sacrificial offering had to bear death, the wages of sin.

The door of the tabernacle of meeting is the entrance for coming to God. A sinner cannot enter into the presence of God in his own way. He must come near at the place God has determined, bringing the offering God has determined.

That the sacrificial offering was killed at the door of the tabernacle of meeting shows that the way to come to God is opened through the laying on of hands, death, and the blood of the sacrifice. This was fulfilled by the fact that Jesus had our sins transferred to Him through the baptism He received from John, and was nailed to the Cross, shedding His blood and dying.

The baptism Jesus received from John is the event in which He bore the sin of the world, and the Cross is the event in which He received the judgment of that sin. Jesus rose again from death and became the Lord who overcame death. The baptism of Jesus and the blood of His sacrifice are the truth of salvation that cannot be separated from each other, and the guarantee of the sinner's salvation.

6. Leviticus 3:2, *"Shall sprinkle the blood all around on the altar"*

After the laying on of hands come death and blood. This means that the problem of a sinner's sin cannot be resolved by mere words or emotional comfort. Judgment follows every sin

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without fail, and the judgment of that sin had to be dealt with by the shedding of blood, the giving up of life.

Leviticus 17:11 says as follows.

"For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul."

That the blood was sprinkled all around on the altar is the public evidence that the sacrificial offering actually died and that the price of the sinner's sin was paid with blood. Reconciliation with God is not the result of His pretending not to see sin. Here appears the mercy of God, who judges sin exactly, yet resolves it by transferring that judgment to the sacrificial offering in the sinner's place.

In the New Testament, Jesus had the sin of the world transferred to Him through the work of the baptism He received from John, and He had to carry it and die shedding His blood on the Cross. Therefore, the blood of the Cross is not only a sign of love but the evidence that the judgment of sin was completed perfectly.

Because God did not regard the sin of man lightly, He accomplished reconciliation with us who believe, through the blood of the sacrifice of His own Son Jesus Christ. Because He judged our sins fully in Jesus, God is the One who can be reconciled with us who believe this truth.

7. Leviticus 3:3–4, the fat of the entrails, the kidneys, and the fatty lobe attached to the liver

Verses 3–4 command to take the fat that is on the entrails of the offering, the kidneys, and the fatty lobe attached to the liver, and burn them to God.

Here we first need to see the literal meaning exactly. This *"fat"* is not anointing oil like olive oil but the richest and most precious part attached to the entrails of the sacrificial offering. The text shows the most precious and inmost part of the offering being set apart and offered as belonging to God. Verse 16 also says, *"All the fat is the LORD's."*

But when we look at this sacrificial procedure in the dimension of faith, we can discover an important spiritual meaning. God does not receive a sacrifice of outward appearance only; He receives the faith of the center of the heart. Just as the fat deep inside the entrails was taken out and offered, He says that we must believe the gospel of the water and the Spirit not merely as knowledge but with the faith that believes from deep within the heart.

"Jesus bore all our sins through the baptism He received from John. Bearing those sins, He was judged on the Cross, shedding His blood. He rose again from death and saved us from sin."

Our believing and confessing this fact in our hearts becomes the sacrifice God gladly receives.

The Holy Spirit testifies of the truthfulness of this gospel of the water and the Spirit.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one –ASV" (1 John 5:6–8).

Here the water is the baptism Jesus received from John, the blood is His death on the Cross, and the Holy Spirit is the One who testifies that this work of salvation is the truth of God. The Holy Spirit does not testify of the Cross alone by itself; He testifies of the whole salvation of Jesus Christ accomplished with the water and the blood.

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8. Leviticus 3:5, *"Burn it on the altar upon the burnt sacrifice"*

Verse 5 says that the fat of the peace offering was burned *"upon the burnt sacrifice."* This is a very important expression.

The burnt offering is the sacrifice in which the sacrificial offering bears in the sinner's place the judgment of sin and the death the sinner should receive. The placement, in which the offering made by fire of the peace offering was offered upon that burnt sacrifice, shows that reconciliation with God and thanksgiving stand on the foundation of atonement and judgment.

The sinner's sins pass on to the sacrificial offering through the laying on of hands, the offering dies in his place shedding its blood, and that blood is sprinkled all around on the altar of burnt offering. On the faith that believes in that sacrifice, the sacrifice of reconciliation and thanksgiving to God is offered.

Conclusion

The peace offering of Leviticus 3:1–5 is a shadow of the gospel that shows how reconciliation between God and a sinner comes about.

The sacrificial offering without blemish represents Jesus, who is without sin; the laying on of hands on its head represents the baptism Jesus received from John; the death and blood of the sacrificial offering represent the Cross of Jesus; and the fragrant offering made by fire represents God's gladly receiving the perfect salvation of Christ. And the One who testifies of all these facts is the Holy Spirit.

Therefore, true reconciliation does not start from "what I

have done for God." It starts from believing "what Jesus has completed for me."

When we believe in our hearts the fact that Jesus bore all our sins through the baptism He received from John, received the judgment of those sins on the Cross, and rose again from death, we are reconciled to God. And coming to God with this faith, giving thanks, praising Him, and preaching the gospel is the faith of reconciliation we offer to God today.

Leviticus 3:6–11—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The word of the text

"If his offering as a sacrifice of a peace offering to the LORD is of the flock, whether male or female, he shall offer it without blemish. If he offers a lamb as his offering, then he shall offer it before the LORD. And he shall lay his hand on the head of his offering, and kill it before the tabernacle of meeting; and Aaron's sons shall sprinkle its blood all around on the altar. Then he shall offer from the sacrifice of the peace offering, as an offering made by fire to the LORD, its fat and the whole fat tail which he shall remove close to the backbone. And the fat that covers the entrails and all the fat that is on the entrails, the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove; and the priest shall burn them on the altar as food, an offering made by fire to the LORD" (Leviticus 3:6–11).

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2. The center of the peace offering is 'the peace with God we enjoy after sin has been resolved'

Leviticus 3:6–11 describes the same peace offering as verses 1–5 before it, but this time it explains the case of offering a sheep, not an animal of the herd, as the offering. The kind of offering has changed, but the order of salvation God has determined does not change.

When the sheep without blemish is brought before the LORD, receives the laying on of hands, and is killed, and then its blood is sprinkled all around on the altar and its fat portions are burned and offered, God receives this as *"food, an offering made by fire to the LORD."* This order shows that reconciliation with God comes about not through man's feelings or good deeds but through the sacrificial offering that has borne sin in his place.

In the New Testament, Jesus Christ became the substance of this peace offering. Jesus bore all the sins of the world by receiving baptism from John, received the judgment of those sins by shedding His blood on the Cross, and, by rising again from death, gave those who believe complete reconciliation with God.

3. *"If his offering as a sacrifice of a peace offering to the LORD is of the flock"*

That the offering of the peace offering is a sheep shows that Jesus Christ would come as the Lamb of God.

John the Baptist saw Jesus coming toward him and testified like this.

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

The word that Jesus is *"The Lamb of God"* contains three meanings.

First, Jesus is the sacrificial offering God Himself prepared. Because man cannot be reconciled to God by his own strength, God sent His only begotten Son as the sacrificial offering.

Second, Jesus was sacrificed in the place of sinners. Just as the sheep of the Old Testament did not die because of its own sins, Jesus did not die because of His own sins either. Jesus died in our place because He had borne our sins.

Third, Jesus is the Lamb who took away the sin of the world. What Jesus bore is not just some sins or only the sins committed before we believed, but *"the sin of the world."* It includes all the sins we commit from the time we are born until we die.

Therefore, to believe in the gospel of the water and the Spirit is not to vaguely acknowledge only the fact that Jesus was sacrificed. It is to believe that Jesus bore the sins of everyone in the world, including me, by receiving baptism from John, and went to the Cross bearing those sins.

4. *"Whether male or female, he shall offer it without blemish"*

The sheep of the peace offering could be either male or female, but without fail it had to be without blemish. The text does not attach any special salvation-related difference to the sex of the offering. The emphasis is solely on its being *"without blemish."*

This means that the offering of salvation God receives is not determined by man's choice or merit, but must be a perfect offering without sin.

None of us can become an offering without blemish. Because

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all people have committed sins, no one can pay the price of his own sins with his own good deeds or sacrifice. Nor can another sinner become our savior.

Therefore, God sent Jesus Christ, who is without sin. Jesus was conceived by the Holy Spirit and came to this earth, and He was the Lamb of God without blemish, who committed no sin.

That Jesus, the offering without blemish, received baptism from John was not to wash away His own sins. It was for the One without sin to become the sacrificial offering that bears the sins of sinners.

5. *"He shall offer it before the LORD"*

The offering was not to be killed arbitrarily just anywhere; it had to be brought *"before the LORD."* This means that salvation must without fail come about in the way God has determined.

A sinner cannot make a way to come to God with his own thoughts. Many good deeds, religious zeal, tears, or asceticism cannot take the place of the sacrificial offering God has determined. When coming before God, we must rely on the offering without blemish that God has prepared.

The only offering that can be brought before God in the New Testament is Jesus Christ. Faith is not presenting one's own righteousness, but relying before God on the righteousness Jesus has fulfilled.

It is not claiming, "I am lacking, but I have lived diligently"; it is coming forward with the faith that says, "Jesus bore my sins by receiving baptism from John, received the judgment of those sins on the Cross, and rose again from death."

6. *"He shall lay his hand on the head of his offering"*

The person offering the peace offering had to lay his hand on the head of the lamb. The laying on of hands is not simply an act of blessing or stroking the offering. It is an important procedure of the law of sacrifice that joins the person offering the sacrifice and the sacrificial offering into one and passes the sinner's sins on to the sacrificial offering.

Before the laying on of hands, that sheep is merely a sheep without blemish. But when the sinner lays his hand on its head, that sheep becomes the substitute sacrificial offering that has borne the sinner's sins. From that moment, the death that sheep suffers becomes the judgment on the sinner's sins.

This laying on of hands was fulfilled in the New Testament by the baptism Jesus received from John.

"But Jesus answered and said to him, 'Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.' Then he allowed Him" (Matthew 3:15).

That Jesus received baptism from John was not a mere ceremony to show an example of humility. Just as the sacrificial offerings of the Old Testament bore sins through the laying on of hands, Jesus bore the sin of mankind by receiving baptism from John.

That is why Jesus said, *"Thus it is fitting for us to fulfill all righteousness."* For Jesus to bear the sins of sinners by receiving baptism from John and to be judged for those sins on the Cross was the fitting way by which God makes sinners righteous.

7. *"Kill it before the tabernacle of meeting"*

The lamb that had received the laying on of hands had to be

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killed before the tabernacle of meeting. Because the sins had passed on to the lamb, now that lamb dies in the sinner's place.

The wages of sin is death. God does not ignore sin without any price or treat it as if it never happened. Judgment follows sin without fail. But the love of God, instead of bringing that judgment down on the sinner, had the sacrificial offering without blemish bear it.

This is vicarious atonement.

— The person who committed sin lives on.

— The lamb that has borne the sin dies.

— The death of the lamb takes the place of the sinner's death.

— The sinner comes to God by believing in that sacrifice.

In the New Testament, Jesus bore our sins by receiving baptism from John, and died on the Cross because of those sins. The Cross of Jesus is not an event separated from the baptism Jesus received from John. He paid on the Cross, shedding His blood, the price of the sins He had borne by receiving baptism from John.

Therefore, the water and the blood accomplish one work of salvation.

— The water is the baptism Jesus received from John.

— The blood is the judgment of sin He received on the Cross.

— The Holy Spirit testifies that this salvation of the water and the blood is the truth.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one –ASV" (1 John 5:6–8).

8. *"Sprinkle its blood all around on the altar"*

When the lamb that had received the laying on of hands died, the priest sprinkled its blood all around on the altar. The blood is the evidence that the sacrificial offering actually died and that the judgment of sin was executed.

That the blood was sprinkled not on just one side of the altar but all around it shows that the whole altar was surrounded by the evidence of the blood. The ground on which a sinner is reconciled to God is not his own feelings or deeds but the blood the sacrificial offering has shed.

In the New Testament, this blood was fulfilled by the blood of the Cross of Jesus. But the reason the blood of the Cross becomes the blood that atones for our sins is that Jesus had already borne our sins by receiving baptism from John.

Therefore, we must believe together in the baptism Jesus received from John and the blood of the Cross. Jesus received the judgment of those sins, rose again from death, and became our eternal Savior, and the Holy Spirit testifies that this salvation is the truth of God.

9. The fat tail and all the fat that is on the entrails

Verse 9 says to take the lamb's fat—*"the whole fat tail which he shall remove close to the backbone"*—and all the fat that covers and is on the entrails, and offer them as an offering made by fire.

"The whole fat tail which he shall remove close to the backbone" refers to the fatty tail portion cut off close to the tailbone. The emphasis of the text is on offering the fat and precious parts of the offering wholly to God, leaving nothing behind.

The fat spoken of here is not olive oil or anointing oil but the

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fat attached to the body of the lamb. Offering the fat tail and the fat of the entrails to God shows the following facts.

First, nothing blemished and no leftover scraps can be offered to God. The precious parts of the sacrificial offering belonged to God.

Second, God does not want a sacrifice of outward appearance only. Just as even the parts deep inside the body of the offering were offered, we must believe the gospel not merely with our heads but from the center of our hearts.

Third, the sacrifice of Christ is not a partial sacrifice. Jesus offered Himself wholly to God. His receiving baptism from John and His dying on the Cross, shedding His blood, were perfect obedience to the will of God.

Ephesians 5:2 testifies of this as follows.

"Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma"

10. The two kidneys and the fatty lobe attached to the liver

Verse 10 says to take even the two kidneys with the fat on them, the fat by the flanks, and the fatty lobe attached to the liver. The priest was not to cut off roughly only the parts visible to the eye; he had to take every part God had commanded, without omission.

This gives the lesson that when believing the gospel of salvation as well, we must not select only a part of it according to human thoughts.

— We must not believe in the incarnation of Jesus and yet say that the baptism Jesus received from John is not important.

— Nor must we acknowledge the fact that Jesus received

baptism from John and yet take lightly the blood and judgment of the Cross.

— Nor must we believe in the death on the Cross and yet leave out the fact that Jesus rose again from death.

— Nor must we speak of the water and the blood and yet depart from the Holy Spirit who testifies of them.

The word of salvation God has determined must be received whole. The Spirit, the water, and the blood are not three different gospels; they testify together of the one salvation Jesus Christ has accomplished.

11. *"The priest shall burn them on the altar"*

The person who brought the offering laid his hand on it and killed it, but it was the priest who sprinkled its blood and burned the designated fat on the altar.

This shows that a Mediator is needed between God and sinners. In the New Testament, Jesus is not only the sacrificial offering but also the eternal High Priest who leads us to God.

Jesus offered His own body once and for all and completed salvation.

"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14).

Therefore, it is not that the saints of the New Testament sacrifice Jesus again or repeatedly offer a new atoning sacrifice. The salvation of Jesus has already been completed.

However, a person who has received the remission of sins through the gospel of the water and the Spirit, as a spiritual priest, preaches the completed gospel of reconciliation to those who are

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still enemies of God. This is the ministry of reconciliation that the priests of the New Testament continually carry out.

"Who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation" (2 Corinthians 5:18).

It is not repeating salvation but repeatedly preaching the completed salvation. It is not making a new sacrifice but testifying to others of the gospel that Jesus accomplished by receiving baptism from John, dying on the Cross shedding His blood, and then rising again from death.

12. *"Food, an offering made by fire to the LORD"*

Here, the word refers to "food" or "provisions." This does not mean that God becomes hungry and eats the meat.

It is an expression that God receives this sacrifice and is pleased with it.

What God is pleased with is not the scene itself of an animal suffering. He is pleased that through the sacrifice He has determined, sinners receive the remission of sins and are reconciled to Him.

In the New Testament, what God gladly receives is the perfect sacrifice of Jesus Christ. He is also pleased with the faith that believes from the heart in the baptism Jesus received from John, the blood of the Cross, and His rising again from death.

This faith confesses like this.

"Jesus came as the Lamb of God without blemish. He bore all my sins by receiving baptism from John. Bearing those sins, He was judged on the Cross, shedding His blood. And He rose again from death and saved me forever. The Holy Spirit testifies that this fact is the truth."

This faith is the sacrifice of faith God gladly receives.

13. The whole flow seen with the gospel of the water and the Spirit

Leviticus 3:6–11 is connected into one gospel as follows.

The peace offering of Leviticus	Its fulfillment in the New Testament
The lamb without blemish	Jesus Christ, who is without sin
Bringing it before the LORD	His coming into the world as the Savior God sent
Laying hands on the head of the lamb	Jesus bearing the sin of the world by receiving baptism from John
Killing the lamb that received the laying on of hands	Jesus dying on the Cross because of the sins He had borne
Sprinkling the blood all around on the altar	His completing the judgment of sin with the blood of the Cross
Burning all the fat portions	Jesus offering Himself wholly to God
Food offered to the LORD	God gladly receiving the sacrifice of Christ and the faith that believes in it
Enjoying reconciliation	Receiving the remission of sins and enjoying peace with God
The service of the priest	The saved saints preaching the gospel of reconciliation

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14. The lessons given to those who believe

First, we must rely on Jesus alone, who is without blemish, without mixing in our own good deeds or religious zeal. We must believe that Jesus bore our sins with the baptism He received from John, received the judgment of those sins on the Cross, and completed salvation by rising again from death.

Second, God receives not the outward appearance but the faith of the heart. Just as even the fatty parts of the entrails were set apart and offered, we must believe the gospel not merely as knowledge but with the heart.

Third, a person who has received the remission of sins preaches the gospel of reconciliation with thanksgiving. This is not a condition for obtaining his own salvation but fruit that comes out of the grace of the salvation he has already received.

Conclusion

The lamb of Leviticus 3:6–11 points to Jesus Christ. The whole process of the peace offering—laying hands on the head of the lamb without blemish, killing that lamb, sprinkling its blood all around on the altar, and burning the precious fat to God—was completed within the gospel of the water and the Spirit.

Jesus came as the Lamb of God without blemish. Jesus bore all our sins by receiving baptism from John, received the judgment of those sins by shedding His blood on the Cross, and rose again from death and became our eternal Savior. The Holy Spirit testifies that this gospel of the water and the blood is the truth.

A person who believes this fact in his heart is no longer an

enemy of God. He has received the remission of sins and been reconciled to God, and he can rejoice and give thanks in God. And he comes to live as a spiritual priest who preaches, to those who do not yet know this reconciliation, the gospel of the water and the Spirit that Jesus has completed.

Leviticus 3:12–17—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The word of the text

"And if his offering is a goat, then he shall offer it before the LORD. He shall lay his hand on its head and kill it before the tabernacle of meeting; and the sons of Aaron shall sprinkle its blood all around on the altar. Then he shall offer from it his offering, as an offering made by fire to the LORD. The fat that covers the entrails and all the fat that is on the entrails, the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove; and the priest shall burn them on the altar as food, an offering made by fire for a sweet aroma; all the fat is the LORD's. This shall be a perpetual statute throughout your generations in all your dwellings: you shall eat neither fat nor blood" (Leviticus 3:12–17).

Leviticus 3:12–17 is the peace offering offered with a goat. The offering has changed from the animal of the herd and the sheep to a goat, but the center of the law of sacrifice God has determined does not change. The goat had to be brought before

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the LORD; it had to receive the laying on of hands on its head so that the sins would pass on to it; the goat that had the sins passed on to it had to be killed; its blood had to be sprinkled all around on the altar; and the fat had to be burned and offered to God.

This law of sacrifice was completed in the New Testament by the baptism Jesus received from John, the blood of the Cross, and the work of the Holy Spirit who testifies of them.

2. The goat, too, shows the sacrificial offering God prepared

Verse 12 says, *"And if his offering is a goat."* The goat here does not symbolize an unclean or evil being; it is a clean offering God permitted as the sacrifice of the peace offering.

The bull, the sheep, and the goat differed in size and appearance, but the principle of salvation revealed through the sacrifice was the same. Whatever the kind of offering, the person's sins had to pass on to the offering, and the offering that had the sins passed on to it had to shed its blood and die without fail.

This shows that the remission of sins God gives does not depend on a person's possessions, status, or ability. What matters is following, by faith, the sacrificial offering and the law of sacrifice God has determined.

In the New Testament, the true sacrificial offering that the bull, the sheep, and the goat foreshadowed is Jesus Christ. John the Baptist saw Jesus and spoke like this.

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

Jesus is not an offering prepared by man but the sacrificial

offering God Himself sent. Jesus, who is without sin, bore the sins of sinners in their place and was judged.

3. *"He shall offer it before the LORD"*

The goat had to be brought to the place God had determined, that is, before the LORD. The sacrifice was not established merely by the fact of having an offering. A sacrifice offered in one's own house or at an arbitrary place, in one's own way, could not become a sacrifice God receives.

This teaches that faith concerning salvation, too, cannot be made according to human thoughts or religious customs. The way we come to God must be the way God has determined by His word.

Human thinking may speak like this:

"Isn't it enough to believe in Jesus roughly? Isn't it enough to believe only in the Cross? Isn't it all right even if we do not know why Jesus received baptism from John?"

But in the law of sacrifice God has determined, there is not only the offering. The laying on of hands, the death, the blood, and the fire are there together. In the same way, in the salvation of the New Testament there is not only the incarnation of Jesus; the baptism Jesus received from John, the blood of the Cross, and His rising again from death are there together.

Faith is not interpreting Jesus in the way I want; it is accepting, just as the word says, the work of salvation Jesus actually accomplished.

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4. *"He shall lay his hand on its head"*

The person who brought the goat before the LORD had to lay his hand on its head. The laying on of hands was the procedure by which the sinner and the sacrificial offering were united and the sinner's sins passed on to the sacrificial offering.

Before the laying on of hands, the goat was an offering that had no direct relation to the sinner. But when the sinner laid his hand on the goat's head, that goat had the sinner's sins transferred to it and became the sacrificial offering that took that person's place.

In the New Testament, this laying on of hands was accomplished by the baptism Jesus received from John.

"But Jesus answered and said to him, 'Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.' Then he allowed Him" (Matthew 3:15).

Jesus did not receive baptism from John because He had sins and needed to wash them away. Jesus, who is without blemish, received it in order to bear the sins of the people of the world and become the sacrificial offering.

In the Old Testament, the sinner laid his hand on the head of the sacrificial offering and passed his sins on to it. In the New Testament, John, the representative of mankind, gave baptism to Jesus, and Jesus bore all the sins of the world by receiving that baptism.

Jesus called this work *"to fulfill all righteousness."* God passed the sinners' sins on to Jesus, and the righteous salvation, in which God makes sinners righteous through Jesus, was accomplished.

5. The laying on of hands and death are connected without fail

Verse 13 says that after the laying on of hands, one is to *"kill it before the tabernacle of meeting."* There is a clear causal relation between the laying on of hands and death.

The goat does not die because of its own sins. Because it has had the sinner's sins transferred to it through the laying on of hands, it dies in the sinner's place. The death of the goat takes the place of the death of the person who passed his sins on to that goat.

This principle is the same in the work of salvation of Jesus.

That Jesus received baptism from John is the event in which He bore the sin of the world. That Jesus died on the Cross, shedding His blood, is the event in which He received the judgment of the sin of the world He had borne. Therefore, the baptism Jesus received from John and the death on the Cross cannot be separated.

If Jesus had not borne the sins, the death on the Cross could not become the vicarious atonement for sinners. But because Jesus bore our sins by receiving baptism from John, He could pay the price of our sins in our place on the Cross.

6. *"Sprinkle its blood all around on the altar"*

When the goat that had received the laying on of hands died, the priest sprinkled its blood all around on the altar. The blood is the evidence that a life was paid as the price of sin.

Leviticus 17:11 makes the meaning of the blood clear.

"For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is

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the blood that makes atonement for the soul."

Because the wages of sin is death, the sinner must pay the price of his sins with his own life. But God received the life of the sacrificial offering instead of the sinner's dying. That the blood was sprinkled means that the price of death for sin was paid.

In the New Testament, Jesus shed His blood on the Cross after bearing our sins by receiving baptism from John. That blood is not the blood of a mere death unrelated to sin; it is the blood of vicarious atonement shed by the Lamb of God who had borne the sin of the world.

"And according to the law almost all things are purified with blood, and without shedding of blood there is no remission" (Hebrews 9:22).

The baptism Jesus received from John is the event in which our sins passed on to Jesus, and the blood of the Cross is the evidence that shows those sins were judged. After receiving all that judgment, Jesus rose again from death and showed that our salvation had been completed.

7. All the fat that is on the entrails represents the Holy Spirit

Verses 14–15 say to take the fat that covers and is on the goat's entrails, the two kidneys with the fat on them, the fat by the flanks, and the fatty lobe attached to the liver.

In the actual procedure of the sacrifice, this fat is the fat attached to the goat's entrails. And in the spiritual meaning of this law of sacrifice, the fat represents the Holy Spirit.

The procedure of the sacrifice did not end merely with laying hands on the sacrificial offering and shedding its blood; the fat

had to be taken and burned to God. This shows that the Holy Spirit testifies of the salvation of Jesus Christ accomplished with the water and the blood, and that this gospel must be believed within the work of the Holy Spirit.

1 John 5:6–8 speaks of this fact.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one –ASV" (1 John 5:6–8).

The water is the baptism Jesus received from John. The blood is the judgment of sin Jesus received on the Cross. The Holy Spirit testifies that the salvation Jesus accomplished with the water and the blood is the truth of God.

Therefore, just as the sacrifice could not be offered leaving out the fat, the true gospel cannot be made with human thoughts and feelings alone, apart from the testimony of the Holy Spirit. The Holy Spirit makes us believe in the baptism Jesus received from John and the blood of the Cross, and confirms that gospel in our hearts.

8. The reason all the fat deep inside the entrails was taken

God had them take not only the parts visible on the outside but also the fat inside the offering, in detail. This shows that we must not acknowledge the gospel of the water and the Spirit superficially but believe it from the center of our hearts.

If someone says with his lips that he believes in Jesus while thinking in his heart that sin still remains, that person does not

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clearly know in what way Jesus resolved all sins.

To believe with the heart is to unite oneself to the following facts:

"All my sins passed on to Jesus when He received baptism from John. Jesus bore those sins and received all the judgment on the Cross, shedding His blood. Jesus rose again from death and made me righteous. The Holy Spirit testifies that this fact is the truth."

This is the gospel of the water and the Spirit believed inwardly. God does not receive the deeds of a person who is religious only on the outside; He gladly receives the faith that has accepted into the heart the testimony of the water, the blood, and the Holy Spirit.

9. *"Food, an offering made by fire"*

Verse 16 says that the designated portions of the fat and the entrails are burned on the altar and offered to God as food. Here, *"food"* means an offering presented to God as food or provision.

It does not mean that God actually gets hungry and eats the fat of the offering as food. It means that God gladly receives the sacrifice offered according to the law of sacrifice He has determined, and that faith.

What God is pleased with is not the death of the animal itself. He is pleased that the sinner believes in the sacrificial offering God has prepared, receives the remission of sins, and is reconciled to God.

In the New Testament, the offering God gladly received is Jesus Christ.

"Given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma" (Ephesians 5:2).

Jesus bore all the sins of the world by receiving baptism from John, and received the judgment of those sins on the Cross, shedding His blood. And He rose again from death. God gladly received this perfect salvation His Son accomplished.

The faith God gladly receives today is also the faith that believes in this salvation. It is not a faith that subtracts from what Jesus accomplished or adds one's own merit, but a faith that believes wholly in the baptism Jesus received from John, the blood of the Cross, and His rising again from death.

10. *"A sweet aroma"*

A sweet aroma means that God accepted the offering. It was not the sinner's good deeds that became a sweet aroma; the sacrificial offering that bore the sins and was judged became a sweet aroma.

This does not mean that God ignored sin. Rather, God received that sacrifice because the sins had passed on to the sacrificial offering and the judgment of those sins had been carried out completely through the shedding of blood and the burning.

Now God does not condemn as sinners those who believe this fact. He receives them as righteous and holy within the baptism Jesus received from John and His blood.

11. *"All the fat is the LORD's"*

This word declares that the fat is not man's portion but belongs to God. Seen from the point that the fat spiritually represents the Holy Spirit, we can discover the meaning that the

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work of salvation and its testimony belong entirely to God.

The remission of sins is not something made by human wisdom or feelings. Nor does a person bring about the work of the Holy Spirit by his own efforts. The Holy Spirit testifies of the salvation God has accomplished.

What the Holy Spirit testifies is clear:

— The Son of God came to this earth in the flesh.

— Jesus bore all the sins of the world by receiving baptism from John.

— Jesus bore those sins and was judged on the Cross, shedding His blood.

— Jesus rose again from death.

— Everyone who believes this fact has received the remission of all his sins.

Therefore, the word *"all the fat is the LORD's"* keeps salvation from being turned into man's boasting. The work of the Holy Spirit, who makes us realize the gospel, makes us believe it, and dwells in the saved, belongs to God.

12. *"You shall eat neither fat nor blood"*

Verse 17 forbids people from eating the fat and the blood at will. The fat was the portion that had to be burned to God, and the blood, because it is life, had to be used by being sprinkled on the altar to make atonement.

The blood, especially, could not be treated like ordinary food. This is because the blood was what God had given to make atonement for the sinner's life.

"For the life of all flesh is its blood" (Leviticus 17:14).

Therefore, at the center of the command not to eat blood is the meaning that the blood is not to be treated as something

common, but to be set apart as belonging to God for life and atonement.

Seen in the dimension of the gospel of the water and the Spirit, the blood of Jesus must not be thought of as the mere blood of a martyr or a tragic death. The blood of Jesus is the blood of atonement shed by the Lamb of God who had borne the sin of the world by receiving baptism from John.

Also, the command not to eat the fat makes us consider that man cannot treat as his own possession the portion of the Holy Spirit that must be offered to God. The glory of salvation does not go to man. It goes to God, who planned, accomplished, and testified of the salvation of the water and the blood.

However, if we narrow this word down to a mere dietary regulation for today, we miss the center of the peace offering. The literal statute of the Old Testament was a law Israel had to keep while it was under that sacrificial system, and the truth of life and atonement contained in that statute was completed in Jesus Christ.

13. The meaning of *"a perpetual statute throughout your generations"*

This statute was not a statute to be kept only for a while, when offering sacrifices at a particular place. Wherever the people of Israel dwelled, they were not to treat carelessly the blood and the fat that belonged to God.

In the New Testament, however, the sacrifice of animals is not repeated forever. This is because the substance those sacrifices pointed to was accomplished once and for all in Jesus Christ.

"By that will we have been sanctified through the offering of

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the body of Jesus Christ once for all" (Hebrews 10:10).

"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14).

"Now where there is remission of these, there is no longer an offering for sin" (Hebrews 10:18).

The sacrifices of the Old Testament were repeated, but Jesus offered one eternal sacrifice. Therefore, the meaning of *"a perpetual statute"* fulfilled in the New Testament is not that we should kill a goat and repeat the sacrifice every day.

It means that the salvation Jesus accomplished—by bearing all sins through the baptism He received from John, being judged on the Cross with the shedding of His blood, and then rising again from death—is valid forever. A person who believes in this salvation does not need to prepare a new sacrifice for sin again.

14. The faith given as the completion of the peace offering

Leviticus 3:12–17 testifies of the gospel of the water and the Spirit as follows.

The laying on of hands on the goat shows that Jesus would bear the sin of the world by receiving baptism from John. The goat's being killed and its blood being sprinkled all around on the altar show that Jesus would receive the judgment of sin on the Cross. The burning of the fat shows that the Holy Spirit testifies of this salvation of the water and the blood, and that God gladly receives that salvation.

Therefore, true reconciliation is not brought about by man's trying to look good before God. It is brought about because the sins passed on to Jesus and those sins were judged on the Cross

and taken away.

"For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life" (Romans 5:10).

A person who believes in his heart, according to the testimony of the Holy Spirit, in the salvation Jesus completed with the water and the blood has been reconciled to God. Whenever that person sees his own lack, he does not manufacture a new atonement; he brings to his heart again the gospel that has already been completed.

"Jesus bore even this sin of mine when He received baptism from John. He also received all the judgment of this sin on the Cross. Jesus rose again from death and made me perfect forever."

Confirming the gospel with faith like this is the faith of reconciliation God gladly receives.

Conclusion

In the goat peace offering of Leviticus 3:12–17, the laying on of hands, the blood, and the fat are together. The laying on of hands represents Jesus' bearing the sin of the world by receiving baptism from John; the blood represents Jesus' receiving the judgment of those sins on the Cross; and the fat represents the Holy Spirit, who testifies of this salvation of the water and the blood. Jesus completed salvation by rising again from death.

The faith that believes this gospel of the water and the Spirit in the heart is the food offered to God and the fragrant sacrifice of reconciliation. God gladly receives the person who has received the remission of sins through this faith and been reconciled to Him. ✉

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Sermon by Paul C. Jong

The faith we offer up on God's table

< Leviticus 3:1-17 >

"When his offering is a sacrifice of a peace offering, if he offers it of the herd, whether male or female, he shall offer it without blemish before the LORD. And he shall lay his hand on the head of his offering, and kill it at the door of the tabernacle of meeting; and Aaron's sons, the priests, shall sprinkle the blood all around on the altar. Then he shall offer from the sacrifice of the peace offering an offering made by fire to the LORD. The fat that covers the entrails and all the fat that is on the entrails, the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove; and Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is on the wood that is on the fire, as an offering made by fire, a sweet aroma to the LORD. If his offering as a sacrifice of a peace offering to the LORD is of the flock, whether male or female, he shall offer it without blemish. If he offers a lamb as his offering, then he shall offer it before the LORD. And he shall lay his hand on the head of his offering, and kill it before the tabernacle of meeting; and Aaron's sons shall sprinkle its blood all around on the altar. Then he shall offer from the sacrifice of the peace offering, as an offering made by fire to the LORD, its fat and the whole fat tail which he shall remove close to the backbone. And the fat that covers the entrails and all the fat that is on the entrails, the two kidneys

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and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove; and the priest shall burn them on the altar as food, an offering made by fire to the LORD. And if his offering is a goat, then he shall offer it before the LORD. He shall lay his hand on its head and kill it before the tabernacle of meeting; and the sons of Aaron shall sprinkle its blood all around on the altar. Then he shall offer from it his offering, as an offering made by fire to the LORD. The fat that covers the entrails and all the fat that is on the entrails, the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove; and the priest shall burn them on the altar as food, an offering made by fire for a sweet aroma; all the fat is the LORD's. This shall be a perpetual statute throughout your generations in all your dwellings: you shall eat neither fat nor blood."

Reconciliation, the untying of a relationship of enmity

Leviticus chapter 1 was the burnt offering, and chapter 2 was the grain offering. And chapter 3, which we have read today, is the peace offering. What is this word reconciliation? It is two parties who had turned their backs on each other being untied again and sitting down facing each other at one table. Then how did God and man come to turn their backs on each other? It is because of sin. We may think we have never hated God, but sin made us enemies of God. So the Bible speaks like this of the place where we were. It says, *"When we were enemies we were reconciled to God through the death of His Son" (Romans 5:10)*.

Dear fellow believers, look at this one verse slowly. It says,

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when we were enemies. It was not when we had changed our minds and reached out our hands first. At the very time we had our backs turned, God gave up His Son and untied that relationship. The Apostle Paul also says like this. It says, *"But now in Christ Jesus you who once were far off have been brought near by the blood of Christ" (Ephesians 2:13)*. What was it that brought us, who were far off, near? It was not our effort but the blood of Christ.

So reconciliation goes beyond my heart becoming comfortable. Only when sin is actually dealt with is the relationship untied. Because God is the One who judges sin without fail, thinking that I am on good terms with God while sin is left as it is remains a thought I have all by myself. So the Bible points out clearly where peace came from. It says, *"Having made peace through the blood of His cross" (Colossians 1:20)*. Peace came out of the place where the price was paid.

Today's text shows step by step how that relationship is actually untied. And at the end it lets us hear one word we had not thought of. We are going to see together what God called this sacrifice, and what He receives from us today that pleases Him so.

Even in a good sacrifice there is the laying on of hands

The peace offering is a good sacrifice. It is a sacrifice of thanksgiving, a sacrifice in which God and man rejoice together. But look at what this good sacrifice begins with. It says, *"He shall lay his hand on the head of his offering, and kill it at the door of the tabernacle of meeting" (Leviticus 3:2)*. The laying

on of hands. Though it is a sacrifice of thanksgiving, it begins first of all with the laying on of hands.

Dear fellow believers, this does not appear only once. When offering a bull, He told them to perform the laying on of hands; when offering a sheep He said, *"Lay his hand on the head of his offering" (Leviticus 3:8)*; and when offering a goat He said, *"Lay his hand on its head" (Leviticus 3:13)*. Three times within one chapter. There was the laying on of hands in the burnt offering of chapter 1, and there is the laying on of hands in the sin offering of chapter 4 as well. In no sacrifice did God leave out this one thing.

Why would that be? It is because if the sins are not passed on, nothing happens. Thanksgiving is good and reconciliation is good, but what reconciliation could a person make while still holding on to his sins? If someone sits before God with sin still in him, that is not reconciliation but judgment. So the order God has determined is always one. First the sins are passed on, and then comes reconciliation. If this order is reversed, no matter how much devotion is poured in, it does not become a sacrifice.

Then when was this laying on of hands accomplished in the New Testament? It was when Jesus received baptism from John the Baptist at the Jordan River. When John tried to stop Him, saying he could not dare to do it, the Lord said this. He said, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15)*. Dear fellow believers, do not miss the word thus. Like what? Like that law of laying hands on the head of the offering in Leviticus. Jesus did not make a new law; He did it according to the law God had already determined. So the next day John cried out like this. He testified, *"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29)*.

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Male or female, but there must be no blemish

But in the peace offering there is one point that differs from the burnt offering. He said, *"When his offering is a sacrifice of a peace offering, if he offers it of the herd, whether male or female, he shall offer it without blemish before the LORD" (Leviticus 3:1)*. In the burnt offering it had to be a male without blemish, but in the peace offering a female could also be offered. The door was opened a little wider. When offering a sheep, too, He said, *"Whether male or female, he shall offer it without blemish" (Leviticus 3:6)*.

But there is one thing God did not widen at all. The blemish. Whether male or female, without fail it had to be without blemish. Why is that? It is because something that has a blemish of its own cannot bear another's sins. If a blemished offering dies, it dies for its own blemish; it does not die in another's place. It is the same as a person in debt being unable to pay off another's debt.

Then who does that offering without blemish point to? The Bible says this. It declares, *"For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him" (2 Corinthians 5:21)*. It says, He who knew no sin. That One bore sin in our place. Here one thing must be made clear. It is not that Jesus became a sinner. The One without blemish bore our sins in His own body.

So being reconciled to God does not depend on my circumstances. It does not depend on how long I have believed, how much I have offered, or how blamelessly I have lived. It depends on that One without blemish whom God has prepared.

He said to kill it at the door of the tabernacle of meeting

What became of the offering that had received the laying on of hands? He said, *"Kill it at the door of the tabernacle of meeting; and Aaron's sons, the priests, shall sprinkle the blood all around on the altar" (Leviticus 3:2)*. It had to die. Once the sins had been passed on to it, that offering had to pay the wages of sin. It says, *"For the wages of sin is death" (Romans 6:23)*.

And that blood was sprinkled all around on the altar. It was not sprinkled on one side only but all around. The whole altar was surrounded with blood. Why did it have to be blood? God Himself explained the reason. He said, *"For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul" (Leviticus 17:11)*. Dear fellow believers, take hold of one phrase here. He said, *"I have given it to you."* The blood was not something man offered by compulsion to appease God; it was something God gave to save man.

And look at the place where the offering was killed. The door of the tabernacle of meeting. Where is the door of the tabernacle of meeting? It is the entrance for coming to God. It is the place a person must pass through without fail to go in and meet God. At that very threshold the offering died. Dear fellow believers, this scene tells us how the way to come to God was opened. That door did not open by itself. It was opened by one life shedding its blood and dying in that place.

He said to burn it upon the burnt sacrifice

Look carefully at verse 5. Where did He say to burn the fat

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of the peace offering? He said, *"Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is on the wood that is on the fire, as an offering made by fire, a sweet aroma to the LORD."* Upon the burnt sacrifice. Not merely on the altar. He said to lay it upon the burnt sacrifice that was already burning.

Dear fellow believers, this is as clear as a picture. The fat of the peace offering was not placed in midair. What was underneath it? The burnt sacrifice was there. What is the burnt offering? It is the sacrifice in which the offering without blemish receives in the sinner's place the judgment the sinner should receive and is burned up without remainder. On top of that, reconciliation was placed. The fragrance of the peace offering went up to God riding on the fire of the burnt offering.

So this order cannot be reversed. Atonement is underneath, and reconciliation is on top of it. Thanksgiving cannot come first and the remission of sins later. The thanksgiving of a person whose sin has not been resolved has no fire to go up on, however fervent it may be. Applied to the New Testament, it is like this. Jesus received baptism from John and bore the sin of the world, He received the judgment of that sin on the Cross, and on the third day He rose again from death. This is the burnt sacrifice laid underneath us. On top of it our thanksgiving, praise, and serving are laid.

The fat is on the inside

Now we come to the most special part of the peace offering. What did God tell them to burn and offer? He said, *"The fat that covers the entrails and all the fat that is on the entrails" (Leviticus 3:3)*, and *"the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the*

kidneys, he shall remove" (Leviticus 3:4). When offering a sheep, He told them to add even *"its fat and the whole fat tail which he shall remove close to the backbone" (Leviticus 3:9)*.

Dear fellow believers, where are these things attached? They are not on the outside. They are under the hide, inside the ribs, attached to the intestines, the kidneys, and the liver. They come out only when the belly is cut open. They must be reached for by feeling around and drawn out by hand. And these are the richest and most precious parts of the animal's body. God did not ask for what is attached to the outside. Nor did He ask for what is left over. He asked for the most precious thing deep inside.

What does this say? What God receives is not the appearance that shows on the outside but the center of the heart. The word God spoke to Samuel is exactly this. He said, *"Man looks at the outward appearance, but the LORD looks at the heart" (1 Samuel 16:7)*. People look at the outside. They look at how often someone comes out, how long he sits, and how loudly he sings praise. But God looks at the inside.

I, too, am like that. I speak boldly before people, but when I sit alone and look into my own heart, there are times I wonder whether I really believe this much. What the mouth says and what is inside are not always the same. Dear fellow believers, knowing the gospel with the head and believing it inside are different. That my sins passed on to the Lord through the baptism Jesus received from John, and that the judgment was all finished on the Cross—do not keep this only on your lips; keep it inside. That is the very place God reaches His hand into and takes from.

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The bull, the sheep, and the goat alike

From verse 1 comes the peace offering offered with a bull, from verse 6 the peace offering offered with a sheep, and from verse 12 the peace offering offered with a goat. Why these three? It is because what each person has differs and each one's circumstances differ. There were households that could bring a bull, households that had only sheep, and households whose one goat was everything they had.

But what was the same? All three had to be without blemish. All three had to come to the place God had determined, as He said, *"He shall offer it before the LORD" (Leviticus 3:7)*. All three had to have hands laid on their heads, all three had to die, all three had to have their blood sprinkled, as He said, *"Sprinkle its blood all around on the altar" (Leviticus 3:13)*, and all three had to have the fat inside them taken out and offered. The size and the price differed, but the way they had to pass through did not differ by even an inch.

Dear fellow believers, receive comfort here. God gave the same reconciliation to the person who brought a bull and the person who brought a goat. The person who has believed long and the person who has just begun believing both believe in the same Jesus. The person who knows much of the Bible and the person who barely knows a few verses receive the same salvation. Reconciliation is not decided by what I have brought; it is decided by whether it was offered according to the law God has determined.

God called this food

Now let us look at the most amazing word in this chapter. It is verse 11. He said, *"The priest shall burn them on the altar as food, an offering made by fire to the LORD."* And in verse 16 as well, He said, *"Food, an offering made by fire for a sweet aroma."* In the burnt offering of chapter 1 and the grain offering of chapter 2 He said only, a sweet aroma; but arriving here at the peace offering, God uses a new word. He called it food. It is a word meaning provisions, a word meaning something to eat.

Dear fellow believers, would God be hungry and eat meat? That is not what this word says. This word says that God's heart was fully pleased. Do we not say, watching our child eat, that our own stomach is full? It does not mean our stomach has really been filled; it means our heart is that satisfied. It means that God set on His table and received this work: sin being passed on as He determined, that offering dying in the sinner's place, and the sinner who should have died living and being reconciled to God.

Our Lord, too, once spoke like this. At the well of Sychar, when the disciples urged Him to eat, He said this. He said, *"My food is to do the will of Him who sent Me, and to finish His work" (John 4:34)*. What was the Lord's food? It was accomplishing the Father's will. Then what is the Father's will? It is that sinners receive the remission of sins and return. To the Father that was food, and to the Son that was food.

What goes up on that table today

Then what is it that goes up on God's table today? It is our faith. The faith that Jesus bore my sins by receiving baptism from John, that He was nailed to the Cross bearing those sins

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and received all the judgment, and that He rose again from death and became my Savior. God makes this faith His own food.

The Bible says this clearly. It declares, *"But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him" (Hebrews 11:6)*. It says that without faith it is impossible to please Him. To turn it around, it means that faith pleases God.

Dear fellow believers, how amazing this is! We wondered what we could possibly offer to God. In our hands there is nothing worth offering. Our ability is lacking and our conduct is lacking. Yet God receives the faith with which we believe in His Son, and is fully pleased. It is not because we have done well. When we believe that what God has already accomplished is indeed so, it becomes food to God.

Then what kind of faith would be the faith God does not receive? It is faith that believes according to one's own thoughts, not according to what God has determined. Faith that says it believes in Jesus and yet considers it all right for sin to remain in the heart, and faith that considers that Jesus did most of it and I supply the rest. Such faith cannot go up on the table. It is the same as the sacrifice without the laying on of hands not being accepted.

All the fat is the LORD's

Look again at the end of verse 16. He said, *"All the fat is the LORD's."* He said all the fat, and He said it is the LORD's. It is a declaration that it is not man's portion but God's portion.

And in the Bible, the fat shows the Holy Spirit. Dear fellow believers, is it because our heads are good that we have come to

believe this gospel? Is it because our resolve is unusually firm? No. It is because the Holy Spirit has testified of it in our hearts. The Bible says like this. It says, *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth –ASV" (1 John 5:6–7)*. The water is the baptism the Lord received from John, the blood is the judgment He received on the Cross, and the Holy Spirit is the One who testifies in our hearts that those two are true. And it says, *"The three agree in one –ASV" (1 John 5:8)*.

So where must the glory of salvation go? It must all go to God. The One who planned it is God, the One who accomplished it is the Son of God, and the One who made us believe it is the Holy Spirit. What have we done? We have only laid our hands on it, saying that it is so. So there is nothing at all to boast of. All the fat is the LORD's.

He said not to eat the fat and the blood

In verse 17 God gives His last command. He said, *"This shall be a perpetual statute throughout your generations in all your dwellings: you shall eat neither fat nor blood."* Why did He say not to eat the blood? Because the blood is life. He said, *"For the life of all flesh is its blood" (Leviticus 17:14)*. And where did He say that blood was to be used? He said, *"I have given it to you upon the altar to make atonement for your souls" (Leviticus 17:11)*. It was given for atonement. So it was not something to set on the dining table but something to sprinkle on the altar.

Dear fellow believers, what does this word teach us today? It teaches us not to regard the blood of Jesus as something ordinary. That blood is not the blood of one righteous man who

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died unjustly. Nor is it the emotionally moving blood shed by a great teacher for his disciples. It is the blood of atonement shed by the Lamb of God who bore the sin of the world by receiving baptism from John. It is the blood paid as the price of my life. If we take that blood lightly, the altar ends up becoming a dining table.

And He said that this statute is perpetual throughout the generations. Then must we kill animals and put them on the altar today as well? What that statute pointed to has already been accomplished in Jesus Christ. The Bible declares like this. It says, *"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10)*. It also says, *"Now where there is remission of these, there is no longer an offering for sin" (Hebrews 10:18)*. The word perpetual does not mean to repeat it year after year; it means that that salvation is valid forever.

What is it that I offer today

Let us return to reconciliation. The peace offering is a good sacrifice, a sacrifice of thanksgiving. Yet even that good sacrifice began with the laying on of hands and was burned upon the burnt sacrifice. Thanksgiving stands on top of atonement. And what God said to burn and offer was not the flesh attached to the outside but the fat on the inside.

Dear fellow believers, examine once what you are carrying before God today. Do we go before God carrying such things as, "I have served this much, I have offered this much, I have endured this much"? Those are things attached to the outside. What God reaches His hand in and looks for is what is inside. It is the faith that the Lord received baptism from John for me, that

He received the judgment on the Cross for me, and that He rose again from death for me. That faith goes up on God's table, and God partakes of it and is fully pleased.

And to the person who has been reconciled, God has entrusted one task. It says, *"Who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation" (2 Corinthians 5:18)*. It says, the ministry of reconciliation. It is the work of delivering the reconciliation we have received to those who are still sitting with their backs turned. It is not creating a new sacrifice but making known that sacrifice which is already finished. God reconciled us to Himself and did not leave us as we were; He entrusted us with this work.

The Bible also tells how the reconciled person lives. It declares, *"We also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation" (Romans 5:11)*. It says, rejoice. Dear fellow believers, a person who has received the remission of sins does not live pressed down. He does not creep toward God with an apologetic heart. As befits one brought near by the blood of the Son, he lives rejoicing in God.

So today, offer up to God that faith which is inside you, on His table. Offer not what is attached to the outside but what is inside. And I hope that all of us will rejoice with that faith and live preaching this gospel of the water and the Spirit to those who are still sitting with their backs turned toward God. ✉

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Questions and Answers on Leviticus Chapter 3

[Question] 1. Leviticus 3:1—what meaning does the peace offering have in the relationship between God and man?

The peace offering is the sacrifice through which a person who had become distant from God and become His enemy because of sin is reconciled to God through the sacrificial offering. Its meaning is that the problem of sin that blocked the way between God and man is resolved, so that the person is accepted before God and enjoys peace with Him.

The peace offering also contains thanksgiving and joy for the salvation God has bestowed. It is to offer by faith the sacrificial offering God has determined and to give thanks for the grace by which He has remitted one's sin and accepted him. God gladly receives such faith.

This meaning of the peace offering was fulfilled in Jesus Christ. Because God loved us, He sent His Son as the peace offering. Jesus bore our sin by receiving baptism from John, received the judgment in our place on the Cross, and rose again from death. We are reconciled to God by believing in that salvation.

A saint who believes this grace can, in daily life as well, acknowledge his own weakness and come to God relying on the salvation the Lord has accomplished. The thanksgiving and joy of the peace offering lead on to such a life of faith.

"In this is love, not that we loved God, but that He loved us

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and sent His Son to be the propitiation for our sins" (1 John 4:10).

[Question] 2. Leviticus 3:1—when the peace offering is divided by the purpose for which it is offered, what sacrifices are there?

The peace offering is divided into three kinds according to the purpose for which it is offered: the thanksgiving offering, the vow offering, and the voluntary offering.

• The thanksgiving offering is a peace offering offered in thanksgiving for the grace God has bestowed. It expresses with an offering a heart that remembers and gives thanks for the grace of God (Leviticus 7:12).

• The vow offering is a peace offering offered to carry out what one has vowed to God. It is giving the offering one promised to give to God (Leviticus 7:16).

• The voluntary offering is a peace offering offered with a willing heart of one's own accord. Unlike carrying out what was vowed beforehand, it is giving an offering voluntarily (Leviticus 7:16).

These three distinctions appear in detail in Leviticus chapter 7. They distinguish the purpose and occasion of offering the sacrifice, and the animals offered are cattle, sheep, and goats (Leviticus 3:1, 6, 12).

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[Question] 3. Leviticus 3:2—what spiritual meaning is contained in coming to the door of the tabernacle of meeting and killing the sacrificial offering?

Killing the sacrificial offering at the door of the tabernacle of meeting means that the sinner resolves the problem of sin and is reconciled to God through the sacrifice God has determined.

The tabernacle of meeting is the place where God meets His people. Therefore, killing the offering at the door of the tabernacle of meeting is coming before God and offering the sacrifice in the way He has determined. For the meeting with God, the problem of sin must be resolved, and God had them offer the sacrificial offering for this. In Leviticus 17:5–6 as well, He commands that the sacrifices be brought to the door of the tabernacle of meeting and offered to the LORD as peace offerings. God Himself prepared the way to come to Him.

It is especially important that before the offering was killed, hands were laid on its head. That the offering, which had the sins transferred to it through the laying on of hands, sheds its blood and dies represents the sacrificial offering receiving in the sinner's place the punishment of sin the sinner should receive. The sinner comes before God through the death of the offering that took his place.

This shows the salvation Jesus Christ would accomplish. Jesus bore our sins by receiving baptism from John, received the punishment of those sins by dying on the Cross shedding His blood, and rose again from death. By believing in this salvation we receive the remission of sins and are reconciled to God.

[Question] 4. Leviticus 3:3–4—among the parts of the peace offering sacrifice, which parts are burned on the altar and offered to God?

The parts of the peace offering sacrifice burned and offered on the altar are as follows.

• The fat that covers the entrails and all the fat that is on the entrails (verse 3)

• The two kidneys and the fat on them, that is, the fat by the flanks (verse 4)

• And the fatty lobe attached to the liver, which is taken together with the kidneys and offered (verse 4).

The priest burned these parts upon the burnt sacrifice, which was on the wood on the fire of the altar, and offered them to God as an offering made by fire (verse 5).

This is the ordinance for offering an animal of the herd as the peace offering; the ordinances concerning the sheep and the goat appear in verses 6–16 that follow.

[Question] 5. Leviticus 3:5—in what way did the priests offer the fat and the kidneys of the peace offering to God?

The fat and the kidneys of the peace offering were laid by the priests, the sons of Aaron, upon the burnt sacrifice on the wood on the fire of the altar, and burned and offered to the LORD. A sacrifice burned and offered like this is an offering made by fire, and it was offered as a sweet aroma to the LORD.

The procedure of sprinkling the blood all around on the altar and the procedure of burning the fat, the kidneys, and the rest were carried out separately (verses 2–5).

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"And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is on the wood that is on the fire, as an offering made by fire, a sweet aroma to the LORD" (Leviticus 3:5).

[Question] 6. Leviticus 3:8—in the peace offering, why does the priest sprinkle the blood of the sacrificial offering all around on the altar?

The blood is sprinkled all around on the altar in the peace offering because God had the life of the sacrificial offering make atonement for sin. Because life is in the blood, God determined that the blood should be sprinkled on the altar to make atonement for a person's life.

"For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul" (Leviticus 17:11).

The person offering the sacrifice first laid his hands on its head and killed the offering. That the offering, which had the sins transferred to it through the laying on of hands, sheds its blood and dies is its receiving in the sinner's place the punishment of death the sinner should receive. The priest's sprinkling that blood on the altar is the act of offering that life to God according to the way of atonement God has determined. Here the righteousness of God, who judges sin without fail, and the grace of giving the sinner a sacrifice to take his place appear together. The thanksgiving and fellowship of the peace offering are grounded like this on the sacrifice of the offering that bore the sins.

This shows the salvation Jesus Christ accomplished. Jesus bore our sins by receiving baptism from John, and received the punishment of those sins by dying on the Cross shedding His

blood. By believing in this salvation we receive the remission of sins and are reconciled to God.

[Question] 7. Leviticus 3:9–10—when the peace offering is offered with a sheep, what parts are set apart to be burned and offered to God?

When a sheep is offered as the peace offering, the parts offered to the LORD as an offering made by fire are as follows.

• The fat tail cut off close to the backbone (verse 9)

• The fat that covers the entrails and all the fat that is on the entrails (verse 9)

• The two kidneys and the fat on them, that is, the fat by the flanks (verse 10)

• And the fatty lobe attached to the liver, taken together with the kidneys (verse 10).

The priest burned these parts on the altar and offered them to the LORD as an offering made by fire (verse 11).

Compared with the peace offering of the herd animal, what stands out in the case of the sheep is that the fat tail is added and offered (verses 3–4, 9).

[Question] 8. Leviticus 3:17—why did God command His people not to eat the fat and the blood as food?

The reason He did not let them eat the fat and the blood is that the fat is the portion set apart to be offered to the LORD, and the blood, having life in it, was given for atonement.

• Because the fat is the LORD's.

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God said, *"All the fat is the LORD's" (Leviticus 3:16)*. The fat around the entrails, the fat tail, and the like, taken in the peace offering, were the parts burned on the altar and offered to God. Therefore, the people were not to eat as their own food the fat determined to be offered to God (Leviticus 7:23–25).

• Because life is in the blood, and God gave it for atonement.

God said, *"For it is the blood that makes atonement for the soul" (Leviticus 17:11)*. The blood of the sacrificial offering was to be given on the altar to make atonement for a person's life. Also, because the life of all flesh is in its blood, He commanded the people not to eat blood (Leviticus 17:11–14).

This statute had to be kept not only at the place of sacrifice but in every place where the people lived. It is a command God established so that the portion belonging to Him and life would be treated as precious (Leviticus 3:17; 7:26–27).

[Question] 9. How was the peace offering divided into the part offered to God, the part given to the priest, and the part the people ate?

The sacrificial offering of the peace offering was divided as follows.

• God's portion

The fat that covers or is on the entrails, the two kidneys and the fat on them, and the fatty lobe attached to the liver were burned on the altar and offered. In the case of a sheep, the fat tail was also included. The blood was sprinkled all around on the altar (Leviticus 3:2–4, 9–10).

• The priest's portion

It was the breast and the right thigh. The breast was waved before the LORD and offered as a wave offering and then given

to Aaron and his sons, and the right thigh was offered as a heave offering and given to the priest who offered the blood and the fat of that sacrifice (Leviticus 7:30–34).

• The portion of the people offering the sacrifice

It was the rest of the meat, excluding the part offered to God and the part given to the priest. The person who offered the sacrifice and those eating with him had to be clean. The meat offered as a thanksgiving offering was eaten the same day, and the meat offered as a vow offering or a voluntary offering could be eaten until the next day (Leviticus 7:15–19).

Of the bread and cakes offered together with the thanksgiving peace offering as well, one from each offering was offered as a heave offering and given to the priest who sprinkled the blood. Like this, the priest's portion was an income God had determined for him (Leviticus 7:12–14, 34).

[Question] 10. After the peace offering is prepared, how do the procedures continue from finishing the sacrifice to eating the meat?

The peace offering was offered in the following order.

1. Bring an offering without blemish.

One without blemish is chosen from among the herd, the sheep, or the goats and brought before the LORD. Both male and female could be offered.

2. Lay hands on the head of the offering.

The person offering the sacrifice lays his hand on the head of the sacrificial offering.

3. Kill the offering before the tabernacle of meeting.

The person who performed the laying on of hands kills that offering at the door of the tabernacle of meeting.

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4. The priest sprinkles the blood all around on the altar.

The priests, the sons of Aaron, sprinkle the blood of the sacrificial offering all around on the altar.

5. Take the parts to be offered to God.

The fat that covers or is on the entrails, the two kidneys and the fat on them, and the fatty lobe attached to the liver are taken. In the case of a sheep, the fat tail is also taken.

6. Offer the designated parts to God.

The breast is waved before the LORD and offered as a wave offering, and the parts determined to be burned to God, such as the fat and the kidneys, are offered on the altar as an offering made by fire. The right thigh is offered as a heave offering and set apart as the portion of the priest concerned.

7. Divide the priest's portion and eat the rest of the meat.

The breast and the right thigh go to the priest. The rest of the meat is eaten by the person who offered the sacrifice and by those who are clean. The meat of the thanksgiving offering is eaten the same day and is not left until the next morning. The meat of the vow offering and the voluntary offering may be eaten until the next day, but if any remains until the third day, it must be burned. Meat that has touched anything unclean is also not eaten but burned (Leviticus 3:1–16; 7:15–19; 7:30–34). ✉

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CHAPTER

4

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Leviticus Chapter 4 seen from the perspective of the gospel of the water and the Spirit

Leviticus 4:1–12—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

Leviticus 4:1–12 is the word concerning the sin offering that was offered when the priest sinned unintentionally. This text is not simply a story that says, “He sinned, so an animal was killed.” It shows concretely how God passes sins on to the offering, how He judges those sins, and how the sinner comes to stand before God again.

Seen with the gospel of the water and the Spirit of the New Testament, this order is connected as follows.

Man’s sin → the offering without blemish → passing the sins on through the laying on of hands → the death and blood of the sacrificial offering → presenting the blood before God → burning outside the camp

This law of sacrifice foreshadows the salvation Jesus accomplished in the New Testament Scriptures by bearing the sin of the world through the baptism He received from John, dying on the Cross shedding His blood, and rising again from death.

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1. Even sins committed unintentionally must be resolved—Leviticus 4:1–2

To have "sinned unintentionally" refers to a case of doing wrong out of weakness and ignorance rather than deliberately opposing God's command. But the text says that the sin does not disappear just because there was no intention.

A person can sin without knowing it, and can realize later that it was wrong. But the resolving of sin does not depend on a person's memory or feelings; it depends on God's law of sacrifice. So God prepared the way of the remission of sins first.

This is like the starting point of the gospel of the water and the Spirit. A person can neither remember all the sins he has committed nor wash away his sins with his own strength. Therefore, God had to prepare the offering without blemish that would bear all those sins.

2. The sin of the anointed priest—Leviticus 4:3

"If the anointed priest sins, bringing guilt on the people" (Leviticus 4:3).

In the Old Testament, the priest is the person who stands before God on behalf of the people. Therefore, the priest's wrongdoing does not end with the individual; it affects even the people. This means that even a spiritual leader cannot be an exception to the principle of sin and atonement.

If someone who teaches the word of God misunderstands or wrongly preaches the gospel of the water and the Spirit, the effect reaches even those who hear that word. That is why a spiritual leader must know and believe God's law of sacrifice for atonement before anyone else.

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At the same time, however, this word also shows the limit of the human priest. Because the priest of the Old Testament was himself a sinner, he had to offer a sin offering for himself first. Jesus, on the other hand, is the true High Priest of the kingdom of heaven, who is without sin, and at the same time He wanted to become the sacrificial offering of atonement without blemish.

In the law of sacrifice of the Old Testament, *"A young bull without blemish"* points to Jesus Christ, who came to this earth to remove the sin of mankind. Because Jesus, who is fundamentally without sin, bore the sin of the world through the baptism He received from John, He could become the fitting offering for all people.

3. Laying his hand on the head of the young bull—Leviticus 4:4

"Lay his hand on the bull's head, and kill the bull before the LORD" (Leviticus 4:4).

The most important order in this verse is the fact that the laying on of hands comes first, and the shedding of blood and death come next.

In the law of sacrifice of the Old Testament, the laying on of hands is God's way of passing the sins of the person offering the sacrifice on to the sacrificial offering. The young bull does not die because of its own sins from the beginning. Because it has had the priest's sins transferred to it, it bears the wages of those sins in his place and dies.

The foreshadowing of this laying on of hands was fulfilled in the New Testament by the baptism Jesus received from John. Jesus said to John, who baptized Him.

"Permit it to be so now, for thus it is fitting for us to fulfill

all righteousness" (Matthew 3:15).

That Jesus received baptism from John was not a religious ceremony merely to show an example of humility. Just as they laid hands on the sacrificial offering of the Old Testament and passed the sins on to it, the baptism Jesus received from John was God's righteous process of bearing the sin of the world in His own body.

As a result, John the Baptist testified of Jesus the next day.

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

Jesus received baptism from John the Baptist and bore the sin of the world, and bearing that sin, He was judged on the Cross, died shedding His blood, and completed salvation by rising again from death.

The death of an offering without the laying on of hands cannot become a death in the sinner's place. The baptism Jesus received from John and the blood of the Cross are one work of atonement, so we must know how He bore our sins and believe it together with the blood of the Cross.

4. Going into the tabernacle of meeting with the blood—Leviticus 4:5–6

The young bull had the sins transferred to it and died, and the priest went into the tabernacle of meeting with its blood. That blood is the evidence that the sacrificial offering actually received the judgment of death.

That the blood of the sacrifice was sprinkled seven times in front of the veil of the sanctuary shows that atonement is not something accomplished only within human feelings; it must be presented before God. The sinner does not stand before God on

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the self-assurance that says, “I feel that I have no sin.” He stands on the objective evidence that the sacrificial offering that had the sins transferred to it actually died and shed its blood.

In the New Testament, that evidence is the baptism Jesus received from John and the blood He shed on the Cross. Jesus bore the sin of the world with the baptism He received from John, and because of that sin He was nailed to the Cross and died shedding His blood. Therefore, the blood of the Cross becomes the evidence that sin was actually judged.

The act of sprinkling the blood seven times in front of the veil of the sanctuary is also the way God determined, the perfect way God established. What is important here is the fact that the evidence of the blood was fully presented before God in the way God had determined.

5. Putting the blood on the horns of the altar of incense—Leviticus 4:7

The altar of incense is the place where incense is burned before God, and it is related to prayer and fellowship. Yet when offering the sin offering, the priest had to put the blood of the sin offering on the horns of the altar of incense.

This shows the fact that a sinner cannot come before God on the ground of his own godliness or zeal. The ground on which our prayers, worship, and service are accepted by God is not our goodness but the blood of the sin offering.

That all the remaining blood was poured out at the base of the altar of burnt offering is the sign that the remission of all sins was accomplished. In the New Testament, Jesus also gave His life wholly for us. The blood of the Cross is not a mere symbol of the spirit of sacrifice but the evidence that He actually paid

the price of death, the wages of sin.

Therefore, salvation is not received by looking at "how well I have prayed," but by looking in faith at the work of salvation Jesus accomplished with the baptism He received from John and the blood of the Cross.

6. Burning all the fat on the altar of burnt offering—Leviticus 4:8–10

The literal meaning of the *"fat"* here is first the fat attached to the entrails of the young bull and around its kidneys. The priest cut off those fat portions exactly and burned them on the altar of burnt offering, offering them to God.

When we look at the spiritual meaning of what happened on that altar of burnt offering, this fat represents what belongs to God and the work of the Holy Spirit. Within the structure of this sin offering, it is connected with the work of the Holy Spirit in that the fat of the offering is the part offered to God.

The remission of sins is not accomplished by man's thoughts, feelings, or resolutions. It is the salvation that God planned, that Jesus accomplished, and to which the Holy Spirit testifies.

"For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one –ASV" (1 John 5:8).

Here the water points to the baptism Jesus received from John, the blood points to the blood and death of the Cross, and the Holy Spirit points to the One who testifies that this salvation is the truth of God. The water, the blood, and the Holy Spirit do not speak of three different kinds of salvation; they testify of the one perfect salvation by which Jesus Christ removed the sin of mankind.

Setting apart the kidneys and the parts of the entrails and

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offering them is directly a statute of offering exactly the designated parts of the sacrificial offering. In the application of faith, it means that we must discern what sin is, and believe in our hearts that we have received atonement according to the word of God and the testimony of the Holy Spirit, not according to human thoughts.

7. Burning the body of the young bull outside the camp—Leviticus 4:11–12

The fat of the young bull was offered to God on the altar of burnt offering, but its hide, flesh, head, legs, entrails, and offal were burned outside the camp in a clean place.

This shows the fact that the sacrificial offering that bore the sinner's sins was taken outside the camp and judged. The book of Hebrews connects this scene directly with Jesus.

"For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate" (Hebrews 13:11–12).

Jesus received baptism from John at the Jordan River and bore the sin of the world, and He was nailed to the Cross outside the gate of Jerusalem and shed His blood. Jesus was rejected by people and pushed out to the place of the curse, but that was not simply an event of being unjustly killed by men. It was His receiving in our place the judgment of God the Father as the sacrificial offering of atonement that had borne the sin of the world.

The point that it was burned in *"a clean place"* is also important. Its being cast outside the camp does not mean it was

handled in disorder. Even the burning of the sacrificial offering was carried out within the order of atonement God had determined. The Cross of Jesus, too, is not a failure or an accidental tragedy but the fulfillment of the plan of salvation God had determined.

Also, the scene of burning outside the camp shows that there is no place for human merit and fleshly boasting in the remission of sins. Human zeal, religious boasting, and self-righteousness must all be cast away and must receive the judgment of sin. What God receives is not a salvation man has made but the way of salvation God Himself planned and accomplished.

8. Concerning the repeated sacrifices of the Old Testament and the once-and-for-all atonement of the New Testament!

The sacrifice of Leviticus chapter 4 had to be offered repeatedly every time a person sinned. But this repetition also shows the fact that that sacrifice was not perfect. It was a shadow showing the perfect atonement through Jesus Christ, who was to come.

"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14).

The atonement Jesus accomplished once and for all is not repeated. The eternal atonement was completed when Jesus bore the sin of the world with the baptism He received from John, received the judgment of that sin on the Cross, and rose again from death.

Therefore, when a person who has already been saved from

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his sins commits sin again, he does not pass the sin on to Jesus anew or sacrifice Jesus again. He must confirm again with the word the fact that Jesus already bore even that sin once and for all with the baptism He received from John, and so was nailed to the Cross and received the judgment of sin.

At this time the saint should honestly acknowledge his wrongdoing, turn, and set it right, but he must not make regret or resolution the ground of atonement. He must bring to his heart again the gospel of the water and the Spirit that the Holy Spirit testifies of, that is, the atonement Jesus already completed with the baptism He received from John and the blood of the Cross.

The eternal atonement of Jesus is not canceled, but the heart and conscience of the person who has actually sinned can grow dark. At this time God does not demand a new sacrifice; He tells him to return to the completed gospel of the water and the Spirit. It is not "I pass this sin on to Jesus again," but confirming with faith that "Jesus bore even this sin once and for all with the baptism He received from John and received the judgment of sin on the Cross."

Conclusion

Leviticus 4:1–12 shows God's perfect order for resolving the sin of the world.

The young bull without blemish points to Jesus, who is without sin; the laying on of hands on its head points to the baptism Jesus received from John; the death and blood of the young bull point to the judgment of the Cross; the fat offered to God points to the salvation of God accomplished by the Holy Spirit; and the burning outside the camp points to the curse and judgment Jesus bore outside the gate.

Therefore, to believe in the gospel of the water and the Spirit is not to take only the blood of the Cross and believe it separately. It is to believe, according to the testimony of the Holy Spirit, the fact that Jesus bore all our sins with the baptism He received from John, bore those sins and died on the Cross shedding His blood, and completed His work by rising again from death.

Within this faith we can come boldly before God with believing faith, relying not on our own righteousness but on the perfect atonement of Jesus Christ.

Leviticus 4:13–21—when the whole congregation has sinned!

Leviticus 4:13–21 is the sin offering offered when *"the whole congregation of Israel"* broke God's command but did not realize it at first, and then later realized the sin.

While verses 1–12 dealt with the sin of the anointed priest, verses 13–21 deal with the sin of the whole community. But the principle by which every sin is resolved is the same.

Realizing the sin → preparing a young bull without blemish → the laying on of hands by the representatives of the congregation on the offering of the sacrifice → the sacrificial offering dying in their place → the blood being presented before God → the fat being offered on the altar → the body of the offering being burned outside the camp → the congregation receiving the remission of sins

This law of sacrifice shows the truth of the gospel of the water and the Spirit that Jesus completed in the New Testament by bearing the sin of mankind through the baptism He received from John, dying on the Cross shedding His blood, and rising again from that death.

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1. *"The whole congregation of Israel"* sins—Leviticus 4:13

"Now if the whole congregation of Israel sins unintentionally, and the thing is hidden from the eyes of the assembly, and they have done something against any of the commandments of the LORD in anything which should not be done, and are guilty" (Leviticus 4:13).

In the direct meaning of the text, *"The whole congregation"* is the community of Israel. It is not the sin of one individual but a case in which the community together departed from the will of God.

This word shows the fact that a thing does not automatically become right because many people act together. Even if the whole congregation follows the same thought and does the same act, if they have broken the word of God, it is sin before God.

What is more serious is that even though they sinned, the thing was "hidden from their own eyes." It was not that they did not realize it because they had no sin; they sinned but did not know their own state.

Here the spiritual ignorance of man is revealed. Not only an individual but also a group, following wrong teaching and customs for a long time, can come to think of them as normal or as the truth. The fact that the majority approves of something and it has been practiced for a long time cannot take the place of the word of God.

When this is connected with the state of all mankind, it leads to the word of Romans.

"For all have sinned and fall short of the glory of God" (Romans 3:23).

"The whole congregation" in Leviticus chapter 4 directly refers to the community of Israel, but in the dimension of the

foreshadowing of the gospel, it shows the universal state of mankind, in which all the people of the world are placed under sin.

2. *"When the sin which they have committed becomes known"*—Leviticus 4:14

Realizing one's sin is the starting point of atonement, but it is not itself atonement. The sin did not automatically disappear because the congregation of Israel realized it. After realizing it, they had to follow the way of the sacrifice of atonement God had determined.

Therefore, the following distinction is needed.

— The role of the law and the word is to bring about the realization of sin.

— Acknowledging the sin is the sinner's responsibility.

— The sacrificial offering is what actually removes the sin.

However great the regret over sin, the regret itself cannot pay the price of sin. Tears, resolutions, asceticism, and repeated prayers of repentance cannot take the place of the death of the sin offering. To the congregation that had realized its sin, God did not merely say, "Feel more remorse"; He told them to offer a young bull as the sin offering.

This means that God provided not only for the problem of sin but also the way to resolve the sin. The sin offering is not a method man devised to persuade God but the way of grace God gave to save sinners.

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3. One young bull represents the whole congregation—Leviticus 4:14

The whole congregation sinned, but the offerings were not prepared according to the number of the congregation. One young bull became the sin offering for the whole congregation.

This young bull foreshadows Jesus Christ, who is without sin. That Jesus alone could bear the sins of all people is because He is the sinless Son of God and the Savior God prepared.

Before it had the sins of the congregation transferred to it, the young bull was an offering without blemish. Jesus, too, is originally without sin. But Jesus, who is without sin, bore man's sins in His own body in order to save mankind.

What is important here is not that Jesus sinned and became a sinner, but that He took upon Himself the sin of the world in sinners' place. The sin offering does not die because of its own sins; it dies in their place because it has borne the sins of others.

4. The elders of the congregation lay their hands on the young bull—Leviticus 4:15

"And the elders of the congregation shall lay their hands on the head of the bull before the LORD. Then the bull shall be killed before the LORD" (Leviticus 4:15).

This verse is the core of verses 13–21. It was not the whole congregation that laid their hands on the head of the young bull all at once; the elders who represented the congregation laid their hands on it.

The elders did not pass on only their own individual sins. Representing the congregation, they passed the sins of the whole congregation on to the offering. Therefore, this laying on of

hands shows representation and the transfer of sins together.

The elders were the leaders who represented the congregation of Israel. The connection with the word of the New Testament can be found in the function of a representative passing the sins of the community on to the offering.

This representative function is connected with the baptism Jesus received from John. Jesus said to John as follows.

"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).

John the Baptist was sent ahead of Jesus and preached the baptism of repentance to the people, and Jesus received baptism from him. Jesus said of John the Baptist, *"Among those born of women there has not risen one greater than John the Baptist" (Matthew 11:11).*

Just as in the Old Testament the representatives of the congregation laid their hands on the young bull and passed on the sins of the community, in the New Testament Jesus bore the sin of mankind by receiving baptism from John.

As a result, John the Baptist testified of Jesus the next day.

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

John did not testify of Jesus merely as One who would die someday. He testified of Him as the Lamb *"who takes away the sin of the world."* The baptism Jesus received from John and the event of His going to the Cross bearing the sin of the world are connected as one.

5. Killing the young bull that received the laying on of hands—Leviticus 4:15

The death of the young bull follows the elders' laying on of

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hands. The order is important.

The young bull first had the sins of the whole congregation transferred to it. And because of those sins it died in the congregation's place. The death that is the wages of sin was borne not by the sinners themselves but by the offering of vicarious atonement.

This shows the relation between the baptism Jesus received from John and the Cross.

— The baptism Jesus received from John is the event in which He bore the sin of mankind.

— The Cross is the event in which He received the punishment of the sins He had borne.

— Jesus' rising again from death shows the fact that the judgment of sin and salvation were completed.

Therefore, if we speak only of the blood of the Cross and leave out how Jesus bore the sin of the world, we cannot fully explain the order of the laying on of hands and the sacrificial offering in the Old Testament. Conversely, we cannot speak only of the baptism and leave out the blood and death of the Cross.

A death without the laying on of hands cannot become a death in the congregation's place, and a laying on of hands without death and the shedding of blood cannot resolve the price of sin either. The water and the blood must be understood together within one work of atonement.

6. The anointed priest goes in with the blood— Leviticus 4:16–17

"The anointed priest shall bring some of the bull's blood to the tabernacle of meeting" (Leviticus 4:16).

The elders passed the sins of the congregation on to the

young bull, but the work of going in before God with the blood was carried out by the anointed priest.

This means that sinners cannot complete atonement before God with their own strength. The sacrifice is not completed just because there is an offering, nor is it completed just because hands were laid on. The priest had to present the blood of the offering before God.

In the New Testament, Jesus is not only the sacrificial offering but also the High Priest of heaven. In the Old Testament the priest and the offering were distinguished, but in the New Testament Jesus offered His own body as the offering and established the efficacy of that atonement before God.

That the blood was sprinkled seven times in front of the veil of the sanctuary shows that the evidence that the offering that had borne the sins actually died was presented before God in the determined way. The ground of the remission of sins was not the congregation's feelings or resolutions but the blood of the offering.

In the same way, the ground on which the saints of the New Testament come before God is not their own good deeds or feelings. It is the objective fact of the gospel that Jesus bore the sins with the baptism He received from John and died on the Cross shedding His blood.

7. Putting the blood on the horns of the altar and pouring out the rest—Leviticus 4:18

"And he shall put some of the blood on the horns of the altar which is before the LORD, which is in the tabernacle of meeting; and he shall pour the remaining blood at the base of the altar of burnt offering, which is at the door of the tabernacle of meeting"

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(Leviticus 4:18).

Seen in parallel with 4:7, the altar here refers to the altar of incense that is before the LORD in the tabernacle of meeting. The altar of incense is related to the place of burning incense and coming to God. That the blood was put on the horns of that altar shows the fact that fellowship with God and prayer are grounded on the blood of atonement.

A person cannot come before God on the ground of prayer and service, deep regret or a resolution to live better from now on, or having lived more righteously than others. The only ground is the fact that the offering that bore the sins shed its blood.

That all the remaining blood was poured out at the base of the altar of burnt offering shows that the life of the offering was given wholly. Jesus also gave His life for us without holding anything back. The Cross was not a partial punishment or symbolic suffering but an actual death in which He bore the price of the sin of mankind.

8. Burning the fat on the altar—Leviticus 4:19

"He shall take all the fat from it and burn it on the altar" (Leviticus 4:19).

Literally, this fat is the fat attached to the entrails of the young bull and around its organs. The priest took this fat separately and burned it on the altar.

In its spiritual meaning, this fat represents the work of the Holy Spirit and what belongs to God. It is connected with the work of the Holy Spirit in that within the structure of this sin offering, the fat was specially set apart and offered to God.

Atonement is not accomplished by man's ideas or religious

devising. God plans it, Jesus accomplishes it, and the Holy Spirit testifies of that truth.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth –ASV" (1 John 5:6–7).

The water points to the baptism Jesus received from John, and the blood points to the death on the Cross. The Holy Spirit testifies that this work of the water and the blood is God's righteous salvation.

"For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one" (1 John 5:8).

The water, the blood, and the Holy Spirit do not each speak of a separate salvation. They testify together of the one perfect salvation Jesus Christ accomplished.

9. *"So the priest shall make atonement for them"*— Leviticus 4:20

"So the priest shall make atonement for them, and it shall be forgiven them" (Leviticus 4:20).

The conclusion of the text is clear. When the sin offering is offered in the way God commanded, the congregation receives the remission of sins.

It is not "they will perhaps receive the remission." Nor did He say that they receive it if the congregation grieves enough. Because the priest's act of atonement was carried out according to God's law, He promised, *"It shall be forgiven them."*

Here the ground of faith becomes clear. The sinner must not look at how sincerely he feels, but must believe the word that God has received the sacrifice and promised the remission of sins.

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In the New Testament, Jesus completed this atonement once and for all.

"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14).

The congregation of the Old Testament had to offer the sacrifice again every time they sinned. But the atonement of Jesus is not repeated. It is because Jesus bore the sin of mankind once and for all with the baptism He received from John, and paid the price of those sins completely on the Cross.

10. Burning the young bull outside the camp—Leviticus 4:21

"Then he shall carry the bull outside the camp, and burn it as he burned the first bull. It is a sin offering for the assembly" (Leviticus 4:21).

"The first bull" refers to the young bull offered in 4:1–12 when the priest had sinned. The sin offering of the congregation was also taken outside the camp and burned like that young bull.

The book of Hebrews connects this directly with the Cross of Jesus.

"For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate" (Hebrews 13:11–12).

Jesus suffered outside the gate of Jerusalem. This is the event that fulfills the burning of the sin offering of Leviticus outside the camp.

The burning represents the judgment on sin. Jesus was without sin, but because He had borne the sin of the world with the baptism He received from John, He received in our place the curse and judgment of that sin. The Cross is not an event in which God loosely covered over sin but an event in which He fully judged sin in the body of Jesus.

11. The representation of the elders of the congregation and of John the Baptist

The elders of the Old Testament laid their hands on one young bull on behalf of the whole congregation. In the New Testament, God raised up John the Baptist, and Jesus received baptism from him.

We cannot say that the two are exactly the same person or office, but there is a functional connection in that the transfer of sins is carried out through a representative.

— The elders represented the congregation of Israel.

— John the Baptist, as the representative of mankind sent ahead of Jesus, baptized Jesus (Matthew 11:11).

Just as the young bull had the sins of the congregation transferred to it and died, its blood was presented before God, and its body was burned outside the camp, so Jesus bore the sin of the world by receiving baptism from John and died shedding His blood on the Cross outside the gate. The blood of Jesus is the eternal evidence that the judgment of sin was completed, and Jesus completed salvation by rising again from death.

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12. The application when a saved community has done wrong

This word also gives an important lesson to the church community that has received the remission of sins by believing in the gospel of the water and the Spirit. Not only individuals but also churches and communities can do wrong together. They can teach wrong doctrine, connive at sin, or exalt human tradition above the word.

At such times the community must not justify the wrong on the ground that the majority agreed to it. When they realize the sin through the word, the leaders must first acknowledge it responsibly and set it right.

But this is not sacrificing Jesus again or passing the sins on to Jesus anew. Jesus has already completed one eternal atonement. The restoration of the community comes about as follows.

— They realize the wrong through the word of God's law, and the leaders and the congregation honestly acknowledge that wrong.

— They cast away human tradition and self-righteousness, and actually correct the wrong teaching and conduct.

— They believe that Jesus bore even that sin with the baptism He received from John and was already judged on the Cross.

— They come to God again within the perfect salvation accomplished by Jesus, who rose again from death.

Acknowledging sin does not mean living on while condemning oneself as a sinner again. Nor, conversely, does it mean covering the community's wrong and continuing in it on the ground of believing in grace. The wrong should be honestly acknowledged and turned from, but the ground of the remission

of sins lies not in man's act of repentance but in the word of the gospel of the atonement already completed with the baptism Jesus Christ received from John and His blood.

Conclusion

The center of Leviticus 4:13–21 is that "the sins of many people pass on to one offering through the representatives' laying on of hands, and by that offering being judged in their place, the whole congregation receives the remission of sins."

This Old Testament foreshadowing was completed in the New Testament. All people sinned, but Jesus bore the sin of the world in His own body with the baptism He received from John. And bearing that sin, He died on the Cross shedding His blood, and completed eternal salvation by rising again from death. The Holy Spirit testifies that this gospel accomplished with the water and the blood is the true righteousness of God.

Therefore, a person who believes in the gospel of the water and the Spirit does not make his own feelings or merit the ground of atonement. He believes the fact that Jesus bore all sins and was judged in God's way, and the word that God has promised complete remission to those who believe in Christ.

Leviticus 4:22–31—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

In Leviticus 4:22–31 two kinds of sin offering follow one after the other.

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— Verses 22–26: the sin offering of a male goat, offered when a ruler has sinned

— Verses 27–31: the sin offering of a female goat, offered when one of the common people has sinned

In the case of the priest or the whole congregation a young bull was offered, but the ruler offered a male goat and the common person a female goat. There is a difference in the offerings, but the principle by which sin is remitted is exactly the same.

Realizing the sin → bringing an offering without blemish → the laying on of hands on the head of the offering → killing the offering → putting the blood on the altar of burnt offering → burning the fat → the priest making atonement → the sinner receiving the remission of sins

This process shows the gospel of the water and the Spirit that Jesus accomplished by bearing our sins through the baptism He received from John, dying on the Cross shedding His blood, and rising again from death.

1. Even a ruler can sin—Leviticus 4:22

"When a ruler has sinned, and done something unintentionally against any of the commandments of the LORD his God in anything which should not be done, and is guilty" (Leviticus 4:22).

A ruler is a leader who rules a group. But being a leader does not mean he does not sin. Sin does not disappear because one's position is high, nor can a leader's good intentions take the place of the word of God.

The expression *"the LORD his God"* emphasizes the fact that the ruler, too, is under the authority of God. The ruler leads

people, but he himself is also a person judged by the word of God.

A leader's sin may not end as a merely personal matter. This is because his judgments and actions affect many people. Therefore, a leader should first examine himself before the word of God rather than covering his wrong with his position.

But emphasizing only the fact that the ruler sinned is not the purpose of this text. While pointing out the ruler's sin, God also prepared the sin offering that would resolve that sin.

2. *"If his sin which he has committed comes to his knowledge"*—Leviticus 4:23

The ruler sinned unintentionally. At first he did not realize that his act was sin, but later he was made aware of it through the word.

Here we must distinguish between realizing sin and receiving the remission of sins.

— The law makes us realize what sin is.

— The conscience makes us acknowledge that we have done wrong.

— The sin offering actually bears and removes that sin.

Realizing sin is necessary, but the realization itself does not remove the sin. However deep the tears and regret, they cannot pay in one's place the wages of sin, which is death. So God told the ruler to bring a male goat without blemish.

A person who has realized his sin must look not to his own regret but to the offering of vicarious atonement God has prepared.

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3. A male goat without blemish—Leviticus 4:23

"He shall bring as his offering a kid of the goats, a male without blemish" (Leviticus 4:23).

Without fail, the offering had to be without blemish. A blemished offering cannot bear another person's sins in that person's place. This is because, if it has a defect of its own, its own problem must be resolved first.

This offering without blemish foreshadows Jesus Christ, who is without sin. Jesus is not One who died because of His own sins. The Son of God, who is without sin, became the sacrificial offering of atonement in the sinner's place.

The text does not explain the exact reason a male goat was required of the ruler and a female goat of the common person. Therefore, there is no need to attach arbitrary spiritual symbolism to male and female. What is important is the fact that both offerings had to be offerings *"without blemish."*

There were differences in the kind and size of the offering according to office and responsibility, but the essence of the remission of sins was the same. Whether a leader or a common person, an offering of vicarious atonement without blemish was needed to remove sin.

4. Laying his hand on the head of the male goat—Leviticus 4:24

"He shall lay his hand on the head of the goat" (Leviticus 4:24).

The ruler had to bring his offering himself and lay his hand on its head. It was not that the priest or the elders of the congregation laid their hands on it in the ruler's place. The ruler

who had sinned laid his hand on the head of the offering with his own hand.

This laying on of hands is the process by which the ruler's sins pass on to the male goat. The male goat was not a sinful offering from the beginning. Because it had the ruler's sins transferred to it, it comes to die in the ruler's place.

In the New Testament, the foreshadowing of this laying on of hands was fulfilled by the baptism Jesus received from John.

"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).

That Jesus received baptism from John was not a matter of merely showing a religious example. Just as the sin offering of the Old Testament bore sins through the laying on of hands, the baptism Jesus received from John is the event in which He bore the sin of mankind in His own body and fulfilled all the righteousness of God.

So John the Baptist testified of Jesus as follows.

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

That Jesus could take away the sin of the world was because He bore that sin by receiving baptism from John.

5. Individual laying on of hands and individual faith

That the ruler laid his hand on the offering with his own hand shows the fact that the gospel must not remain merely as knowledge for other people.

Knowing as a general doctrine the fact that "Jesus bore the sin of the world" and believing in one's heart that "all my sins also passed on to Jesus when He received baptism from John" are different.

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But this does not mean that we now pass our sins on to Jesus anew. The transfer of sins was accomplished historically, once and for all, when Jesus received baptism from John. Individual faith is accepting the fact that my sins were also included in that already accomplished event.

The individual laying on of hands in the Old Testament shows the fact that in the New Testament each person must believe the gospel of the water and the Spirit as the truth of his own salvation.

6. Killing the offering that received the laying on of hands at the place of the burnt offering—Leviticus 4:24

"Kill it at the place where they kill the burnt offering before the LORD. It is a sin offering" (Leviticus 4:24).

After the laying on of hands, the death of the offering follows without fail. Because the male goat had the ruler's sins transferred to it, it had to pay the wages of those sins.

Jesus received baptism from John and bore the sin of mankind in His own body, and bearing the sin of the world, He died on the Cross shedding His blood, and completed salvation by rising again from death.

The Cross is not a death that happened without relation to the laying on of hands. Because Jesus was without sin, there was no reason for Him to die for His own sins. Because He bore our sins with the baptism He received from John, He received on the Cross the judgment for our sins.

Therefore, the gospel cannot be divided into a Cross that leaves out the baptism Jesus received from John, or a baptism without the Cross. The water and the blood are one work of atonement.

7. Putting the blood of the sacrifice on the horns of the altar of burnt offering—Leviticus 4:25

"The priest shall take some of the blood of the sin offering with his finger, put it on the horns of the altar of burnt offering" (Leviticus 4:25).

The ruler laid his hand on the offering and killed it, but the work of completing the sacrifice was carried out by the priest. The sinner brought the offering, passed on his sins, and killed it, but for putting the blood on the altar and making atonement before God, the mediation of the priest was needed.

In the New Testament, Jesus is the sacrificial offering of atonement and at the same time the eternal High Priest. Jesus bore our sins with His own body and accomplished eternal atonement with His own blood.

"Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption" (Hebrews 9:12).

The horns of the altar of burnt offering represent the authority and power of the altar where sin is judged. That the blood was put there is the evidence that the offering received in the sinner's place the judgment the sinner should have received.

God did not overlook the ruler's sin without any ground. That sin passed on to the offering, the offering actually died, and the blood was put on the altar as the evidence that the price of sin had been paid.

8. Pouring the blood at the base of the altar of burnt offering—Leviticus 4:25

The remaining blood was poured out at the base of the altar

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of burnt offering. Since the blood represents life, pouring out all the blood means that the life of the offering was given completely.

Jesus also gave His life wholly for our salvation. The blood of the Cross is not merely a symbol that shows love, but the evidence that the price of our sins was actually paid.

The remission of sins does not end with God regarding sin as if it had never existed. God had the sins borne by Jesus and judged those sins in Jesus' body. As a result, those who believe are set free from the punishment of sin.

9. Burning all the fat on the altar—Leviticus 4:26

"He shall burn all its fat on the altar, like the fat of the sacrifice of the peace offering" (Leviticus 4:26).

Here the literal meaning of the fat is the fat attached to the entrails of the male goat and around its organs. The priest set that fat apart and burned it on the altar of burnt offering, offering it to God.

Within this structure of the sacrifice, the fat represents the work of the Holy Spirit and what belongs to God.

The removing of our sins was not accomplished by a religious method man devised. It is the salvation God planned, Jesus accomplished with the work of the water and the Spirit, and the Holy Spirit testifies of.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood" (1 John 5:6).

"For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one" (1 John 5:8).

The water points to the baptism Jesus received from John,

and the blood points to the death on the Cross. The Holy Spirit testifies that the baptism Jesus received from John and the blood of the Cross are God's righteous salvation.

10. Concerning the ruler of the Old Testament receiving the remission of sins—Leviticus 4:26

"So the priest shall make atonement for him concerning his sin, and it shall be forgiven him" (Leviticus 4:26).

The ground on which the ruler received the remission of sins was neither his own position nor a resolution to become a better leader afterward. He received it because the sin offering God had determined was completed.

The word *"it shall be forgiven him"* is God's promise. The ruler did not need to keep doubting, examining his own feelings and asking, 'Have I really received the remission of my sins?' Because the sins had passed on to the offering, the sacrificial offering had died in his place, and the priest had offered the sacrifice of atonement for him, he received the remission of sins according to God's verdict.

In the New Testament as well, the assurance of the remission of sins is grounded not on one's own feelings but on the work Jesus completed and the word of God.

11. Concerning the sin of one of the common people—Leviticus 4:27

"If anyone of the common people sins unintentionally by doing something against any of the commandments of the LORD in anything which ought not to be done, and is guilty" (Leviticus 4:27).

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From verse 27 comes the sin offering of one of the common people. God did not deal only with the sins of the priest, the congregation, and the ruler. He dealt concretely even with the sin of one unnamed common person.

This means that one person's soul is important before God. God does not ignore the common person's sin either, nor did He block the way of atonement for the common person.

There are differences in office, but the essence of sin and the principle of remission are the same. The priest and the whole congregation, the ruler and one common person all need an offering without blemish.

No one is saved without atonement because his position is high, and no one is excluded from the grace of atonement because his position is low.

12. Taking a female goat without blemish as the offering—Leviticus 4:28

The common person offered a female goat without blemish as the sin offering. There is a difference in kind from the ruler's male goat, but the principle of vicarious atonement is identical.

Without fail, the female goat also had to be without blemish, and had to have the sinner's sins transferred to it and die in his place. Therefore, both the male goat and the female goat point to Jesus Christ, who is without sin.

We cannot say, on the basis of the value or sex of the offering, that the ruler received more remission of sins and the common person less. The conclusion in both cases is equally *"it shall be forgiven him."*

Within God's salvation, the completeness of the remission does not change according to social position. The atonement

Jesus Christ accomplished is complete for the leader and complete for the common person.

13. The common person also lays his hand directly on the head of the offering—Leviticus 4:29

"He shall lay his hand on the head of the sin offering" (Leviticus 4:29).

The common person, too, laid his hand on the head of the offering with his own hand. He had to accept by faith the fact that his sins had passed on to the offering.

This scene shows individual faith before the gospel. The faith of parents, a pastor, or another saint cannot take the place of my faith. Each person must believe the fact that Jesus bore even that person's own sins with the baptism He received from John.

But to emphasize again, it is not that sins pass on to Jesus anew every time we believe. Jesus bore the sin of the world once and for all when He received baptism from John. Faith is accepting that completed fact as one's own salvation.

14. The common person's offering also dies and sheds its blood—Leviticus 4:29–30

The female goat on which the common person laid his hand was also killed at the place of the burnt offering. The priest put its blood on the horns of the altar of burnt offering and poured out all the rest at the base of the altar.

The ruler's sacrifice and the common person's sacrifice are almost the same in procedure. When the offering that has had the sins transferred to it dies shedding its blood and the priest

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makes atonement, God declares the remission of sins. Though positions differ, there is only one way to remove sin.

In the New Testament as well, everyone must believe the same gospel of the water and the Spirit. There is no separate gospel for leaders and gospel for common people. The baptism Jesus received from John and the blood of the Cross are one salvation for all people.

15. *"For a sweet aroma to the LORD"*—Leviticus 4:31

"He shall remove all its fat, as fat is removed from the sacrifice of the peace offering; and the priest shall burn it on the altar for a sweet aroma to the LORD" (Leviticus 4:31).

It says that when the fat of the sin offering is burned, it becomes a sweet aroma to the LORD. This does not mean that God delights in sin or suffering itself. It means that God gladly receives the fact that, in the righteous way He determined, the sins passed on to the offering and were judged, and the sinner came to live.

The righteousness and love of God appear together within the sin offering.

— According to righteousness, sin is judged without fail.

— According to love, the offering is judged in the sinner's place.

— The sinner receives the remission of sins.

— Reconciliation comes about between God and the sinner.

When Jesus received baptism from John and came up out of the water, the Holy Spirit came upon Him, and God testified that He was well pleased with Jesus. This means that God received the way of salvation in which Jesus bore the sin of mankind and fulfilled the righteousness of God.

16. Jesus is the sacrificial offering for all mankind and the High Priest

In the sin offering of the Old Testament, the sinner brought the offering and laid his hand on it, the offering bore the sins and died, and the priest performed the rite of atonement with the blood.

But in the New Testament, Jesus, who is without sin, became the sacrificial offering of mankind: He bore the sin of mankind by receiving baptism from John the Baptist, and bearing the sin of the world, He shed His blood on the Cross and received the judgment of that sin. As the eternal High Priest He completed the sacrifice of atonement for those who believe, and by rising again from death He granted new life and the remission of sins to everyone who believes.

Therefore, salvation is not something we achieve for God; it is to believe in the work of salvation that God the Father accomplished for us through Jesus Christ.

17. The repeated sacrifices of the Old Testament and the once-and-for-all atonement of Jesus

In the Old Testament era, if a ruler or a common person sinned again, he had to offer the sin offering again. This is because the sacrifice of animals was a shadow showing the eternal atonement of Jesus, who was to come.

But the sacrifice of atonement of Jesus is not repeated.

"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14).

Jesus did not bear only the sins we committed in the past. When Jesus bore the sin of the world once and for all with the

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baptism He received from John, the sins of our whole lifetime were included. On the Cross the judgment of all those sins was carried out.

Therefore, when a saved person sins again, he must return to faith as follows.

— He honestly acknowledges his wrongdoing.

— If he has caused harm, he must apologize and make restitution.

— And he confirms that Jesus bore even all those sins with the baptism He received from John.

— He believes that those sins were already judged with the blood shed on the Cross.

— Relying not on self-condemnation but on the completed gospel of salvation, he comes before God again in faith.

"There is therefore now no condemnation to those who are in Christ Jesus" (Romans 8:1).

This word does not mean that we may sin as we please. It means that we should not hide or justify sin but acknowledge it and turn from it, while placing the ground of the remission of sins not in our own act of repentance but in the perfect sacrifice of atonement of Jesus.

Conclusion

Leviticus 4:22–31 distinguishes the ruler and the common person, but shows that the way of salvation is one. Though there are differences in people's positions and responsibilities, all people are sinners and all need an offering of vicarious atonement without blemish.

The male goat and the female goat show Jesus Christ without blemish; the laying on of hands on the head shows the baptism

Jesus received from John; the death and blood of the offering show the judgment of the Cross; and the fat offered on the altar shows the work of God's salvation accomplished by the Holy Spirit.

Jesus bore all our sins with the baptism He received from John, died on the Cross shedding His blood, and completed salvation by rising again from death. The Holy Spirit testifies that this gospel of the water and the blood is the true righteousness of God.

Therefore, the faith that believes in the gospel of the water and the Spirit is not the vague knowledge that "Jesus removed someone's sins." It is the faith that accepts in the heart, "Jesus bore all my sins with the baptism He received from John, received my judgment in my place on the Cross, and saved me by rising again from death."

Leviticus 4:32–35—the faith that offers the sin offering of the common people!

Leviticus 4:32–35 is the case in which a common person offers a young female lamb as the sin offering. In verses 27–31 just before, a female goat without blemish was offered, but here He allowed a young female lamb without blemish to be offered as well.

Though the kind of offering differs, the principle of the remission of sins is identical.

A lamb without blemish → the laying on of hands on its head → the offering that has borne the sins dying → putting the blood on the altar of burnt offering → burning the fat → the priest making atonement → the sinner receiving the remission of sins

This process shows the gospel of the water and the Spirit that

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Jesus completed by bearing our sins through the baptism He received from John, dying on the Cross shedding His blood, and rising again from death.

1. The female goat and the young female lamb—Leviticus 4:32

"If he brings a lamb as his sin offering, he shall bring a female without blemish" (Leviticus 4:32).

God allowed the common person both a female goat without blemish and a young female lamb without blemish, but He did not change the essence of atonement. Both offerings had to be without blemish, and had to have the sinner's sins transferred to them through the laying on of hands and die in his place.

The lamb becomes a very clear foreshadowing that points to Jesus Christ in the New Testament. John the Baptist testified as he saw Jesus.

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

John the Baptist did not call Jesus the *"Lamb"* merely in the sense that He was gentle or self-sacrificing. He testified of it in the sense that Jesus was the sacrificial offering of atonement that would bear the sin of the world and die shedding His blood.

2. The lamb *"without blemish"*

The sin offering had to be without blemish. An offering that was sick, injured, or defective could not become the offering that takes the sinner's place.

In the New Testament, this condition was fulfilled in Jesus

Christ.

"But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:19).

Jesus is without sin. Therefore, the death of Jesus on the Cross is not a punishment for His own sins. Because Jesus, who is without sin, bore our sins with the baptism He received from John, He could die in our place.

Here an important principle of atonement is revealed.

— A person with sin cannot completely save another sinner.

— The sinless offering must bear the sinner's sins through the laying on of hands and baptism.

— After the sins have passed on to the offering, the offering must be judged in the sinner's place.

Because Jesus is the Lamb of God without blemish and without spot, He could become the sacrificial offering of atonement for all mankind.

3. Laying his hand on the head of the lamb—Leviticus 4:33

"He shall lay his hand on the head of the sin offering" (Leviticus 4:33).

The fact that the lamb is without blemish does not by itself complete the sin offering. The sinner had to lay his hand on the head of the lamb without fail.

Before the laying on of hands, the sin is with the sinner and the lamb is in a state without blemish. But when the sinner lays his hand on the head of the lamb, his sins pass on to the offering. From then on the lamb becomes the sin offering that has borne not its own sin but the sinner's sins.

This laying on of hands was fulfilled in the New Testament

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by the baptism Jesus received from John.

"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).

That Jesus received baptism from John was not a mere ceremony or an example of humility. Just as the lamb of the Old Testament bore the sinner's sins through the laying on of hands, the baptism Jesus received from John is the event in which He bore the sin of mankind in His own body and fulfilled all the righteousness of God.

That is why, after Jesus received baptism from John, John the Baptist could testify of Him as *"The Lamb of God who takes away the sin of the world."*

4. Passing sins on anew and believing in the sins already passed on

The common person of the Old Testament had to bring a lamb and lay his hand on it every time he sinned. But in the word of the New Testament, the baptism Jesus received from John is not repeated.

Jesus bore the sin of the world once and for all with His baptism. Therefore, when we believe today, we are not passing the sin of the world on to Jesus anew. We are personally accepting the fact that Jesus already bore all our sins with the baptism He received from John.

The individual laying on of hands in the Old Testament teaches the following faith in the New Testament.

"Jesus did not bear only the sins committed up to now in some vague way; He bore once and for all, with the baptism He received from John, even all the sins I will commit throughout my whole life."

The faith that receives salvation from sin is participating with the heart in the atonement already accomplished. It is not my producing Jesus' work over again, but accepting as my salvation that Jesus received baptism from John and was nailed to the Cross, shedding His blood, for me.

5. Killing it at the place where they kill the burnt offering—Leviticus 4:33

"Kill it as a sin offering at the place where they kill the burnt offering" (Leviticus 4:33).

The lamb that had received the laying on of hands had to die without fail. Because the lamb had the sinner's sins transferred to it, it had to pay the wages of those sins in his place.

Jesus, who came as the Lamb of God without blemish, bore the sin of the world by receiving baptism from John, and bearing that sin, He was judged in our place on the Cross and died shedding His blood. And He conquered sin and death and completed salvation by rising again from death. The baptism Jesus received from John and the Cross are the truth of salvation that cannot be separated.

If we speak only of the blood of the Cross and leave out the baptism Jesus received from John, how He bore the sin of the world is missing. Conversely, if we speak only of the baptism and leave out the blood and death of the Cross, the judgment of sin is missing. The water and the blood must be understood together within one work of atonement.

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6. The meaning of the sinner having to kill the sacrificial offering

The lamb on which the sinner laid his hand died in that sinner's place. Through this the sinner comes to see how grave his sin is.

He had to watch with his own eyes the lamb without blemish dying because of the sins he had committed. This shows the fact that sin is not a simple mistake or bad habit but a problem that demands a life.

It is the same with the gospel of the water and the Spirit. To look at the Cross is not merely to be moved by the love of Jesus. It is to believe the fact that my own sins passed on to Jesus, and that because of those sins Jesus was judged on the Cross.

This faith makes us realize two things at the same time.

— How heavy my sin is!

— How great the love of God, who took my place, is!

7. The priest puts the blood of the sacrifice on the horns of the altar of burnt offering—Leviticus 4:34

"The priest shall take some of the blood of the sin offering with his finger, put it on the horns of the altar of burnt offering" (Leviticus 4:34).

The sinner brought the lamb, laid his hand on it, and killed it, but the work of completing the rite of atonement was carried out by the priest.

In the New Testament, however, Jesus is the sacrificial offering of atonement and at the same time the eternal High Priest. Jesus bore our sins with His own body and accomplished eternal atonement with His own blood.

"Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption" (Hebrews 9:12).

That the blood was put on the horns of the altar of burnt offering is the evidence that the sacrificial offering that bore the sinner's sins actually died. The altar of burnt offering is the place where the offering is judged with fire, and the blood put on its horns shows the fact that the punishment of sin was executed in his place.

The sinner did not assure himself of the remission of sins on the ground of his own feelings. He believed the remission on the ground of the fact that the offering had borne his sins and actually died shedding its blood.

In the New Testament as well, the ground of the remission of sins is not our feelings but the baptism Jesus received from John and the blood of the Cross.

8. Pouring all the blood at the base of the altar—Leviticus 4:34

All the remaining blood of the lamb was poured out at the base of the altar of burnt offering. Since the blood represents life, pouring out all the blood means that the offering gave its life completely.

Jesus also gave His own life wholly for our salvation. The blood of the Cross is not merely a symbol showing sacrifice and love. It is the evidence that the price of our sins was actually paid.

God did not overlook sin without any ground. He had our sins borne by Jesus and judged those sins in Jesus' body.

Jesus received on the Cross the punishment of our sins without remainder and died. And by rising again from death, He

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showed that that atonement had been completed.

9. Taking all the fat and burning it—Leviticus 4:35

"He shall remove all its fat, as the fat of the lamb is removed from the sacrifice of the peace offering" (Leviticus 4:35).

Literally, the fat refers to the fat attached to the entrails of the lamb and around its organs. The priest took that fat separately and burned it on the altar of burnt offering.

In this structure of the sacrifice, the fat is the part set apart and offered to God, and spiritually it is connected with the work of the Holy Spirit.

The remission of sins is not something made by human thoughts or religious efforts. God planned it, Jesus accomplished it with the baptism He received from John and the Cross, and the Holy Spirit testifies that that salvation is true.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood" (1 John 5:6).

"For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one" (1 John 5:8).

The water points to the baptism Jesus received from John, and the blood points to the death on the Cross. The Holy Spirit testifies that this salvation accomplished with the water and the blood is God's righteous salvation.

10. Burning it *"upon the offerings of Jehovah made by fire –ASV"*—Leviticus 4:35

The priest burned the fat of the lamb on the altar of burnt

offering, upon the offerings made by fire that were already being offered to God. This shows the fact that the sin offering was offered within the whole order of sacrifice God had determined.

The sinner could not omit some procedures or make up another method according to his own thoughts. The kind of offering, the condition of being without blemish, the laying on of hands, the death, the blood, the fat, and even the priest's office had to be carried out in the way God had determined.

In the New Testament as well, the way of salvation is not something man makes. We cannot make a new way of salvation by leaving out the baptism Jesus received from John, leaving out the blood of the Cross, or adding human good deeds and asceticism.

The salvation God has determined is the gospel of the water and the Spirit, completed with the baptism Jesus received from John, the blood of the Cross, and the testimony of the Holy Spirit.

11. The priest makes atonement for him

"So the priest shall make atonement for his sin that he has committed" (Leviticus 4:35).

The sinner realized his sin and brought the offering, but the work of finally making atonement for him was performed by the priest. This shows the fact that a person cannot wash away his own sins by himself.

In the New Testament, our eternal High Priest is Jesus. Jesus is not One who merely commanded us to remove our sins by ourselves. He Himself became our sacrificial offering of atonement and High Priest and completed salvation.

What we have done is not an act that removes sin. It is believing and accepting with the heart the salvation God has

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already accomplished through Jesus.

This is what it means to "participate by faith in what Jesus has done." Our bodies were not at the Jordan River or at the scene of the Cross at that time, but we accept in our hearts that the baptism Jesus received from John was for bearing my sins and that the death on the Cross took the place of my judgment.

12. *"It shall be forgiven him"*

"It shall be forgiven him" (Leviticus 4:35).

The conclusion of the text is not the sinner's feelings but God's declaration.

When the sinner laid his hand on the lamb, the lamb died in his place, and the priest made atonement with the blood, God promised, *"It shall be forgiven him."*

How much the sinner wept, how long he fasted, and how well he lived afterward are not the ground of the remission. He received the remission of sins because the sin offering God had determined was completed.

It is the same in the New Testament.

"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14).

The remission of sins of the person who believes is not an incomplete or temporary remission. Because Jesus bore all our sins with the baptism He received from John and was judged for those sins on the Cross, it is an eternal remission.

13. Why the same sacrifice was repeated in the Old Testament

Because the offerings of the Old Testament were animals, they could not complete an eternal atonement. When a person sinned, he had to bring a lamb again, lay his hand on it, and kill it. This repetition shows the fact that the Old Testament sacrifice was a shadow showing the perfect sacrifice of Jesus Christ, who was to come.

But the sacrifice of Jesus is not repeated.

"Now where there is remission of these, there is no longer an offering for sin" (Hebrews 10:18).

It is because Jesus bore the sin of the world once and for all with the baptism He received from John, and received the punishment of all those sins on the Cross. Eternal salvation was completed when Jesus rose again from death.

Therefore, the saints of the New Testament do not sacrifice Jesus again or pass their sins on to Him anew every time they sin.

14. The faith of a saved person when he has sinned

Even a person who has believed in the eternal atonement can do wrong as he lives, because his flesh is weak. At that time he must not say, "I am already righteous, so I do not need to acknowledge my wrongdoing." Conversely, he must not think, "I have become a sinner again, so Jesus must atone for me again."

He must return to the word as follows.

— He acknowledges concretely what he did wrong.

— If he has harmed another person, he apologizes and sets it right.

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— He confirms that Jesus bore even that sin with the baptism He received from John.

— He believes that the judgment of that sin was already carried out on the Cross.

— He believes that Jesus completed salvation by rising again from death.

— He comes out of self-condemnation and serves God again in faith.

This is not making a new atonement. It is applying the already completed atonement to the present conscience again and believing it.

The act of acknowledging sin does not remit the sin. While acknowledging the sin, one confirms the gospel that says, "Jesus already bore even this sin and was judged for it."

Conclusion

The young female lamb of Leviticus 4:32–35 shows the sinless Lamb of God, Jesus Christ. The laying on of hands on the lamb's head represents the baptism Jesus received from John; the death and blood of the lamb represent the Cross and judgment of Jesus; and the fat offered to God represents the work of God's salvation accomplished by the Holy Spirit.

Jesus bore all my sins with the baptism He received from John, and bearing those sins, He died on the Cross shedding His blood, and saved me by rising again from death. The Holy Spirit testifies that this gospel of the water and the blood is indeed the truth.

Therefore, the faith that believes in the gospel of the water and the Spirit is not knowing the work of Jesus as mere knowledge.

"The baptism Jesus received from John is the event in which He bore my sins; the blood of the Cross is the evidence that my sins were judged; and Jesus' rising again from death is the evidence that my salvation has been completed."

When we believe this fact in our hearts, the promise God spoke, *"It shall be forgiven him,"* becomes the word of salvation directed to me. ✉

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Sermon by Paul C. Jong

He shall receive the remission of his sins

< Leviticus 4:1-35 >

"Now the LORD spoke to Moses, saying, Speak to the children of Israel, saying: If a person sins unintentionally against any of the commandments of the LORD in anything which ought not to be done, and does any of them, if the anointed priest sins, bringing guilt on the people, then let him offer to the LORD for his sin which he has sinned a young bull without blemish as a sin offering. He shall bring the bull to the door of the tabernacle of meeting before the LORD, lay his hand on the bull's head, and kill the bull before the LORD. Then the anointed priest shall take some of the bull's blood and bring it to the tabernacle of meeting. The priest shall dip his finger in the blood and sprinkle some of the blood seven times before the LORD, in front of the veil of the sanctuary. And the priest shall put some of the blood on the horns of the altar of sweet incense before the LORD, which is in the tabernacle of meeting; and he shall pour the remaining blood of the bull at the base of the altar of the burnt offering, which is at the door of the tabernacle of meeting. He shall take from it all the fat of the bull as the sin offering. The fat that covers the entrails and all the fat which is on the entrails, the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove, as it was taken from the bull of the sacrifice of the peace offering; and the priest shall burn

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them on the altar of the burnt offering. But the bull's hide and all its flesh, with its head and legs, its entrails and offal—the whole bull he shall carry outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned. Now if the whole congregation of Israel sins unintentionally, and the thing is hidden from the eyes of the assembly, and they have done something against any of the commandments of the LORD in anything which should not be done, and are guilty; when the sin which they have committed becomes known, then the assembly shall offer a young bull for the sin, and bring it before the tabernacle of meeting. And the elders of the congregation shall lay their hands on the head of the bull before the LORD. Then the bull shall be killed before the LORD. The anointed priest shall bring some of the bull's blood to the tabernacle of meeting. Then the priest shall dip his finger in the blood and sprinkle it seven times before the LORD, in front of the veil. And he shall put some of the blood on the horns of the altar which is before the LORD, which is in the tabernacle of meeting; and he shall pour the remaining blood at the base of the altar of burnt offering, which is at the door of the tabernacle of meeting. He shall take all the fat from it and burn it on the altar. And he shall do with the bull as he did with the bull as a sin offering; thus he shall do with it. So the priest shall make atonement for them, and it shall be forgiven them. Then he shall carry the bull outside the camp, and burn it as he burned the first bull. It is a sin offering for the assembly. When a ruler has sinned, and done something unintentionally against any of the commandments of the LORD his God in anything which should not be done, and is guilty, or if his sin which he has committed comes to his knowledge, he shall bring as his

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offering a kid of the goats, a male without blemish. And he shall lay his hand on the head of the goat, and kill it at the place where they kill the burnt offering before the LORD. It is a sin offering. The priest shall take some of the blood of the sin offering with his finger, put it on the horns of the altar of burnt offering, and pour its blood at the base of the altar of burnt offering. And he shall burn all its fat on the altar, like the fat of the sacrifice of the peace offering. So the priest shall make atonement for him concerning his sin, and it shall be forgiven him. If anyone of the common people sins unintentionally by doing something against any of the commandments of the LORD in anything which ought not to be done, and is guilty, or if his sin which he has committed comes to his knowledge, then he shall bring as his offering a kid of the goats, a female without blemish, for his sin which he has committed. And he shall lay his hand on the head of the sin offering, and kill the sin offering at the place of the burnt offering. Then the priest shall take some of its blood with his finger, put it on the horns of the altar of burnt offering, and pour all the remaining blood at the base of the altar. He shall remove all its fat, as fat is removed from the sacrifice of the peace offering; and the priest shall burn it on the altar for a sweet aroma to the LORD. So the priest shall make atonement for him, and it shall be forgiven him. If he brings a lamb as his sin offering, he shall bring a female without blemish. Then he shall lay his hand on the head of the sin offering, and kill it as a sin offering at the place where they kill the burnt offering. The priest shall take some of the blood of the sin offering with his finger, put it on the horns of the altar of burnt offering, and pour all the remaining blood at the base of the altar. He shall remove all its fat, as the fat of the lamb is removed from the sacrifice of the peace

offering. Then the priest shall burn it on the altar, according to the offerings made by fire to the LORD. So the priest shall make atonement for his sin that he has committed, and it shall be forgiven him."

Sins committed unintentionally are also sins

The burnt offering, the grain offering, and the peace offering, of which God spoke from Leviticus chapter 1 to chapter 3, were sacrifices a person offered willingly, wanting to come to God. But arriving at chapter 4, God speaks for the first time of the sacrifice for sin, that is, the sin offering. And at its very head comes a word that takes hold of us. He says, *"If a person sins unintentionally against any of the commandments of the LORD" (Leviticus 4:2)*. He said, sins unintentionally. Of the ruler He said, *"Done something unintentionally against any of the commandments of the LORD his God in anything which should not be done, and is guilty" (Leviticus 4:22)*, and of the common person He likewise said, *"Sins unintentionally by doing something against any of the commandments of the LORD in anything which ought not to be done, and is guilty" (Leviticus 4:27)*. God repeated this word three times.

What is "unintentionally"? It is not a sin committed knowingly and deliberately. It is a sin committed before one knows it while living, a sin one did not know at the time and sees only long afterward. Dear fellow believers, would such sins be many in us, or few? There are times when I come down from the pulpit after preaching and, only after a good while, something weighs on my heart—was there anything excessive in what I said today? When I was speaking, I did not know. At the time I thought it was right. But it comes into view later. How many

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such things there must be while we live a single day! With our thoughts, with our way of speaking, with old habits, we live on, unintentionally breaking God's commands without even knowing it.

Then what does God say? He does not say it is all right because we did not know. Of the whole congregation He said, *"The thing is hidden from the eyes of the assembly, and they have done something against any of the commandments of the LORD in anything which should not be done, and are guilty" (Leviticus 4:13)*. The word means that even though they did not realize it, the guilt was there. Why is that? Because sin is determined not by the size of my memory but by the word of God. Just because I do not remember it, it is not erased from God's ledger. The Bible speaks of our situation like this. It says, *"All have sinned and fall short of the glory of God" (Romans 3:23)*. Inside us there are far more sins we do not know than sins we know.

Yet at that very place God speaks of the sin offering. He did not point out the sin and end there; He also gave the way to resolve that sin. Dear fellow believers, take hold of this. That God established a sacrifice that washes away even unintentional sins is the heart of God, who knows even the roots of our sins and intends to resolve them down to the roots. Today, following that way step by step, we are going to take hold of the one phrase God repeated four times in this chapter.

Realizing and receiving the remission of sins are different

The congregation had to bring a young bull *"when the sin which they have committed becomes known" (Leviticus 4:14)*;

the ruler, too, had to bring a male goat *"if his sin which he has committed comes to his knowledge" (Leviticus 4:23)*; and the common person likewise had to bring a female goat *"if his sin which he has committed comes to his knowledge" (Leviticus 4:28)*. The realization came first. But what did God tell the person who had realized it to do? He did not tell him to feel deeper remorse. Nor did He tell him to weep longer. He told him to bring the offering.

Dear fellow believers, make one thing clear here. Realizing is the beginning of the sacrifice, not its end. When we realize a wrong, our hearts ache. Even lying down at night, the matter keeps coming to mind and sleep does not come easily. But does that ache pay the price of sin? No. Tears are tears and the price is the price. Making us realize sin is the work of the word, acknowledging the wrong is what I do, and actually removing that sin is what the offering does. If we mix these three together, we end up spending our whole life looking only at our own tears. However deeply we feel remorse, if the sins do not pass on to the offering without blemish, those sins remain as they are.

Today, too, many people regard realizing their sins and feeling contrition as itself the remission of sins. So after weeping they feel lighter, and after a few days they grow heavy again. Dear fellow believers, that is not the sacrifice. What a person who has realized his sin must do is not to look into his own heart but to go to the offering God has prepared.

From the priest to the common person, not one person is left out

Leviticus chapter 4 calls four classes of people in turn. The first is the anointed priest (verses 3–12), the second is the whole

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congregation of Israel (verses 13–21), the third is the ruler (verses 22–26), and the fourth is the common people (verses 27–35). From the priest, who served God closest of all, to the common person whose name does not even appear, among the people of God there was not one person who did not need the sin offering.

But look at whom He calls first. He said, *"If the anointed priest sins, bringing guilt on the people, then let him offer to the LORD for his sin which he has sinned a young bull without blemish as a sin offering" (Leviticus 4:3)*. It begins with the priest. Who is the priest? He is the person who stands before God on behalf of the people. He said that if that person sins, it does not end with him alone; even the people come to bear the guilt. The wrongdoing of a person who stands in the place of teaching flows down even to those who hear his words. So for the priest's sin the largest offering, a young bull, was required, and its blood went farther inside than in any other sacrifice. He said that the priest shall *"take some of the bull's blood and bring it to the tabernacle of meeting" (Leviticus 4:5)* and *"sprinkle some of the blood seven times before the LORD, in front of the veil of the sanctuary" (Leviticus 4:6)*.

So a person who stands at the pulpit is no exception. He must bring his own offering first of all. The priest of the Old Testament was himself a sinner, so before offering the sacrifice for the people he had to offer the sin offering for himself first. Here the limit of the human priest is laid bare. How could a person who cannot even resolve his own sins take responsibility for another's sins to the end? But our Lord is different. The One without sin became the offering, and at the same time He became the High Priest who completes that sacrifice.

Looking at the offerings, their size differed according to position. The priest and the whole congregation offered a young

bull, the ruler a male goat without blemish, and the common person a female goat without blemish or a young female lamb. But there is something here we must not miss. God made the size of the offering differ, but He did not make the way of washing away sin differ in the least. Everyone alike had to bring an offering without blemish, alike had to lay his hand on its head, alike that offering had to shed its blood, and alike that blood had to be put on the horns of the altar. Before God there is no such thing as the sin of a high person being washed one way and the sin of a lowly person another.

It must be an offering without blemish

The first condition required of all four classes in common was an offering without blemish. Why is that? It is because something that has a blemish of its own cannot bear another's sins. If a blemished offering dies, it dies for its own blemish; it does not die in another's place. It is the same as a person in debt being unable to pay off another's debt. So God told them, all four times, to find and bring one without blemish.

Dear fellow believers, who does this offering without blemish point to? It is our Lord Jesus Christ. The Bible speaks of our salvation like this. It declares, *"But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:19)*. It says, without blemish and without spot. Jesus is the sinless Son of God; He came clothed in the body of a man, yet in His life there was no sin. That is why He alone became the offering qualified to bear the sins of all mankind in their place. The young bull, the male goat, the female goat, and the young female lamb of Leviticus chapter 4 were all shadows showing this one Person in advance.

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Here one thing must be made clear. It is not that Jesus became a sinner. The One without blemish bore our sins in His own body. Being without blemish and bearing sins are not two separate things but an order laid on one offering. Because He was first without blemish, He could bear our sins.

The laying on of hands, God's way of moving sins

After bringing the offering without blemish, what had to be done? He said, *"He shall bring the bull to the door of the tabernacle of meeting before the LORD, lay his hand on the bull's head, and kill the bull before the LORD" (Leviticus 4:4)*. The laying on of hands. What is the laying on of hands? It is laying a hand on the head of the offering and moving the sins over. The sins of the person who sinned pass along that hand to the offering, and from that moment the offering becomes the offering that has shouldered that person's sins. And because it has shouldered the sins, it must die.

Dear fellow believers, look carefully at the order. The laying on of hands comes first, and the shedding of blood comes next. What happens if the offering is killed without the laying on of hands? That animal dies without bearing any sin, so it accomplishes no atonement at all. However much blood flows, there is no answer to whose sins it bore in dying. If the order is reversed, it is not a sacrifice. This is an important principle repeatedly shown in the animal sacrifices of Leviticus: the laying on of hands comes before the shedding of blood.

Then when and how was this laying on of hands accomplished in the New Testament? The baptism Jesus received from John the Baptist at the Jordan River is exactly that. When Jesus came forward to him, John tried to stop Him. Then

Jesus said this. He said, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15)*. Dear fellow believers, do not miss the word thus. Like what? Like that law of laying a hand on the head of the offering in Leviticus. Jesus did not create a new law that had not existed before; He did it according to the law God had already determined. And the next day John cried out. He testified, *"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29)*.

And engrave this on your heart without fail. The laying on of hands in Leviticus chapter 4 was not only for known sins but for sins committed unintentionally. The baptism Jesus received is like that too. It is not only the sins we remember that passed on to Him. The sins we neither know nor remember, the sins I committed today without knowing it, the sins I will commit, even the sins hidden deep in the heart that I myself cannot look into—all passed on then.

The elders laid their hands on it as representatives

Then what was done when the whole congregation had sinned together? He said, *"And the elders of the congregation shall lay their hands on the head of the bull before the LORD. Then the bull shall be killed before the LORD" (Leviticus 4:15)*. Dear fellow believers, it was not that the whole congregation all came out and laid their hands on it. How could hundreds of thousands of people all lay their hands on the head of one bull? The elders laid their hands on it, representing the congregation, and through the hands of those few people the sins of the whole congregation passed on. This is the law of representation God established.

Here we come to solve one great problem. How on earth did

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the sins of all mankind pass on to Jesus? All the people of the world cannot crowd to the Jordan River and lay their hands on His head. This is even more true of us, who were born two thousand years after Jesus. So God raised up one person in advance: John the Baptist, the person of whom Jesus Himself said, *"Among those born of women there has not risen one greater than John the Baptist" (Matthew 11:11)*.

From what family is that John? His father Zacharias was a priest, and of his mother the Bible says, *"His wife was of the daughters of Aaron, and her name was Elizabeth" (Luke 1:5)*. He is a descendant of Aaron. He is a man of the very family that laid hands on the offerings and was in charge of the sacrifices in the Old Testament. God did not raise up just anyone. He raised him up according to the statute. Just as the elders laid their hands on behalf of the congregation, the hand that represented mankind was laid on the head of the Lamb of God.

Yet the ruler and the common person laid their own hands on it

But there is a passage here to look at very closely. To the ruler He said, *"He shall lay his hand on the head of the goat" (Leviticus 4:24)*, and to the common person also He said, *"He shall lay his hand on the head of the sin offering" (Leviticus 4:29)*. There was no one to lay a hand on it for them. The priest did not lay his hand on it in the ruler's place, and the elder did not lay his hand on it in the common person's place. The person who sinned lifted his own hand and laid it on the head of his own offering.

Dear fellow believers, what does this say to us today? Faith is something no one can do for us. Knowing the word that Jesus

bore the sin of the world, and believing that my sins are also included in that sin of the world, are different. The former is knowing a doctrine, and the latter is believing. A parent's faith does not become the child's faith, and a pastor's faith does not become the saint's faith. Just as each person—priest, ruler, or common person—laid his own hand on it, each person must take hold of that baptism and the Cross with his own heart.

Only, do not misunderstand one thing. Sins do not pass on anew every time I believe now. The passing on of sins was finished once and for all at the Jordan River two thousand years ago. Faith is laying one's hand on that finished work. It is not my making a new sacrifice, but accepting that the sacrifice already offered was for me.

The blood was put on the horns of two altars

The offering that received the laying on of hands died, and the priest took its blood. Now look at where that blood was put. In the priest's sin offering He said, *"Put some of the blood on the horns of the altar of sweet incense before the LORD, which is in the tabernacle of meeting" (Leviticus 4:7)*, and in the sin offerings of the ruler and the common person He said, *"Put it on the horns of the altar of burnt offering" (Leviticus 4:25)*. And all the remaining blood was poured out at the base of the altar of burnt offering. Why the horns, of all places? The altar of incense is the place of coming to God and burning incense, and the altar of burnt offering is the place where sin is judged with fire. The blood was put on those two places.

The prophet said where our sins are recorded. He said, *"The sin of Judah is written with a pen of iron; With the point of a diamond it is engraved On the tablet of their heart, And on the*

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horns of your altars" (Jeremiah 17:1). He said, in two places. It is engraved on the horns of God's altar, and it is engraved also on the tablet of our heart. Since it is engraved with a pen of iron with the point of a diamond, it is not something to be erased by rubbing with an eraser. So the erasing, too, must be in two places. It must be erased before God, and it must be erased from my heart as well.

Dear fellow believers, when sin remains in the heart, prayer does not come. After kneeling and calling, Father God, the next words are blocked. It is because one corner of the heart is caught. That is why God had the blood put even on the horns of the altar of incense. It is so that the person who has received the remission of sins may come boldly on the ground of that blood and pray. And why did it have to be blood without fail? The Bible says clearly. It says, *"Without shedding of blood there is no remission" (Hebrews 9:22)*. Sin is not removed by way of overlooking it. The price of life must be paid without fail.

In the New Testament, with what was this blood accomplished? Jesus went to the Cross bearing the sin of the world He had borne with His baptism, and on it He died shedding His blood and said, *"It is finished!" (John 19:30)*. What did He finish? He paid in full the price of the sin He had borne with His baptism. Therefore, the baptism and the Cross cannot be separated. Without the Jordan River we cannot know whose sins He died for on the Cross, and without the Cross the price of the sin He bore is not paid.

The fat on the altar, the body outside the camp

The next scene is unfamiliar to our ears but very important. The fat of the offering was offered to God, as He said, *"He shall*

take all the fat from it and burn it on the altar" (Leviticus 4:19). But what became of its body? He said, *"The bull's hide and all its flesh, with its head and legs, its entrails" (Leviticus 4:11)* and offal too—*"the whole bull he shall carry outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire" (Leviticus 4:12)*. Outside the camp. It was dragged out beyond the place where people lived and burned. The offering that had shouldered the sins could not stay inside the holy camp.

The book of Hebrews connects this scene straight to our Lord. It says, *"For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate" (Hebrews 13:11–12)*. Dear fellow believers, where did the Lord bear the Cross? It was outside the gate. Not inside the city but outside it, the place of being cast away. That is no coincidence. It is the place already determined in Leviticus chapter 4. The Son of God walked to the place where the offering that had borne the sins had to go.

Yet what does the text call that place outside the camp? It calls it *"a clean place" (Leviticus 4:12)*. It was cast out, but not cast out carelessly. Even that last step was a place God had determined. The Cross is like that too. To people's eyes it looked like failure and the place of one accursed, but it was the place God had determined. In our place He received there, in full, the rejection and the curse we should have received.

And the burning of the fat on the altar was not left out either. In the Bible the fat shows the Holy Spirit. When Jesus received baptism and came up out of the water, it says, *"He saw the Spirit of God descending like a dove and alighting upon Him" (Matthew 3:16)*. The Apostle John binds these three into one and

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testifies of them. It says, *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth –ASV" (1 John 5:6–7)*. And it says, *"The three agree in one –ASV" (1 John 5:8)*. Just as the laying on of hands, the blood, and the fat made up one sacrifice in Leviticus chapter 4, the baptism, the Cross, and the Holy Spirit join together and make up one gospel.

The one who brings about the remission is the priest

There is a point here that we easily miss. What was the extent of the sinner's role? It was only bringing the offering, laying his hand on it, and slaughtering it. Everything after that the priest did. Dipping his finger in the blood and putting it on the horns, pouring the remaining blood at the base of the altar, cutting off the fat and burning it on the altar, carrying the body outside the camp and burning it—the priest did all of it. The sinner only stood there watching.

So the text concludes like this. He says, *"So the priest shall make atonement for him concerning his sin, and it shall be forgiven him" (Leviticus 4:26)*. He said, when the priest makes atonement. Not when I make atonement. Dear fellow believers, this is grace. We have no ability to deal with our own sins. We have no ability to execute the judgment, nor any qualification to carry the blood in before God. All we can do is lay our hand on it—that is, acknowledge that what God has done is so.

Then who is our High Priest? In the Old Testament the offering and the priest were different beings, but in the New Testament one Person did both. The Bible says this. It declares,

"Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption" (Hebrews 9:12). It says, with His own blood. He is the offering and He is also the priest. He offered His own body as the offering, and He Himself went in before God with that blood.

The declaration God repeated four times

Now comes the word we must take hold of most in today's text. If you read chapter 4 to the end, the same word appears four times. At the end of the congregation's sin offering He said, *"So the priest shall make atonement for them, and it shall be forgiven them" (Leviticus 4:20),* and at the end of the ruler's sin offering too He said, *"It shall be forgiven him" (Leviticus 4:26)*. At the end of the common person's female-goat sacrifice He said, *"It shall be forgiven him" (Leviticus 4:31),* and at the end of the young female lamb's sacrifice He likewise said, *"It shall be forgiven him" (Leviticus 4:35)*.

Dear fellow believers, what did God say? He did not say they would perhaps receive it. Nor did He say they would receive the remission if they grieved enough. Nor did He say they would receive it if they lived well from then on. He shall receive the remission of his sins—this one phrase. This is not man's hope but God's declaration and promise. Because the sacrifice was offered in the way God had determined, God confirmed and proclaimed the remission.

Then where does the assurance of the remission of sins come from? It does not come from my mood. It is not that today my heart is light so I have received it, and tomorrow it is heavy so not yet. My feelings rise and fall morning and evening, but

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God's declaration does not rise and fall. If God has said he shall receive the remission of his sins, then he has received it.

And look at to whom this declaration was given. It was given alike to the anointed priest, to the whole congregation, to the ruler, and to one common person whose name does not even appear. The offering grew smaller, from a young bull to a male goat, from a male goat to a female goat, from a female goat to a young female lamb. But the word spoken at the end did not shrink by a single letter. God is not One who gives a great remission to the high and a small remission to the lowly.

That declaration is alive today as well

We return again to "unintentionally." Today, too, we do wrong without knowing it, and only days later do we realize it. What should we do at such times? First, acknowledge it honestly. Do not say, "I am already righteous, so there is nothing to acknowledge." And if you have wounded someone, go to them and set it right. This is the attitude of a person who does not take sin lightly.

But do not stop there, condemning yourself and sinking down. Do not try to bring a new offering either. The sacrifice of the Old Testament had to be repeated every time a person sinned. It is because it says, *"It is not possible that the blood of bulls and goats could take away sins" (Hebrews 10:4)*. But the sacrifice our Lord offered is different. The Bible has already nailed it down. It says, *"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10)*. It also says, *"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14)*. And He draws the conclusion like this. It declares, *"Now*

where there is remission of these, there is no longer an offering for sin" (Hebrews 10:18).

Within the sin of the world the Lord bore when He received baptism from John are the sins we committed yesterday, the sins we committed today without knowing, and the sins we will commit—all of them. The judgment of those sins was already finished on the Cross outside the gate, and the Lord rose again from death on the third day. Therefore the Bible declares this. It declares, *"There is therefore now no condemnation to those who are in Christ Jesus" (Romans 8:1).* It says, no condemnation.

Dear fellow believers, engrave on your hearts that word God repeated four times in Leviticus chapter 4. He shall receive the remission of his sins. The priest, the whole congregation, the ruler, and one nameless common person all went home taking hold of that one phrase. They did not go home taking hold of their own tears. They went home taking hold of the word God had spoken. I hope that today we, too, will stand on that word and come boldly before God. And I hope that all of us will live preaching this gospel of the water and the Spirit, which God Himself determined and God Himself accomplished, to those who are still trying to stand on their own tears and resolutions. ✉

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Questions and Answers on Leviticus Chapter 4

[Question] 1. What sacrificial ordinance does Leviticus chapter 4 center its explanation on?

Leviticus chapter 4 mainly deals with the ordinances concerning the sin offering. It is the sacrifice a person who has unintentionally broken God's commandments offers to receive the remission of that sin when he has realized it.

This chapter explains the ordinances of the sin offering separately according to who committed the sin.

• The sin offering for the sin of the anointed priest—verses 3–12, · the sin offering for the sin of the whole congregation of Israel—verses 13–21, · the sin offering for the sin of a ruler—verses 22–26, · and the sin offering for the sin of a common person—verses 27–35.

For each case it teaches the offering to be given, the laying on of hands, the way of putting or sprinkling the blood, and the procedure for handling the offering. At its center is making atonement for the sin committed with the sacrifice God has determined and receiving the remission of sins.

Therefore, this chapter deals not only with an individual's wrongdoing but also with the guilt of the whole congregation. There are differences in the offering and the way the blood is handled according to each one's position, but all had to follow the way of atonement God had determined.

This sin offering points to Jesus Christ, who became our sacrificial offering of atonement. Jesus offered His own body

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once and for all and accomplished eternal atonement. Therefore, the saints believe this salvation God has given, and even when they realize their sins, they come to God relying on the atonement the Lord has accomplished (Hebrews 9:12; 10:10–14).

[Question] 2. Leviticus 4:1—what does it mean that God told Moses the ordinance of the sin offering directly?

The word *"Now the LORD spoke to Moses, saying"* means that God Himself determined the ordinance of the sin offering and made it known to the people through Moses.

• It shows that the authority of the ordinance of the sacrifice is with God.

The offerings to be used for the sin offering and the method of the sacrifice are what God spoke. Therefore, the people had to believe that word and offer the sacrifice according to the way God had determined.

• It shows that Moses is the person who delivers the word of God.

In verse 2 that follows, God commanded him to deliver the word to the children of Israel. Moses took the role of delivering to the people the word he had received from God and teaching them to act according to the word. The priest who carried out the sacrifice also had to perform his office according to this word.

• It shows that God made known the way of the remission of sins.

God taught how the people who had sinned could make atonement and come before Him. In this word are contained, together with the authority of God who rules over sin, the grace of opening the way for sinners to receive the remission of sins

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and have their relationship with God restored.

[Question] 3. Leviticus 4:2—which people among the people of Israel are included as those who offer the sin offering?

Those who were to offer the sin offering were any among the people of Israel who had unintentionally broken the commandments of the LORD. When they realized that sin, they had to give the sin offering God had determined.

"Speak to the children of Israel, saying: If a person sins unintentionally against any of the commandments of the LORD" (Leviticus 4:2).

Here *"If a person"* means that it applies regardless of standing or position. Therefore, the anointed priest, the whole congregation of Israel, the ruler, and the common person are all included as those who offer the sin offering. Not only an individual but also the whole congregation, when it had sinned, had to offer the sin offering (Leviticus 4:3, 13–14, 22–23, 27–28).

When the whole congregation had sinned, the elders of the congregation laid their hands on the head of the young bull. Even the guilt of the community was dealt with as a matter for which atonement must be made before God (Leviticus 4:15, 20).

[Question] 4. Leviticus 4:2—what kind of command does the word translated *'commandments'* in the text mean?

The *"commandments"* here refer to the commands God gave forbidding things. They are the words within the law God gave

to the people of Israel that determine what must not be done.

For example, commands of the Ten Commandments such as *"You shall not murder" (Exodus 20:13)*, *"You shall not commit adultery" (Exodus 20:14)*, and *"You shall not steal" (Exodus 20:15)* correspond to this (Exodus 20:13–15).

Therefore, the words *"any of the commandments of the LORD"* mean that breaking even one of the commands God has forbidden becomes sin. Even if it was committed unintentionally, when the person realized that sin, he had to offer the sin offering God had determined (Leviticus 4:2, 27–28).

[Question] 5. What case does the expression *'sins unintentionally'* in Leviticus 4:2 refer to?

The expression *"sins unintentionally"* means that a person has broken God's command by doing wrong without knowing it. It refers to a case in which a person did not realize that what he was doing went against God's will, or committed sin through carelessness and mistake.

Verse 13 of the same chapter explains that they sinned and yet *"the thing is hidden from the eyes of the assembly,"* and verses 22 and 27 express it as sinning *"unintentionally."* Therefore, even a sin committed without knowing becomes guilt, and when the person realized that sin, he had to offer the sin offering God had determined (Leviticus 4:13–14, 22–23, 27–28).

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[Question] 6. Leviticus 4:3, 14, 23, 28, 32—what sacrificial offering did each of the four who offer the sin offering have to prepare?

The four cases of offering the sin offering and their offerings are as follows.

• When the anointed priest had sinned

He offered a young bull without blemish (Leviticus 4:3).

• When the whole congregation of Israel had sinned

They offered a young bull (Leviticus 4:14).

• When a ruler had sinned

He offered a male goat without blemish (Leviticus 4:23).

• When a common person had sinned

He offered a female goat without blemish or a young female lamb without blemish (Leviticus 4:28, 32).

[Question] 7. Leviticus 4:3—who is *'the anointed priest'* in the text, and what does the anointing mean?

Here *"the anointed priest"* refers to the high priest. He is a person who, like Aaron, received the anointing with the anointing oil and was consecrated to the office of priest serving God.

Pouring the oil means setting that person apart as holy to God and entrusting him with the office of priest. Leviticus 8:12 records that the anointing oil was poured on Aaron's head to sanctify him, and 21:10 specifies the high priest who was anointed with the anointing oil and consecrated.

Because this office was entrusted by God, the priest had to serve the people according to the ordinances God had

determined. The anointing shows that he was raised up for this holy office (Exodus 29:1, 7–9).

[Question] 8. Leviticus 4:3—when the anointed priest had sinned, with what offering did he have to make atonement?

When the anointed priest had sinned, bringing guilt on the people, he had to offer to the LORD a young bull without blemish as a sin offering for the sin he had committed (Leviticus 4:3).

He brought that young bull to the door of the tabernacle of meeting before the LORD, laid his hand on its head, killed it before the LORD, and offered the sacrifice according to the ordinance of the sin offering. Even the priest, when he had sinned, had to follow the procedure of atonement God had determined (Leviticus 4:4).

Even the person who offered sacrifices for the people had to receive atonement for the sin he himself had committed. The position of priest did not remove his responsibility for his own sin.

[Question] 9. Leviticus 4:3—What responsibility and influence are meant by saying that the people also bore guilt through the priest's sin?

This word means that the priest's sin affected even the people, so that the people also became involved in the sin and came to bear guilt before God. 'Bringing guilt on them' means making them shoulder the responsibility and guilt of sin.

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It means that by the priest's doing wrong, even the people can be led into sin. Therefore, this word shows that the priest's sin is a grave matter that affects the community as well. Because he was entrusted with the office of leading the people before God, the priest was responsible also for what he did and what he taught. In such a case the priest had to offer a young bull without blemish as a sin offering for the sin he had committed (Leviticus 4:3).

[Question] 10. Leviticus 4:3–12—by what procedure did the priest who had sinned offer the sin offering with the young bull?

When the anointed priest had sinned, he offered the sin offering as follows.

1. Prepare a young bull without blemish.

For the sin he has committed, he offers to the LORD a young bull without blemish as a sin offering (verse 3).

2. Lay his hand on the head of the offering and kill it.

He brings the young bull to the door of the tabernacle of meeting before the LORD, lays his hand on its head, and kills it before the LORD (verse 4).

3. Sprinkle the blood seven times in front of the veil of the sanctuary.

The priest takes the blood of the young bull, goes into the tabernacle of meeting, dips his finger in the blood, and sprinkles it seven times before the LORD, in front of the veil of the sanctuary (verses 5–6).

4. Put the blood on the horns of the altar of incense.

He puts the blood on the horns of the altar of sweet incense before the LORD, which is in the tabernacle of meeting (verse 7).

5. Pour the remaining blood at the base of the altar of burnt offering.

He pours all the remaining blood of the young bull at the base of the altar of burnt offering, which is at the door of the tabernacle of meeting (verse 7).

6. Burn the fat, the kidneys, and the other designated parts on the altar of burnt offering.

He takes the fat that covers or is on the entrails, the two kidneys and the fat on them, and the fatty lobe attached to the liver. He takes these parts just as they are taken from the bull of the peace offering and burns them on the altar of burnt offering (verses 8–10).

7. Burn the remaining parts outside the camp.

He takes the hide and all the flesh, the head and the legs, the entrails and the offal to a clean place outside the camp where the ashes are poured out, and burns them on wood (verses 11–12).

In this procedure, the place where the blood is put is the horns of the altar of incense, and the place where the remaining blood is poured is the base of the altar of burnt offering. Also, the fat and the other parts burned on the altar of burnt offering must be distinguished from the remaining parts burned outside the camp. The flesh of a sin offering whose blood was brought into the tabernacle of meeting like this was not eaten but burned (Leviticus 4:7–12; 6:30).

The scene of the laying on of hands to pass on the sins and the offering shedding its blood in the sinner's place leads on to Jesus' bearing our sins by receiving baptism from John and receiving the judgment of those sins on the Cross. Jesus died shedding His blood and rose again from death and became our Savior. Therefore, the saints who learn this procedure of the sacrifice must come to God by believing in the Lord, who bore the sins and sacrificed Himself. ✉

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CHAPTER

5

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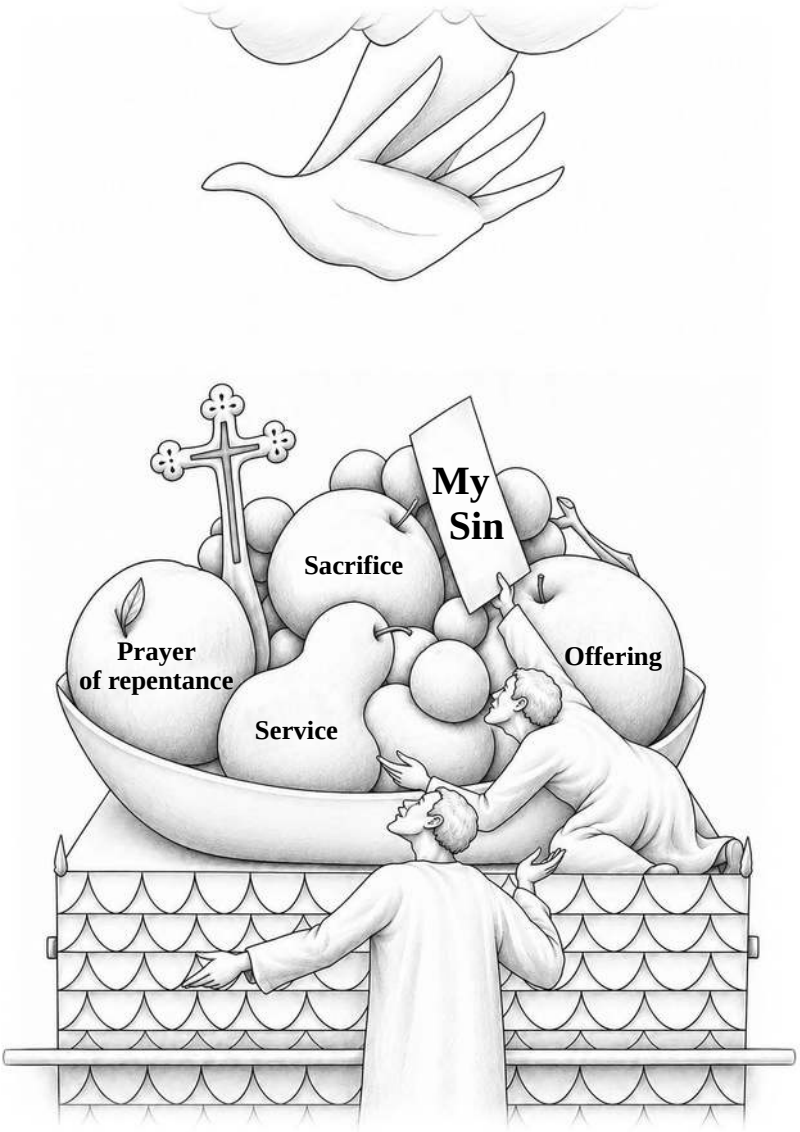

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Leviticus Chapter 5 seen from the perspective of the gospel of the water and the Spirit

Leviticus 5:1–6—concerning the remission of all the sins we commit in our lives!

1. The central flow of Leviticus 5:1–6

This text shows the fact that sin is not limited to deliberate evil deeds. Keeping silent when one ought to speak the truth, touching something unclean unawares, and even swearing rashly can become guilt before God.

The flow of the text is clear.

Committing sin → realizing it through the word → confessing it concretely → offering the sacrificial offering → the priest making atonement

This structure is fulfilled in the New Testament as follows.

Realizing the sin → acknowledging the sin → believing that Jesus bore even that sin with the baptism He received from John → believing that the price of that sin was judged with the blood of the Cross → enjoying the remission of sins and fellowship with God within the testimony of the Holy Spirit

What is important here is not attaching an arbitrary spiritual meaning to every object in the text. It is seeing how the core structure of Leviticus chapter 5—the realization of sin, confession, the sacrificial offering, and the priest's atonement—

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was completed within the salvation of Jesus Christ.

2. The sin of knowing and not telling—Leviticus 5:1

"If a person sins in hearing the utterance of an oath, and is a witness, whether he has seen or known of the matter—if he does not tell it, he bears guilt" (Leviticus 5:1).

The direct meaning is that in a trial or in the judgment of the community, a witness must truthfully state what he has seen and what he knows. It is not enough for the witness merely not to lie. Silence that knows the truth and does not speak it can also become sin.

The words *"he bears guilt"* mean that responsibility does not disappear because one kept silent. If, by not speaking, another person suffers unjustly or evil is concealed, that silence also carries responsibility.

This principle applies also to those who know the gospel of the water and the Spirit. A person who has received the remission of sins by believing in the gospel of the water and the Spirit is a witness who knows how Jesus saved him from all the sins of the world. He knows the fact that Jesus bore the sin of the world with the baptism He received from John, received the judgment of the price of that sin on the Cross, shedding His blood, and rose again from that death.

Therefore, when one has the opportunity and responsibility to preach the gospel, continuing to hide the truth out of fear of people or for one's own convenience is not a matter to be taken lightly. James 4:17 also says as follows.

"Therefore, to him who knows to do good and does not do it, to him it is sin."

However, Leviticus 5:1 must not be understood to mean that

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"if you do not always speak the gospel, you lose your salvation." The act of preaching the gospel is not a condition of the remission of sins. It means that living as a witness of the truth, in thanksgiving for the salvation already received, is the responsibility given to the saved.

3. The case of touching the carcass of an unclean animal—Leviticus 5:2

"Or if a person touches any unclean thing, whether it is the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping things, and he is unaware of it, he also shall be unclean and guilty" (Leviticus 5:2).

Here, being 'unclean' first means ceremonial uncleanness according to the law of purification of Old Testament Israel. The mere act of touching an animal must not be mechanically identified with today's moral sin.

But there is a spiritual principle this statute shows. The uncleanness of sin and death actually affects a person. The consequence of the uncleanness does not disappear just because a person touched it without knowing.

The words *"and he is unaware of it"* show that the fact of not having known the sin does not change the sin itself into righteousness. Before a person knows the word of God, he considers his own thoughts and actions right, but when the light of the word of God shines, he discovers faults he did not know before.

Even a person saved from his sins can be affected by sinful thoughts and values as he lives in the world. If he keeps close to the greed, falsehood, lewdness, hatred, and pride of the world while considering them nothing, his heart grows dark and his

fellowship with God is hindered.

But this does not mean that contact or association with unbelievers is itself sin. Jesus also met sinners. The problem lies not in despising or avoiding people, but in accepting the values of sin and death spoken of in the Bible and going along with them.

4. The case of touching human uncleanness—Leviticus 5:3

"Or if he touches human uncleanness—whatever uncleanness with which a man may be defiled, and he is unaware of it—when he realizes it, then he shall be guilty" (Leviticus 5:3).

This, too, is a statute according to the law of purification of the Old Testament. It is related to the ceremonial uncleanness arising from physical disease or discharge, childbirth, contact with a dead body, and the like.

What the text emphasizes is 'when one realizes God's law.' The uncleanness existed even while he did not know, but after he realizes God's law, he cannot pass by as if nothing had happened. If God has shown the sin through the word, from then on he must acknowledge it and come before God.

This is connected with the work of the Holy Spirit, who makes us realize our wrongs through the word. The Holy Spirit is not One who merely gives vague feelings of guilt; He reveals with the word of truth what is wrong before God.

Therefore, the right attitude when one has realized sin is not to hide it. Nor is it to make excuses, saying, "I am not really that kind of person," "It was not intentional," or "Everyone else does the same." It is to accept the judgment of God, who has called that wrong sin.

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5. The sin of swearing rashly—Leviticus 5:4

"Or if a person swears, speaking thoughtlessly with his lips to do evil or to do good, whatever it is that a man may pronounce by an oath, and he is unaware of it—when he realizes it, then he shall be guilty in any of these matters" (Leviticus 5:4).

Here it says that not only an oath to do something evil but also an oath to do something good can become a problem. It does not mean that the words themselves, promising to do good, are evil. It means that rashly making bold declarations before God without knowing one's own weakness, and binding oneself with promises one cannot keep, can become sin.

When a person gets angry he says, "I will surely take revenge," and when his feelings run hot he declares, "From now on I will absolutely never sin again." But man has no ability to keep perfectly all the words he has sworn.

Jesus said:

"But let your 'Yes' be 'Yes,' and your 'No,' 'No.' For whatever is more than these is from the evil one" (Matthew 5:37).

A person who believes in the gospel of the water and the Spirit does not make his own resolutions and oaths the ground of salvation. The promise "I will do better from now on" does not wash away sin. He believes the salvation Jesus has already accomplished, and lives honestly, relying on the help of the Holy Spirit.

6. *"Confess that he has sinned"*—Leviticus 5:5

"When he is guilty in any of these matters, that he shall confess that he has sinned in that thing" (Leviticus 5:5).

Confession is acknowledging one's sin concretely. It does not stop at saying generally, "I am a person who falls short."

— If one knew the truth and kept silent, he must acknowledge it.

— If one accepted sinful influences, he must acknowledge it.

— If one spoke rashly or made a promise he could not keep, he must acknowledge it.

— If one has harmed another person with his words and actions, he must make the facts known and set them right.

Confession is not an act of informing God of new information. God already knows everything. Confession is laying down one's own judgment and agreeing with God's judgment.

But confession itself does not pay the price of sin. Nor does the wages of sin disappear because one sheds many tears or feels guilty for a long time. That is why the confession of verse 5 leads without fail to the sacrifice of verse 6.

7. The sacrificial offering and the priest's atonement, the testimony of the water, the blood, and the Holy Spirit

"And he shall bring his trespass offering to the LORD for his sin which he has committed, a female from the flock, a lamb or a kid of the goats as a sin offering. So the priest shall make atonement for him concerning his sin" (Leviticus 5:6).

In this verse, what the person who has sinned must do and what the priest must do are distinguished.

The sinner must realize his sin, confess it, and bring the offering God has determined. But the person who finally carries out the atonement is the priest. It was not that the sinner took away his sin with his own good deeds; he had to pass his sins on to the sacrificial offering that took his place through the laying

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on of hands, and the priest had to offer the sacrifice of atonement to God for him.

The text calls it the *"trespass offering"* while at the same time telling him to offer a female lamb or goat as the *"sin offering."* This shows that the responsibility arising from the trespass and the atonement of the sin are dealt with together. Sin is not a simple mistake but an actual guilt that must be resolved before God.

Here the sacrificial offering points to Jesus Christ. John the Baptist saw Jesus and said:

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

That Jesus could bear the sin of the world was because He first received baptism from John. Jesus spoke concerning that baptism He received from John.

"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).

In the Old Testament, the sinner's sins passed on through the laying on of hands on the sacrificial offering, and that offering died shedding its blood in the sinner's place. In the New Testament, Jesus bore the sin of mankind with the baptism He received from John, and shouldering those sins, He went to the Cross and received the judgment of sin by dying and shedding His blood. And Jesus completed salvation by rising again from death.

1 John chapter 5 says that Jesus Christ is *"he that came by water and blood,"* and declares that *"the Spirit, and the water, and the blood"* testify together.

In 1 John, the water points to the baptism Jesus received from John, and the blood points to the blood of the Cross with which He paid the price of that sin. The Holy Spirit testifies that the salvation Jesus accomplished with the water and the blood is the truth of God.

A person who believes this salvation in his heart receives the remission of sins.

8. What a person saved from his sins must do when he has sinned

Even a saved person does wrong while he lives in the flesh. But it is not that Jesus must receive baptism from John again and die on the Cross again every time we sin.

Hebrews chapter 10 says as follows.

"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14).

"Now where there is remission of these, there is no longer an offering for sin" (Hebrews 10:18).

The sacrifice of Jesus is an eternal atonement accomplished once and for all. Therefore, when a saved person realizes a sin, he must acknowledge his wrong concretely and confess it before God.

He must believe that Jesus bore even that very sin with the baptism He received from John, and received its judgment with the blood of the Cross.

If he has harmed a person, he must make the truth known within what is possible and set the relationship and his conduct right.

1 John 1:9 says:

"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

This confession does not accomplish atonement anew. It is acknowledging the wrong before the light of the atonement

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already completed, believing again that Jesus made even that sin clean with the baptism He received from John and His blood, and returning to fellowship with God.

Conclusion

Leviticus 5:1–6 makes us acknowledge before God even silence, unwitting uncleanness, and rash words.

But the conclusion of this word is not that we should stay sunk in guilt. It is that when we have realized sin, we should confess it and look to the sacrificial offering God has prepared.

Therefore, the confession of a person who believes the word of the gospel of the water and the Spirit is not a confession of despair. It is a confession of faith that returns to the completed gospel of salvation, saying, "I have sinned again, but the Lord bore even this sin once and for all with the baptism He received from John and was judged for it with the blood of the Cross." And that faith makes us live without hiding our own sins, testifying of the truth, setting our words and actions right, and preaching the gospel we have received to others.

Leviticus 5:7–10—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The core of Leviticus 5:7–10

"If he is not able to bring a lamb, then he shall bring to the

LORD, for his trespass which he has committed, two turtledoves or two young pigeons: one as a sin offering and the other as a burnt offering. And he shall bring them to the priest, who shall offer that which is for the sin offering first, and wring off its head from its neck, but shall not divide it completely. Then he shall sprinkle some of the blood of the sin offering on the side of the altar, and the rest of the blood shall be drained out at the base of the altar. It is a sin offering. And he shall offer the second as a burnt offering according to the prescribed manner. So the priest shall make atonement on his behalf for his sin which he has committed, and it shall be forgiven him" (Leviticus 5:7–10).

In verses 1–6 before this, He said that when a person realizes his sin, he should confess that sin and offer a female lamb or goat as the sin offering. But not everyone owned a lamb or a goat. So that no sinner would be excluded from the way of atonement because of his economic circumstances, God allowed him to offer turtledoves or young pigeons.

Though the price of the offering differed, the remission of sins received according to the law of sacrifice God determined was the same. Even a cheap offering required the sacrifice of a life, and in the New Testament, whoever believes what Jesus accomplished receives the same remission of sins.

2. *"If he is not able to bring a lamb"*—Leviticus 5:7

A poor person who could not offer a lamb or a goat could bring two turtledoves or two young pigeons. God knew the circumstances of the person offering the sacrifice.

This does not mean that God took the poor person's sin lightly. God's standard concerning sin is the same for everyone. Only, God allowed an offering that fit his circumstances so that

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the sinner could receive atonement.

The rich offered a lamb and the poor offered pigeons, but the result of the atonement was identical. Verse 10 does not say that the degree of remission changes according to the price of the offering; it says categorically, *"It shall be forgiven him."*

This is connected with the fact that the salvation of the New Testament is open to all people alike.

"For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast" (Ephesians 2:8–9).

A person does not receive a better salvation because he is rich, nor an incomplete salvation because he is poor. There is no separate gospel for the well-educated and those of high social position. All people alike receive the remission of sins by believing in the baptism Jesus received from John and the blood of the Cross.

We receive the salvation of the New Testament freely, without paying money or merit, but it is not a salvation for which no price was paid. Because the sinner has no ability to pay that price, God gave the life of His most precious only begotten Son, and Jesus paid the whole price in our place.

3. The pigeons themselves must not be interpreted directly as the Holy Spirit

In other contexts of the Bible there are cases where a dove represents the presence of the Holy Spirit, but the pigeons of Leviticus 5:7–10 are first of all the sacrificial offerings a poor person could actually give.

Therefore, the two birds here must not be directly identified with the Holy Spirit or with some two spiritual entities. We must

first follow the text's own explanation that one is the sin offering and the other is the burnt offering.

The connection with the gospel of the water and the Spirit does not lie in symbolizing the bird itself. It lies in the fact that the whole structure of the sacrifice—the sacrificial offering dying in the sinner's place, its blood being shed, and the priest making atonement with that blood so that the sinner receives the remission—was fulfilled in Jesus Christ.

4. Offering the sin offering first, and then the burnt offering

Of the two birds, one was the sin offering and the other was the burnt offering.

The sin offering is the sacrifice that deals with the sins and guilt a person has committed. The sinner should have been judged for his own sins, but the sacrificial offering God allowed died in that sinner's place.

The burnt offering is the sacrifice in which the whole offering is given to God. Verse 8 says to *"offer that which is for the sin offering first,"* and verse 10 has the burnt offering offered next. The problem of sin is resolved first, and the life of offering oneself to God follows.

"He shall offer the second as a burnt offering according to the prescribed manner"

Missions, service, offerings, prayer, and good deeds cannot take the place of the atonement of Jesus. The person who has first received the remission of sins offers himself to God with thanksgiving, serves the gospel, and testifies of the truth. Good deeds are not the price of the remission of sins but the fruit of saved faith.

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5. The offering brought to the priest and the priest's atonement

"He shall bring them to the priest, who shall offer that which is for the sin offering first" (Leviticus 5:8).

The sinner prepared the pigeons and brought them to the priest, but the person who carried out the sacrifice of atonement was the priest. It was not that the sinner killed the pigeons in his own way and offered them to God.

This shows the fact that a sinner cannot resolve his own sins by himself. He cannot atone for himself with his own tears, resolutions, good deeds, or asceticism. The priest God established and the way God determined were needed.

In the New Testament, Jesus is the sacrificial offering and at the same time the eternal High Priest. Jesus did not bring another offering; He offered His own body.

"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

It was not the sinner who saved himself; Jesus performed all the work of atonement for the sinner. Our role is to believe what He accomplished.

6. *"Wring off its head from its neck, but shall not divide it completely"*

The pigeon that was the sin offering had to die without fail. The priest wrung off its head from its neck but did not divide the body completely in two.

There is no need to force a separate symbolism the text does not reveal onto the detailed procedure, *"Shall not divide it completely."* The core is that the offering actually died in the

way God determined.

Sin does not disappear by words alone. Nor is the wages of sin paid because one has confessed the sin. Because the consequence of sin is death, the death of a sacrificial offering to take the sinner's place was needed.

Also, Leviticus 5:7–10 contains no direct record that hands were laid on the pigeons. Therefore, we must not assert that a procedure of the laying on of hands, not recorded in this passage, took place. But the text says plainly that this pigeon was the offering of vicarious atonement that died *"for his trespass which he has committed."*

In the New Testament, how sin was borne by Jesus is made clear through the baptism Jesus received from John.

"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).

The baptism Jesus received from John is the event in which He bore all the sins of the world in His own body. And because He had borne those sins, John the Baptist testified of Jesus like this.

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

7. Sprinkling the blood on the side of the altar and draining it at its base—Leviticus 5:9

"Then he shall sprinkle some of the blood of the sin offering on the side of the altar, and the rest of the blood shall be drained out at the base of the altar. It is a sin offering" (Leviticus 5:9).

The blood of the offering was not thrown away but handled at the altar. Some was sprinkled on the side of the altar, and the remaining blood was drained out at its base. This shows that

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atonement is accomplished through the death and the shedding of the blood of the sacrificial offering.

"And according to the law almost all things are purified with blood, and without shedding of blood there is no remission" (Hebrews 9:22).

The blood represents the sacrifice of a life. It is the evidence that the offering received in the sinner's place the judgment the sinner should have received. Unless the offering died, its blood could not be sprinkled on the altar.

This is connected with the blood of the Cross. The Cross of Jesus must not be understood only as an event in which One without sin died unjustly. Jesus first bore the sin of the world by receiving baptism from John. Shouldering that sin, He hung on the Cross and received the judgment of sin by shedding His blood.

Therefore, the baptism Jesus received from John and the blood of the Cross cannot be separated. Jesus conquered sin and death and completed salvation by rising again from death, and the Holy Spirit testifies that this salvation is the truth of God.

1 John chapter 5 says:

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood – ASV" (1 John 5:6).

"For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one –ASV" (1 John 5:8).

8. *"It shall be forgiven him"*—Leviticus 5:10

This word does not say "he may perhaps receive the remission" or "he receives it if he feels enough remorse." It

declares that when the priest makes atonement according to the law of sacrifice God determined, *"It shall be forgiven him."*

The remission of sins is not judged by a person's feelings. Some people, even after receiving the remission of sins, may emotionally keep feeling guilty. Conversely, some people may feel no guilt at all and yet actually be in sin.

The standard of the remission of sins is not feelings but the word of God. It is the same in the New Testament. A person who believes the fact that Jesus bore all my sins with the baptism He received from John, received the judgment of all those sins on the Cross, and rose again from death receives the remission of sins on the ground of the word of God.

"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14).

The pigeon sacrifice of the Old Testament had to be repeated every time a person sinned. But the sacrifice of Jesus is not repeated. Jesus bore all the sins of the world once and for all, and by being judged once and for all with the shedding of His blood, He accomplished eternal atonement.

9. A practical lesson for the saved

When a saved person realizes a sin, he must acknowledge the wrong concretely and believe that Jesus resolved even that sin with the baptism He received from John and the blood of the Cross. Giving thanks for the salvation Jesus completed by rising again from death, he corrects his wrong, and if he has caused harm, he sets it right within what is possible.

This is not a new sacrifice or a price for atonement, but the fruit of faith that believes the remission of sins already received and lives in the light.

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Conclusion

Leviticus 5:7–10 shows God's deep compassion toward the poor. Even a person who could not offer a lamb could receive the remission of sins through pigeons. No one was excluded from the way of coming to God because of poverty.

But whether great or small, the sacrificial offering had to die and shed its blood without fail. This shows that the remission of sins requires the price of a life without fail.

A person who believes the salvation that Jesus, the substance of this sacrifice, accomplished with the baptism He received from John and the blood of the Cross comes forward relying not on his own possessions, knowledge, or good deeds but on God's promise.

"It shall be forgiven him" (Leviticus 5:10).

Leviticus 5:11–13—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The central meaning of Leviticus 5:11–13

"But if he is not able to bring two turtledoves or two young pigeons, then he who sinned shall bring for his offering one-tenth of an ephah of fine flour as a sin offering. He shall put no oil on it, nor shall he put frankincense on it, for it is a sin offering. Then he shall bring it to the priest, and the priest shall take his handful of it as a memorial portion, and burn it on the altar according to the offerings made by fire to the LORD. It is a sin

offering. The priest shall make atonement for him, for his sin that he has committed in any of these matters; and it shall be forgiven him. The rest shall be the priest's as a grain offering" (Leviticus 5:11–13).

Leviticus 5:11–13 is the statute of atonement for a person so poor that he could not offer even two pigeons. God allowed him to bring one-tenth of an ephah of fine flour as the sin offering.

God opened the way so that no one would be excluded from the way of the remission of sins because of poverty. The sinner received atonement through the priest by believing the law of sacrifice God determined, not by any power of the flour itself or the price of the offering.

2. *"If he is not able to bring two turtledoves or two young pigeons"*

In verse 7, He allowed two turtledoves or young pigeons to the person who could not afford a lamb or a goat. Verse 11 goes down one more step from there. To the person who had no strength to offer even two pigeons, He had fine flour brought.

This statute shows the fact that God knows a person's economic circumstances.

Their possessions and offerings differed, but the result of the remission of sins was the same. Verse 13 does not say to the poor person, "He shall receive a little remission"; it clearly declares, "*It shall be forgiven him.*"

In the New Testament as well, people do not receive a different salvation according to circumstances and position. All alike receive the remission of sins by believing the gospel of the water and the blood.

"*For by grace you have been saved through faith, and that*

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not of yourselves; it is the gift of God, not of works, lest anyone should boast" (Ephesians 2:8–9).

Allowing fine flour to be offered does not mean that He gave the poor the remission of sins cheaply. The ultimate price of the remission of sins was not the price of fine flour but the life of Jesus, the Son of God.

3. *"Bring for his offering one-tenth of an ephah of fine flour"*—Leviticus 5:11

To the person who could not prepare even two turtledoves or two young pigeons, God had one-tenth of an ephah of fine flour brought as the sin offering. He opened the way so that even the poor could receive the remission of sins.

When we think of the countless particles of this fine flour, we also come to look back on how many sins we commit in a lifetime. Just as it is hard to count one by one the particles of even a handful of flour, we cannot count one by one the sins we have committed as we have lived. There are sins committed knowingly and sins committed unknowingly. When we look back on our lives, we come to acknowledge that there are not just a few wrongs, but sin in every corner of life.

Jesus bore these countless sins of ours. He did not remove only the few sins we can remember and name. Jesus bore the sin of the world once and for all with the baptism He received from John, died on the Cross shedding His blood, and rose again from death, accomplishing eternal atonement for us. He bore all the sins we commit from birth to death and received their judgment.

Therefore, we must acknowledge our sins and believe in Jesus, who bore all those sins. The remission of sins does not depend on how exhaustively we have remembered and listed our

sins. It is received by believing in Jesus, who bore all our sins and accomplished eternal atonement.

4. How can flour without blood become the sin offering

Here arises the most important question. In the ordinary sacrifice of atonement in Leviticus, an animal had to die and blood had to be shed. Hebrews also says as follows.

"And according to the law almost all things are purified with blood, and without shedding of blood there is no remission" (Hebrews 9:22).

Yet in Leviticus 5:11, fine flour without blood is offered as the sin offering.

This is not an abolition of the principle of the shedding of blood. Several things must be distinguished.

First, it is an exceptional statute God specially allowed for the poorest. It is not a sacrifice man made up with his own thinking, saying, "We can receive the remission of sins without blood."

Second, the efficacy of the atonement did not come from the nature of the flour. Because God appointed that offering as the sin offering and the priest made atonement according to the prescribed statute, the sinner received the remission.

Third, the flour was not burned independently just anywhere. *"On the altar, upon the offerings of Jehovah made by fire – ASV"*—that is where it was offered. The sin offering was offered within the order of the altar, where the sacrifices of victims and blood were carried out. But since the text does not directly say that another offering's blood was mixed into that flour, we must not assert procedures that are not recorded.

Fourth, neither the blood of animals nor the fine flour itself

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removed man's sins forever. All these were shadows pointing to Jesus Christ, who was to come.

"For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect" (Hebrews 10:1).

"For it is not possible that the blood of bulls and goats could take away sins" (Hebrews 10:4).

Therefore, the flour sacrifice of Leviticus chapter 5 did not remove the necessity of blood. Rather, God allowed even the destitute to participate in the grace of atonement in the age of shadows. The final efficacy of that shadow looked toward the eternal atonement Jesus Christ would actually accomplish.

5. Distinguished from the ordinary grain offering: no oil and no frankincense

In verses 11 and 12 God says repeatedly, *"It is a sin offering."* In outward form it resembles the grain offering of Leviticus chapter 2. Both use fine flour, and the priest takes a handful and burns it on the altar.

But the purposes are clearly different.

The ordinary grain offering of Leviticus chapter 2 is a sacrifice that offers to God a gift of thanksgiving and dedication. The fine flour of Leviticus chapter 5, on the other hand, is a sin offering to atone for the guilt a person has incurred.

Concerning the ordinary grain offering, Leviticus 2:1 says this.

"When anyone offers a grain offering to the LORD, his offering shall be of fine flour. And he shall pour oil on it, and put frankincense on it."

But Leviticus 5:11 commands the exact opposite.

"He shall put no oil on it, nor shall he put frankincense on it"

The text itself makes the reason plain. It is because *"it is a sin offering."* He clearly distinguished the ordinary grain offering from the sin offering.

Therefore, we must not interpret the oil here unconditionally as the Holy Spirit and the frankincense unconditionally as prayer, and draw the conclusion that "atonement needs no Holy Spirit or prayer." The direct meaning of the text is not that.

Not putting in oil and frankincense reveals the fact that this offering is not the ordinary grain offering of thanksgiving and fragrance but a sin offering that deals with sin and guilt. The sinner does not adorn his sin offering beautifully and present it to God like a fragrant gift. Sin is guilt that must be dealt with before the judgment of God.

The faith of the New Testament, too, is not merely knowing Jesus as a great example, but believing God's way of salvation, in which He bore the sin of the world with the baptism He received from John and was judged on the Cross, shedding His blood.

In the New Testament as well, our religious zeal or beautiful prayers and devotion cannot take the place of the price of sin. Jesus Christ bore the price of sin.

6. "*He shall bring it to the priest*"—Leviticus 5:12

The sinner brought the fine flour, but he could not complete the atonement by himself. He had to take it to the priest without fail.

The priest carried out the sacrifice of atonement between the

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sinner and God. The sinner brought the offering according to his circumstances, but the remission of sins was given when the priest offered the sacrifice according to the statute God had determined.

In the New Testament, Jesus became our eternal High Priest and at the same time the sacrificial offering. Since He Himself bore our sins and offered His own body to God, we need no other mediator or sacrificial offering of atonement besides Him.

7. The handful as a memorial portion and the promise *"it shall be forgiven him"*

The priest did not burn all the flour the sinner brought; he took one handful and burned it on the altar. This handful was the memorial portion offered before God on behalf of the whole gift.

The fact that only a handful was burned does not mean that the guilt atoned for by this sacrifice was only partly remitted. Verse 13 says plainly.

"The priest shall make atonement for him, for his sin that he has committed in any of these matters; and it shall be forgiven him"

The efficacy of the atonement did not depend on how much flour was burned but on God's promise and the priest's act of atonement.

This is important for the faith of the New Testament as well. What we need is not to add human works to the sacrifice of Jesus to make it complete. The salvation of Jesus is complete in itself.

"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14).

The standard of the remission is not a feeling of relief or the presence or absence of feelings of guilt, but God's promise, *"It shall be forgiven him."*

In the New Testament, too, the remission of sins is grounded not on feelings but on the word of God and the completed work of Jesus. If we believe the fact that Jesus bore all my sins with the baptism He received from John and paid all the price of those sins on the Cross, God acknowledges the one who believes as righteous.

Because Jesus accomplished it all, no repeated sacrifice of atonement is needed.

"Now where there is remission of these, there is no longer an offering for sin" (Hebrews 10:18).

8. The burning on the altar and the fulfillment of the gospel of the water, the blood, and the Spirit

The handful of flour was burned on the altar. The fire of the altar makes us think of God's judgment on sin. Sin did not vanish before God as if nothing had happened; it was dealt with on the offering God determined.

This shadow is fulfilled in the New Testament by the Cross of Jesus.

Jesus first received baptism from John.

"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).

Because Jesus bore all the sin of mankind with the baptism He received from John, John the Baptist testified of Jesus the next day.

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

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Jesus was without sin, but He shouldered the sin of the world with the baptism He received from John. Carrying that sin, He went to the Cross and received all the judgment of sin by dying and shedding His blood. And Jesus completed salvation by rising again from death.

The altar of Leviticus chapter 5 is a shadow showing the judgment of sin, and the Cross is the place where that judgment was actually fulfilled.

1 John chapter 5 says:

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood" (1 John 5:6).

"There are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one " (1 John 5:8).

The Holy Spirit testifies that the salvation Jesus completed with the water and the blood is the truth of God.

9. *"The rest shall be the priest's as a grain offering"*

After the priest burned the handful to God, the rest went to the priest like an ordinary grain offering. God also cared for the livelihood of the priest, who carried out the work of atonement, through the offering.

But the fact that the remaining flour went to the priest does not mean it was an ordinary grain offering from the beginning. God repeatedly defined it: *"It is a sin offering."* After it was offered to God as a sin offering, the remaining part was given to the priest in the same manner as a grain offering.

This shows that God's salvation and God's working are not separated. While atoning for the sinner, God also cared for the priest who bore the office of atonement.

The saints of the New Testament have been saved by the eternal sacrifice of Jesus, and have now received the priestly mission of preaching that gospel to others. But it is not that a saint directly washes away another person's sins. The saint testifies of the gospel of the water and the blood that Jesus completed, and God gives the remission of sins to the person who believes that gospel.

10. The application for the saved

Whether sins we remember or sins we do not, we must not take them lightly or rationalize, saying, "They have all been remitted anyway." We must honestly acknowledge the wrongs we have realized, and believe that Jesus resolved even those sins with the baptism He received from John and the blood of the Cross.

From the faith that believes the already completed atonement come thanksgiving, and a life that corrects wrongs, keeps far from sin, and serves the gospel.

Conclusion

Leviticus 5:11–13 is a word saying that God opened the way of atonement even to the poorest sinner. Even a person who could not prepare pigeons received the remission when he went to the priest with the fine flour God determined.

The fine flour itself did not accomplish eternal atonement. This sacrifice was a shadow showing the salvation Jesus Christ accomplished.

The remission of sins depends not on how much one has

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offered but on whether one believes what Jesus accomplished. Even a person with nothing to boast of receives the identical and complete remission of sins if he believes in the baptism Jesus received from John and His blood.

"The priest shall make atonement for him, for his sin that he has committed in any of these matters; and it shall be forgiven him" (Leviticus 5:13).

This promise was completed in the New Testament by the eternal atonement of Jesus Christ.

Leviticus 5:14–19—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The core of Leviticus 5:14–19

"Then the LORD spoke to Moses, saying: If a person commits a trespass, and sins unintentionally in regard to the holy things of the LORD, then he shall bring to the LORD as his trespass offering a ram without blemish from the flocks, with your valuation in shekels of silver according to the shekel of the sanctuary, as a trespass offering. And he shall make restitution for the harm that he has done in regard to the holy thing, and shall add one-fifth to it and give it to the priest. So the priest shall make atonement for him with the ram of the trespass offering, and it shall be forgiven him. If a person sins, and commits any of these things which are forbidden to be done by the commandments of the LORD, though he does not know it, yet he is guilty and shall bear his iniquity. And he shall bring to the

priest a ram without blemish from the flock, with your valuation, as a trespass offering. So the priest shall make atonement for him regarding his ignorance in which he erred and did not know it, and it shall be forgiven him. It is a trespass offering; he has certainly trespassed against the LORD" (Leviticus 5:14–19).

Leviticus 5:14–19 explains the trespass offering. The trespass offering, like the sin offering, is a sacrifice that remits sin, but it especially emphasizes the problems of responsibility, harm, and restitution arising from a trespass.

Two cases appear in the text.

Leviticus 5:15–16: the case of committing a trespass unintentionally in regard to the holy things of the LORD

Leviticus 5:17–19: the case of violating one of the commandments of the LORD unintentionally

In both cases a ram without blemish had to be offered, and the priest had to make atonement. In the case of causing harm to the holy things, the person could not stop at repaying the original; he had to add one-fifth and make restitution.

2. The trespass offering shows the 'responsibility' and 'debt' of sin

If the sin offering focuses on dealing with the defilement and condemnation caused by sin, the trespass offering places special emphasis on repaying the responsibility and harm that have arisen through sin.

But the two sacrifices must not be completely separated. The trespass offering also required a sacrificial offering, required the priest's atonement, and as a result the sinner received the remission. The trespass offering, too, is a sacrifice of the remission of sins.

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This sacrifice shows the fact that sin is not simply an uncomfortable feeling in the heart. Sin carries actual responsibility. Sin committed against God violates God's holiness, and sin committed against people can leave actual harm and wounds.

Therefore the atonement of the Bible does not stop at "comfort that makes one feel better." The responsibility of sin must be dealt with and its price must be paid.

3. *"Commits a trespass, and sins unintentionally in regard to the holy things of the LORD"*—Leviticus 5:15

"The holy things" refers to what has been set apart and offered to God, the portion that must be returned to God, and the holy things related to the sanctuary and the sacrifices. Trespasses that fall under this include wrongly using what should be offered to God, causing harm to what has been set apart to God, and failing to carry out fully one's duty toward God.

"Committing a trespass unintentionally" does not mean only planned evildoing. It also includes the case of violating the holy things of God without knowing or by mistake.

This word shows how important the attitude toward what belongs to God is. Even if it looks like a small mistake in people's eyes, treating lightly what has been set apart to God becomes a trespass before God.

The ordinances for handling the vessels of the Old Testament sanctuary do not apply as they are to the saints of the New Testament. But the following spiritual principles remain.

— Taking for oneself the glory that should be returned to God

— Using the time and talents God has given only for one's

own desires

— Making the gospel and the church a means for one's own profit

— Loving and relying on money, honor, people, and pleasure more than God

Such things can become a trespass of using what belongs to God for the creature rather than for God.

However, the literal meaning of Leviticus 5:15 must not be turned directly into "every sin is conscious idolatry." The text speaks first of concrete trespasses against the holy things. On that basis, the spiritual application can be made that loving the creature more than God can become the deep root of sin.

4. *"With your valuation in shekels of silver according to the shekel of the sanctuary"*

The value of the ram, the offering of the trespass offering, was not set by the person who had sinned as he pleased. Its value was assessed by the standard of the sanctuary that God had determined.

"The shekel of the sanctuary" is not a subjective standard that differs from person to person but the public standard current in the sanctuary.

The sinner tends to minimize his own sin, making excuses that it was not deliberate or that other people do the same, and rationalizing that the harm was not great or that his intentions were good.

But the weight of sin is not something the sinner determines. The word of God and His holiness are the standard of judgment.

It is the same in the salvation of the New Testament. A person's thinking, "I am a decent enough person," does not

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become the standard of righteousness. The person who has sin before God must pay the wages of sin. Because human beings cannot pay that price by themselves, Jesus came.

5. The ram without blemish and the way Jesus bore sins

The offering of the trespass offering had to be a ram without blemish. The person who trespassed had guilt, but the offering that would die in his place had to be without blemish.

This ram without blemish shows Jesus Christ, who has no sin.

"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?" (Hebrews 9:14).

"For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him" (2 Corinthians 5:21).

Jesus received baptism from John before going to the Cross.

"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).

The baptism Jesus received from John is the event in which He bore the sin of mankind on His own body. The day after Jesus received baptism from John, John the Baptist testified like this.

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

The baptism Jesus received from John is the bearing of sin, and the blood of the Cross is the punishment for the sin He bore and the payment of its price. And Jesus completed the salvation by rising again from death.

6. Repaying the trespass against the holy things, and the roles of the sacrificial offering and restitution

The person offering the trespass offering was not finished simply by bringing the ram. He had to actually repay the harm he had caused to the holy things.

This shows that atonement and restitution do not stand against each other. The death of the sacrificial offering did not allow him to ignore the harm he had caused. He could not use the fact of receiving the remission from God as an excuse to avoid actual responsibility.

In the New Testament as well, the faith that Jesus bore all our sins does not lead us to rationalize wrongdoing. Rather, when a person realizes that he has caused harm to another, it leads him to repay and set it right within the range of what is possible.

— If he has lied, he must make the truth known.

— If there is anything he has taken unjustly, he must return it.

— If he has damaged another person's honor, he must acknowledge his wrong.

— If he has caused financial harm, he must make restitution responsibly.

But such acts of restitution do not complete the atonement of Jesus. The ground of the remission of sins is only the baptism Jesus received from John and His blood. Restitution is not a price that buys the remission of sins; it is the fruit of repentance shown by the person who has received the remission of sins.

The ram without blemish is the sacrifice in the sinner's place, and the original value plus one-fifth is the restitution for the harm. Sin has the aspects of punishment and debt together.

If there is only the ram and no restitution, the responsibility

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for the harm is ignored. Conversely, if there is only restitution and no sacrificial offering, the problems of the punishment of sin and of death are not resolved.

7. *"Shall add one-fifth to it"*

The person who trespassed did not repay only the original value; he had to add one-fifth, that is, 20 percent, and give it to the priest.

This shows the fact that sin does not end lightly with simply putting back in place what was taken. The responsibility caused by the trespass had to be borne fully.

The word that made him repay with one-fifth added shows that the Lord has amply paid the price of our sins.

The gospel connection lies not in the arithmetic number itself but in the fact that the responsibility and debt arising from sin were paid without any lack. Jesus did not repay the price of our sins insufficiently; He bore it completely.

Our redemption was not accomplished with a few shekels of silver.

"Knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18–19).

In the Old Testament sanctuary the value of the ram was set in silver, but in the New Testament the price paid for our redemption was the life and precious blood of Jesus Christ, who is without blemish.

8. The priest's atonement and the promise of the remission

The one who carried out the work of atonement was the priest. The person who had trespassed brought the ram and the restitution, but he could not wash away his own sin himself.

The priest had to make atonement for him with the ram of the trespass offering. This shows the fact that atonement is accomplished not through a person's self-punishment or self-improvement but through the mediator God has established.

In the New Testament, Jesus is the sacrificial offering and at the same time the eternal High Priest. Jesus did not bring another offering; He offered His own body.

"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

For us to believe in Jesus is not to say that we will pay the price of our sins ourselves. It is to believe the fact that Jesus completely bore my sins and their responsibility with the baptism He received from John and the blood of the Cross.

The sinner did not buy the remission by his own merit through offering the ram and making restitution. He received the remission because atonement was accomplished through the offering and the priest God had determined.

The ground of the remission is not the sinner's feelings of guilt, his tears, or the amount of his good deeds, but the promise of God and the work Jesus has completed.

"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14).

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9. The guilt of unintentional sin and the atonement for that sin

Verse 17 is very solemn.

"If a person sins, and commits any of these things which are forbidden to be done by the commandments of the LORD, though he does not know it, yet he is guilty and shall bear his iniquity."

Violating God's commandment without knowing it does not change that act into a righteous one. God's holy standard exists regardless of a person's knowledge or intention.

This word does not mean that God intends to trap people and punish them. Rather, it shows the fact that human beings commit far more sins than they know and remember.

If the remission of sins depended on our remembering and confessing every sin without omission, no one could be saved. For people do not even fully know what they have done wrong.

That is why eternal atonement is necessary. With the baptism He received from John, Jesus bore all the sins we committed knowingly and the sins we committed unknowingly, the sins we remember and the sins we have forgotten. And He received the judgment of all those sins on the Cross.

Looking at Leviticus 5:18, even the person who sinned unintentionally had to bring a ram without blemish to the priest. The priest had to make atonement *"regarding his ignorance in which he erred."*

God judges sin to be sin, but at the same time He prepared an offering without blemish for that sin. The standard of judgment is with God, and the way of atonement is also with God.

10. *"He has certainly trespassed against the LORD"*— Leviticus 5:19

Sin is ultimately committed before God. Wrongly using the holy things or causing harm to a person is, in the end, a matter of breaking God's word and order.

Therefore the problem of sin is not entirely resolved by human agreement alone. One must make restitution to people, but atonement before God is also necessary.

Conversely, one must not say that he has received the remission of sins from God while ignoring the harm he has caused to people. The trespass offering had both the sacrificial offering and restitution.

The saint who believes in the gospel must hold this balance.

— Before God, he believes in the baptism Jesus received from John and His blood.

— Before people, he acknowledges his own wrong and bears the responsibility he can.

— But he does not put forward his own restitution as merit for salvation.

— Because he believes in the complete vicarious atonement of Jesus, he can take responsibility honestly.

11. The fulfillment of the trespass offering seen through the gospel of the water, the blood, and the Spirit

1 John chapter 5 says.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood" (1 John 5:6).

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"There are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one" (1 John 5:8).

The fulfillment of the trespass offering can be summed up as follows.

— The baptism Jesus received from John

With the baptism He received from John, Jesus bore all the sins and trespasses of mankind on His own body. He bore the sins we committed knowingly and the sins we committed unknowingly, even the sins committed directly against God and the sins committed against people.

— The blood He shed on the Cross

Jesus bore the sin of the world He had taken upon Himself and died on the Cross, shedding His blood. That death is the death in which He received the punishment of sin in our place, and the work in which He paid with His own life the price of sin that we could not pay.

— Rising again from death

By rising again from death, Jesus overcame sin and death. The resurrection of Jesus reveals that the atonement He accomplished is complete.

— The testimony of the Holy Spirit

The Holy Spirit testifies of the fact that the baptism Jesus received from John and the blood of the Cross are God's salvation that has completely washed away the sins of human beings. The Holy Spirit causes the believing person to realize this truth in his heart and confirms it.

12. When a person saved from his sins commits a trespass

Even a person saved from his sins may, as he lives, love something else more than God, do wrong without knowing it, or cause harm to people.

Since Jesus has already accomplished the eternal atonement, when he realizes a trespass he must come before God believing in that completed salvation.

He honestly acknowledges his wrong before God, and believes that Jesus paid the price of that sin completely with the baptism He received from John and the blood of the Cross.

— If he has caused harm to another person or to the church, he repays and sets it right within the range of what is possible.

— He lays down what he loved and relied on more than God and turns his heart back to God.

— He gives thanks for the grace of salvation already received and serves the gospel of salvation and the righteousness of God.

This is not a process of receiving the eternal remission of sins again. It is the life of faith that acknowledges one's own wrong in the light of the atonement already completed and restores fellowship with God.

Conclusion

The trespass offering of Leviticus 5:14–19 shows the fact that sin is always followed by responsibility and a price. The person who trespassed had to offer a ram without blemish, and if he had caused harm to the holy things, he had to repay the original and add one-fifth. When the priest made atonement for him, he received the remission.

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Jesus, the substance of this sacrifice, bore all our sins with the baptism He received from John, paid the punishment and the price of sin completely by shedding His blood on the Cross, and rose again from death. The Holy Spirit testifies that this gospel of the water and the blood is the true salvation of God.

Therefore the person who believes in the gospel of the water and the Spirit does not remain in feelings of guilt. Nor does he evade responsibility. Because he believes in the complete atonement of Jesus, he lives by the faith that acknowledges his own wrong, sets right what can be set right, and again loves God and serves the gospel. Hallelujah! ✉

Sermon by Paul C. Jong

The price He repaid, adding one-fifth

< Leviticus 5:1-19 >

“If a person sins in hearing the utterance of an oath, and is a witness, whether he has seen or known of the matter—if he does not tell it, he bears guilt. Or if a person touches any unclean thing, whether it is the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping things, and he is unaware of it, he also shall be unclean and guilty. Or if he touches human uncleanness—whatever uncleanness with which a man may be defiled, and he is unaware of it—when he realizes it, then he shall be guilty. Or if a person swears, speaking thoughtlessly with his lips to do evil or to do good, whatever it is that a man may pronounce by an oath, and he is unaware of it—when he realizes it, then he shall be guilty in any of these matters. And it shall be, when he is guilty in any of these matters, that he shall confess that he has sinned in that thing; and he shall bring his trespass offering to the LORD for his sin which he has committed, a female from the flock, a lamb or a kid of the goats as a sin offering. So the priest shall make atonement for him concerning his sin. If he is not able to bring a lamb, then he shall bring to the LORD, for his trespass which he has committed, two turtledoves or two young pigeons: one as a sin offering and the other as a burnt offering. And he shall bring them to the priest, who shall offer that which is for the sin offering first, and wring off its

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head from its neck, but shall not divide it completely. Then he shall sprinkle some of the blood of the sin offering on the side of the altar, and the rest of the blood shall be drained out at the base of the altar. It is a sin offering. And he shall offer the second as a burnt offering according to the prescribed manner. So the priest shall make atonement on his behalf for his sin which he has committed, and it shall be forgiven him. But if he is not able to bring two turtledoves or two young pigeons, then he who sinned shall bring for his offering one-tenth of an ephah of fine flour as a sin offering. He shall put no oil on it, nor shall he put frankincense on it, for it is a sin offering. Then he shall bring it to the priest, and the priest shall take his handful of it as a memorial portion, and burn it on the altar according to the offerings made by fire to the LORD. It is a sin offering. The priest shall make atonement for him, for his sin that he has committed in any of these matters; and it shall be forgiven him. The rest shall be the priest's as a grain offering. Then the LORD spoke to Moses, saying: If a person commits a trespass, and sins unintentionally in regard to the holy things of the LORD, then he shall bring to the LORD as his trespass offering a ram without blemish from the flocks, with your valuation in shekels of silver according to the shekel of the sanctuary, as a trespass offering. And he shall make restitution for the harm that he has done in regard to the holy thing, and shall add one-fifth to it and give it to the priest. So the priest shall make atonement for him with the ram of the trespass offering, and it shall be forgiven him. If a person sins, and commits any of these things which are forbidden to be done by the commandments of the LORD, though he does not know it, yet he is guilty and shall bear his iniquity. And he shall bring to the priest a ram without blemish from the flock,

with your valuation, as a trespass offering. So the priest shall make atonement for him regarding his ignorance in which he erred and did not know it, and it shall be forgiven him. It is a trespass offering; he has certainly trespassed against the LORD."

Not only great sins are sins

Coming into Leviticus chapter 5, God calls quite unexpected things sins. What is the first? He said, *"If a person sins in hearing the utterance of an oath, and is a witness, whether he has seen or known of the matter—if he does not tell it, he bears guilt" (Leviticus 5:1)*. It does not say that he told a lie. It says that he knew and did not speak. He only kept his mouth shut and stayed still, yet God says that he bears guilt.

The second is more unexpected. He said, *"If a person touches any unclean thing, whether it is the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping things, and he is unaware of it, he also shall be unclean and guilty" (Leviticus 5:2)*. He did not even know he had touched it, yet God says there is guilt. The third concerns words. He said that *"if a person swears, speaking thoughtlessly with his lips to do evil or to do good" (Leviticus 5:4)*, that too can become guilt. Dear fellow believers, look closely here. Not only the oath to do evil but also the oath to do good is caught in this.

Why does even a word promising to do good become guilt? When a person's feelings run hot, he makes bold declarations. He says he will never do it again, he will surely pay it back, from now on he will surely live this way. But do we have the strength to keep that word to the end? We do not. That is why the Lord

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spoke like this. He said, *"But let your 'Yes' be 'Yes,' and your 'No,' 'No.' For whatever is more than these is from the evil one" (Matthew 5:37)*. Binding oneself with words one cannot keep—that also is no light matter before God.

Dear fellow believers, put these three side by side. The sin of not speaking, the sin committed without knowing, and the sin of speaking words one cannot keep. These are not what we usually call sins. They are not theft, and they are not murder. Yet God calls all of these guilt. Then, looking back on this day, could we say that nothing happened? God's scales are different from our scales.

When he realizes it, there is guilt

Now there is one phrase repeated in the text. It says, *"When he realizes it, then he shall be guilty" (Leviticus 5:3)*, and again, *"He is unaware of it—when he realizes it, then he shall be guilty in any of these matters" (Leviticus 5:4)*. He said, when he realizes it. This does not mean that there was no guilt before he realized it. The guilt was there even then; only, the person himself did not know it. Then, when the light of the word shines, it comes into view.

Dear fellow believers, is our life not exactly like that? At the time, we thought we did well. We thought those words were right. But after the years pass and we learn the word, we come to see that it was wrong. I am the same. There are times when, looking back on things past, it suddenly strikes me how harsh I was then, and my face burns. At the time I did not know. I see it now.

Then what must we do when we realize it? Here the way divides in two. One is the way of covering it. It is the way of

passing over it, saying, I am not really that kind of person, it was not deliberate, everyone else does the same. The other is the way of acknowledging it. It is the way of agreeing with God's judgment—if God has called it guilt, then it is guilt. What God requires of us is the latter way.

Confess, and then the offering

Then is it finished once we acknowledge it? No. Look at verse 5. He said, *"When he is guilty in any of these matters, that he shall confess that he has sinned in that thing."* He told him to confess. But the sentence does not end there. Verse 6 follows. He said, *"He shall bring his trespass offering to the LORD for his sin which he has committed, a female from the flock, a lamb or a kid of the goats as a sin offering. So the priest shall make atonement for him concerning his sin."* Confess, and then bring the offering.

Dear fellow believers, this order is important. Confession comes first and the offering comes next. Yet confession alone does not finish it. Does confession pay the price of sin? No. Confession is not my informing God of some new fact. God already knows it all. Confession is laying down my own thinking and surrendering to God's judgment. That is necessary, but that is not the price.

Who pays the price? The lamb that was brought pays it. Dear fellow believers, here is a mistake we often make. It is thinking that if we feel deep remorse, the sin becomes lighter. It is thinking that if we weep all night, it is washed away. But God did not tell the weeping person to weep more. He told him to bring the offering. Tears are tears and the price is the price.

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"If he is not able to bring a lamb"

Then what about the person who does not have even one lamb? God did not forget that person either. He said, *"If he is not able to bring a lamb, then he shall bring to the LORD, for his trespass which he has committed, two turtledoves or two young pigeons" (Leviticus 5:7)*. If he is not able—how warm these words are! They tell us that God knows a person's circumstances.

But see one thing clearly here. God did not treat the poor person's sin lightly. The pigeon also had to die. He said, *"Then he shall sprinkle some of the blood of the sin offering on the side of the altar, and the rest of the blood shall be drained out at the base of the altar. It is a sin offering" (Leviticus 5:9)*. The shedding of blood was not waived because the offering was small. The price was not discounted; a way fitting his circumstances was opened.

And how does it end? He said, *"So the priest shall make atonement on his behalf for his sin which he has committed, and it shall be forgiven him" (Leviticus 5:10)*. Not one letter differs from the word spoken to the person who offered a lamb. He did not say, he shall receive a little remission. It is, he shall receive the remission. Dear fellow believers, it is not that there is a great salvation for the rich and a small salvation for the poor. The Bible says, *"For by grace you have been saved through faith, and that not of yourselves; it is the gift of God" (Ephesians 2:8)*.

"If he is not able to bring two turtledoves or two young pigeons"

But God goes down one step further. He said, *"But if he is*

not able to bring two turtledoves or two young pigeons, then he who sinned shall bring for his offering one-tenth of an ephah of fine flour as a sin offering" (Leviticus 5:11). This is the person who does not have even two pigeons. He was told to bring one-tenth of an ephah of fine flour. The priest would then take a handful of it as a memorial portion and burn it on the altar. God did not shut the door.

Yet a striking command is attached here. He said, *"He shall put no oil on it, nor shall he put frankincense on it, for it is a sin offering" (Leviticus 5:11)*. Dear fellow believers, do you remember the grain offering of chapter 2? There He said, *"His offering shall be of fine flour. And he shall pour oil on it, and put frankincense on it" (Leviticus 2:1)*. What He had said to pour and to put, here He says not to pour and not to put.

Why is that? The text itself answers: because this is a sin offering. Even with the same fine flour, the sacrifice offered in thanksgiving and the sacrifice that deals with guilt are different. On the sacrifice of thanksgiving, frankincense is laid and it is offered up fragrantly; but on the sacrifice that deals with sin, no frankincense is laid. For sin is not something to be dressed up prettily and presented like a gift, but guilt that must be laid before judgment.

The same word applies to us today. There is a heart in us that, while laying our sins before God, wants to rub oil on them and lay frankincense over them. We did wrong, but still—I served this much, I gave this much offering, I prayed this much—so we lay these on top. But God says not to lay them on. Our religious zeal cannot stand in for the price of sin.

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"Offer that which is for the sin offering first"

For the person who brought two pigeons, God set the order. He said the priest *"shall offer that which is for the sin offering first" (Leviticus 5:8)*, and He said, *"And he shall offer the second as a burnt offering according to the prescribed manner" (Leviticus 5:10)*. One is offered as a sin offering and the other as a burnt offering, and the sin offering comes first.

Dear fellow believers, the gospel is contained in this order. What is the burnt offering? It is the sacrifice in which the whole offering is burned and offered up to God—the sacrifice of offering myself entirely. Yet that comes later. Atonement must come first. However much a person whose problem of sin is unresolved offers himself, it cannot become an offering.

So devotion cannot come before atonement. It is not that I must first be well polished in order to receive the remission of sins. First there is the atonement God has prepared, and the person who has received that atonement offers himself out of thanksgiving. The order we have seen through the previous four chapters is exactly the same here. God has never once changed this order.

"Commits a trespass, and sins unintentionally in regard to the holy things"

From verse 14 comes a new passage. He said, *"If a person commits a trespass, and sins unintentionally in regard to the holy things of the LORD, then he shall bring to the LORD as his trespass offering" (Leviticus 5:15)*. What are the holy things? They are what has been set apart and offered to God, the portion that must be returned to God. This is the case of using them

wrongly or causing harm to them.

Dear fellow believers, what would the holy things be for us? Taking for myself the glory that should be returned to God; using the time and talents God has given only for myself; making the gospel and the church a means for my own profit; loving and relying on money, honor, and people more than God. Such things become the trespass of using what belongs to God for something other than God.

And here He said, commits a trespass unintentionally. It is not only what was done deliberately. It also includes the case of doing so without knowing or by mistake. Dear fellow believers, there are many times when we take and use what is God's without even knowing that we are taking it. We come to know it when we look back at where my time went today and what my heart ran after.

"According to the shekel of the sanctuary"

Then who sets the price of that trespass? The text says clearly. He said to bring *"a ram without blemish from the flocks, with your valuation in shekels of silver according to the shekel of the sanctuary" (Leviticus 5:15)*. The shekel of the sanctuary. It means: weigh it with the scales used in the sanctuary.

Dear fellow believers, why is this important? Because a person weighs his own sin with his own scales. He says it was not deliberate. He says everyone else does the same. He says the harm was not great. He says it was done with good intentions. Weighed this way, the weight keeps getting lighter. But God says not to use those scales. He says to use the scales of the sanctuary.

And what did the offering have to be? It had to be a ram

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without blemish. The person who trespassed has guilt, but the offering that takes his place must be without blemish. Whom does this ram without blemish point to? The Bible says, *"For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him" (2 Corinthians 5:21)*. The One who knew no sin bore sin in our place.

"Shall add one-fifth to it"

Now comes the special command found only in the trespass offering. He said, *"He shall make restitution for the harm that he has done in regard to the holy thing, and shall add one-fifth to it and give it to the priest" (Leviticus 5:16)*. Repay, and repay with more added. It does not end with putting back only the original. He had to repay adding one-fifth—one laid on top of five.

Dear fellow believers, why would He tell him to lay more on top? Because sin is not a light matter that ends with putting things back in place. Putting back what I took does not make the taking itself a thing that never happened. So God told him to repay overflowingly. He told him to repay without lack, without shortage.

Then what has become of the price of our sins? Here is the heart of today's sermon. Our Lord did not repay the price of our sins with any lack. He repaid it abundantly. The Bible says, *"Knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18–19)*. In the Old Testament sanctuary the price of the ram was weighed in silver, but the price paid for us was not silver; it was

the blood of the Son of God.

Dear fellow believers, take hold of this. However heavy my sin feels today, its price has already been paid in full. And it was paid without lack, far more overflowingly than one-fifth added. So there is nothing I must add. There is nothing I can add either.

"Though he does not know it, yet he is guilty"

In verse 17 God drives it in once more. He says, *"If a person sins, and commits any of these things which are forbidden to be done by the commandments of the LORD, though he does not know it, yet he is guilty and shall bear his iniquity."* He said, though he does not know it, yet he is guilty. Not knowing does not change that deed into a right one.

Dear fellow believers, does this word sound frightening? Yet a great comfort is contained in it together. Think about it once. If the remission of sins depended on my recalling my sins one by one without omission and confessing them one by one, who would be saved? We do not even fully know what we have done wrong. We do not even know all the sins committed today—how could we bring out all those of ten years ago?

So God did this. He said, *"And he shall bring to the priest a ram without blemish from the flock, with your valuation, as a trespass offering. So the priest shall make atonement for him regarding his ignorance in which he erred and did not know it, and it shall be forgiven him" (Leviticus 5:18)*. He said the priest makes atonement regarding the guilt incurred unintentionally. Even the guilt I do not remember was covered by the sacrifice.

How was this accomplished in the New Testament? The Lord, receiving baptism from John at the Jordan River, said, *"Permit it to be so now, for thus it is fitting for us to fulfill all*

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righteousness" (Matthew 3:15). And the next day John cried out, testifying, *"Behold! The Lamb of God who takes away the sin of the world" (John 1:29)*. He said, the sin of the world. Not only the sins I know but even the sins I do not know, not only the sins I remember but even the sins I have forgotten, all passed on to Him that day. Carrying that sin He went up onto the Cross, shed His blood, received the judgment, and rose again on the third day.

When the priest makes atonement for him

Dear fellow believers, if you read chapter 5 from beginning to end, one person keeps appearing. It is the priest. In the sin offering of verses 1 to 6 He said, *"So the priest shall make atonement for him concerning his sin"*; in the sacrifice of the pigeons too He said, *"So the priest shall make atonement on his behalf for his sin which he has committed" (Leviticus 5:10)*; in the sacrifice of the fine flour too He said, *"The priest shall make atonement for him, for his sin that he has committed in any of these matters" (Leviticus 5:13)*; and in the trespass offering too He said, *"So the priest shall make atonement for him with the ram of the trespass offering" (Leviticus 5:16)*. All four times it is the priest.

Then what did the person who sinned do? Realizing, confessing, and bringing the offering—that is all. Sprinkling the blood, burning the flour, accomplishing the atonement before God—the person did not do these. The priest did them all. Dear fellow believers, here is the place where we sit. We have no ability to deal with our own sins. What we can do is only to acknowledge and to bring.

And in the New Testament, these two roles came together in

one Person. He is the offering and He is also the priest. The Bible declares, *"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?" (Hebrews 9:14)*. It says, He offered Himself without spot. He did not bring another offering; He offered Himself.

So for us there is now no sacrifice left to offer again. It says, *"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10)*. It also says, *"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14)*. It declares, *"Now where there is remission of these, there is no longer an offering for sin" (Hebrews 10:18)*.

The way back is open

Dear fellow believers, then what does this word become for us today? Even the person who has received the remission of sins stumbles as he lives. But what matters is what comes after stumbling. If he sits down where he fell, he grows further and further from God. His heart darkens, his prayer is blocked, and though he sits in worship his heart is somewhere else. Then he comes to live holding on to something other than God.

It is for that very person that God set the trespass offering. He set it so that he would come back. The Bible says, *"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9)*. Dear fellow believers, this word does not mean that every time we confess, the Lord receives baptism again and hangs on the Cross again. It means: do not hide; come out before that atonement already finished.

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Then how do we come out? First, acknowledge concretely what you did wrong. Second, believe that the Lord bore even that sin through the baptism He received from John and paid the price in full on the Cross. Third, if you have caused harm to a person, go and repay and set it right. The trespass offering also had the offering and restitution together. Only, that restitution is not the price that buys the remission of sins. It is the fruit borne by the person who has received the remission of sins.

We return to the beginning. God said that what was not spoken is also guilt, that what was touched unknowingly is also guilt, and that words spoken rashly are also guilt. Weighed with those scales, not one of us could stand. Yet that very God allowed the pigeons to the person in hard circumstances, and a handful of fine flour to the person who had not even those, and at last gave His own Son as the ram without blemish, repaying the price of our sins more overflowingly than one-fifth added.

Dear fellow believers, therefore do not strain to repay the price of your sins yourself. There is no one-fifth we can lay on top. The Lord has already repaid it overflowingly. I hope that you will believe that price and return before God again today. And I hope that all of us will live preaching this gospel of the water and the Spirit—that the price has already been paid in full—to those who are still straining to pay the price with their own tears. ✉

Questions and Answers on Leviticus Chapter 5

[Question] 1. Leviticus 5:1—what sin and responsibility does the '*guilt*' that falls on the person who did not testify mean?

"*Guilt*" refers to a sin committed before God and the responsibility that follows that sin.

Leviticus 5:1 speaks of the case in which a witness, though he ought to testify of what he has seen or knows, does not state it. Failing to fulfill the duty to make the truth known becomes sin, and it means that he must bear the responsibility for it himself. Therefore the word "*he bears guilt*" means that the person who did not testify cannot avoid the responsibility for that wrong.

[Question] 2. Leviticus 5:3—what state does '*human uncleanness*' in the text refer to?

"*Human uncleanness*" refers to the state of ceremonial uncleanness that arises in a person according to the purification ordinances of the law. Examples are as follows.

• Uncleanness from a discharge—the case of having a discharge from one's body. (Leviticus 15:2)

• Uncleanness from the monthly period—the uncleanness corresponding to the period of a woman's customary impurity. (Leviticus 15:19)

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• Uncleanness from touching a dead body—the case of becoming unclean by touching a human corpse. (Numbers 19:11)

Leviticus 5:3 speaks of the case of coming into contact with such human uncleanness unintentionally and realizing the fact afterward. At that time the person had to acknowledge his guilt and follow the ordinance of atonement God had determined. (Leviticus 5:3, 5–6)

This ordinance is related to keeping the cleanness God has determined and coming before Him. Therefore, when a person realized his unclean state, he was not to leave it as it was but had to deal with it according to the ordinance He had determined. (Leviticus 5:3, 5–6; 15:31)

[Question] 3. Leviticus 5:5–6—what did the person who realized that he had done wrong have to do before God?

The person who realized his guilt had to confess that sin, bring the offering God had determined, and offer the sacrifice of atonement.

1. He confesses the sin he has committed.

He had to acknowledge in what matter he had done wrong and confess it before God. This is the meaning of the word *"confess that he has sinned in that thing"* (Verse 5).

2. He brings a young female lamb or a female goat as the offering.

For the sin he had committed, he had to bring the offering God had determined and offer the sin offering. (Verse 6)

3. The priest makes atonement for that person's guilt.

When the person who had sinned brought the offering, the priest officiated the sacrifice of atonement for him. (Verse 6)

When confessing, he had to acknowledge in what matter he had done wrong. It led on to realizing his guilt through the word of God, bringing the offering according to that word, and receiving atonement.

[Question] 4. Leviticus 5:5–6—how does the person who realizes and confesses his sin come to receive the remission of sins and cleansing?

Confession is acknowledging one's sins before God, and it is not an act that removes sin itself. The basis of the remission of sins and cleansing lies in the atonement God has prepared, and today we believe in the salvation that Jesus has already completed through His baptism, the Cross, and His resurrection.

In Leviticus chapter 5, confession and atonement are joined together. Verse 5 has him confess the sin he has committed, and verse 6 has him bring the offering so that the priest makes atonement for that guilt. Therefore confession is acknowledging one's own wrong before God and going forward on the way of the remission of sins God has determined.

Today as well, while confessing our sins, we must look in faith to the salvation Jesus accomplished. Jesus bore our sins by receiving baptism from John and paid the price of those sins by shedding His blood on the Cross. Jesus also rose again from death and became our Savior. The ground of the remission of sins and cleansing lies in this atonement the Lord accomplished.

"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9).

Therefore, when confessing, we must acknowledge our wrongs without hiding them or taking them lightly, and believe

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in the grace of the Lord, who bore even those sins. With this faith we enjoy fellowship with God and give thanks. (1 John 1:7–9)

[Question] 5. Leviticus 5:7–13—what did the person who found it difficult to prepare a sheep or a goat bring as the sin offering?

The person whose economic circumstances did not allow him to offer a sheep or a goat gave the following gifts.

• Two turtledoves or two young pigeons

He brought them to the priest, and one was offered as a sin offering and the other as a burnt offering. The priest offered the sin offering first, and then offered the burnt offering. (Verses 7–10)

• In the case of being unable to prepare even pigeons, one-tenth of an ephah of fine flour

He offered the fine flour as the sin offering, without pouring oil on it or putting frankincense on it. The priest took a handful of it as a memorial portion and burned it on the altar, upon the offerings of the LORD made by fire, and the rest became the priest's portion. (Verses 11–13)

This ordinance was set according to the economic circumstances of the one offering. God promised that both the person who offered the pigeons and the person who offered the fine flour would receive the remission when the priest made atonement for their guilt. (Verses 10, 13)

[Question] 6. Leviticus 5:7–10—when two pigeons were brought, in what order and manner did the priest offer the sacrifice?

The person whose circumstances did not allow a lamb offered the sacrifice with pigeons as follows. The person who had sinned brought the two birds to the priest, and handling the blood and officiating the sacrifice were the priest's work.

1. He brings two turtledoves or two young pigeons.

He takes them to the priest, one to be the sin offering and the other the burnt offering. (Verse 7)

2. The sin offering is offered first.

The priest wrings off the head of the pigeon for the sin offering from its neck, but does not divide the body completely. (Verse 8)

3. The blood is sprinkled on the side of the altar.

He sprinkles some of the blood of the sin offering on the side of the altar, and the rest of the blood is drained out at the base of the altar. (Verse 9)

4. The other pigeon is offered as a burnt offering.

Then he offers the other one as a burnt offering according to the prescribed manner. When the priest made atonement in this way for that person's trespass, he received the remission of sins. (Verse 10)

[Question] 7. Leviticus 5:7, 11—what meaning is contained in God's allowing the poor person to offer pigeons or fine flour?

This ordinance shows the mercy and grace of God, who opened the way so that even the poor person could receive the

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remission of sins.

If his circumstances did not allow a sheep, he could offer pigeons; if he could not prepare even pigeons, he could offer fine flour. God looked upon each person's circumstances so that no one would be excluded from the way of atonement because of poverty. He said that both the one who offered pigeons and the one who offered fine flour would receive the remission when the priest made atonement. (Leviticus 5:10, 13)

This teaches the fact that the remission of sins is not given in different measures according to wealth or the price of the offering, but is given by the grace of atonement God has prepared. Today as well, both the rich and the poor receive the remission of sins by believing in the salvation Jesus Christ accomplished. The atonement Jesus accomplished by receiving baptism from John and shedding His blood on the Cross is the salvation for everyone who believes in Him.

Though the kind of offering differed according to circumstances, the point that the ordinance of atonement God had determined must be followed was the same. Even in this ordinance for the poor, He treated confessing sin and receiving atonement as important.

[Question] 8. Leviticus 5:11—when fine flour was prepared as the sin offering, what must not be added, unlike the grain offering?

When it was offered as the sin offering, oil and frankincense were not added.

• When it was offered as a grain offering, oil was poured on the fine flour and frankincense was put on it. (Leviticus 2:1)

• When it was offered as a sin offering, one-tenth of an ephah

of fine flour was brought, but no oil was poured and no frankincense was put on it. God said, *"For it is a sin offering,"* and commanded that it be offered with this distinction. (Leviticus 5:11)

[Question] 9. Compared with the sin offering, what characteristics does the trespass offering have?

The sin offering and the trespass offering are both sacrifices that make atonement for sin so that the person receives the remission. However, a characteristic of the trespass offering is that it also prescribes the responsibility to make restitution for the harm in cases where the holy things or a neighbor's property were violated.

• The sin offering focuses on making atonement for the sin committed.

It is the sacrifice in which the person who has unintentionally broken God's commandments offers the offering and the priest makes atonement for him. The offering differed according to the position and circumstances of the one who sinned—a young bull, a male goat, a female goat or a young female lamb—and for the poor, birds or fine flour were also allowed (Leviticus 4:1–5:13).

• The trespass offering, in addition to making atonement for the sin, requires repayment for the harm caused.

If a person violated the holy things of the LORD, he had to repay the harm and add one-fifth of its value and give it to the priest. If he committed such sins as seizing another's property or not returning what was entrusted to him, he had to add one-fifth to the original thing or amount and return it to the owner. And apart from the restitution, he offered the offering of the trespass offering. For example, if the harm amounted to 100, he repaid

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120, adding 20, which is one-fifth of it. Offering the sacrifice and repaying the harm had to be carried out together. (Leviticus 5:15–16; 6:2–7)

• The sacrifice for the trespass offering is a ram without blemish corresponding to the designated value.

Leviticus 5:14–6:7 prescribes a ram without blemish as the offering of the trespass offering. This is distinguished from the sin offering, in which several kinds of offerings were allowed according to the one offering (Leviticus 5:15, 18; 6:6).

However, there are also trespass offering ordinances, like Leviticus 5:17–19, that do not specify the amount of restitution separately. Also, since wrongs committed against a neighbor are treated as sinning against God, the two sacrifices must not be divided simply into 'sins committed against God' and 'sins committed against people.'

[Question] 10. Leviticus 5:15—for what guilt is the trespass offering offered to make atonement?

The trespass offering is the sacrifice offered to make atonement for the guilt incurred and to receive the remission of sins. Leviticus 5:15 had a ram without blemish offered when a person did wrong in regard to the holy things of the LORD. In this case he repaid the harm caused to the holy things and added one-fifth of their value, so that he also bore the responsibility of restitution for the wrong (verses 15–16). ✉

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CHAPTER

6

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Leviticus Chapter 6 seen from the perspective of the gospel of the water and the Spirit

Leviticus 6:1–7—this word speaks about the trespass offering

1. The center of Leviticus 6:1–7

"And the LORD spoke to Moses, saying: 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, 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: 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, 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. 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. 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" (Leviticus 6:1–7).

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Leviticus 6:1–7 explains the trespass offering, continuing from 5:14–19. If chapter 5 dealt mainly with trespasses against the holy things of the LORD, chapter 6 deals concretely with crimes that violate a neighbor's property and trust.

Two directions of responsibility appear together in the text.

— What was taken or gained by deceit must be returned to the person, and the harm must be repaid.

— The trespass offering must be brought to God, and the priest's atonement must be received.

Repaying the person does not by itself remove the sin before God, and the responsibility to repay the person does not disappear because a sacrifice is offered to God.

2. Sin committed against people is defined as unfaithfulness toward God

Verse 2 begins the matter of deceiving a neighbor and taking his goods like this.

"If a person sins and commits a trespass against the LORD"

God declares that violating a person's property is not a mere property dispute but a sin committed in unfaithfulness toward the LORD. Sin committed against a person is at the same time sin committed against God.

It is because the One who commanded us to respect a person's possessions and rights is God. One cannot deceive a person and seize his property while saying that there is no problem at all in his relationship with God.

Faith is not serving God only inside the chapel. Faith toward God is revealed also in how one treats other people's things, whether one is honest in transactions, whether one manages faithfully what has been entrusted, and whether one refrains

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from lying for his own gain.

3. *"What was delivered to him for safekeeping"*

The first case is the sin of not returning what another person entrusted and denying the fact.

If a person receives what was entrusted and then denies it, saying, "I never received it," he does not merely take the thing; he also destroys the trust of the person who believed him and entrusted it to him.

Today this can apply to things like the following.

— Using privately the money or goods another person entrusted, the property of a community, a company, or a church, and the finances for the gospel

— Using another person's name or information without permission

— Denying having received what ought to be returned

Managing faithfully what has been entrusted is a faithful thing not only toward people but also before God.

4. *"A pledge"*

A pledge is a thing deposited as security for a debt or a promise. It is not a thing that has become the creditor's possession but something entrusted for a time under certain conditions.

If the one who holds the pledge takes advantage of the other person's hard circumstances to seize the thing unjustly, or does not return it when the time to return it has come, he becomes subject to the trespass offering.

This shows the fact that not every action is righteous before God just because it is dressed in lawful form. If a person uses the loopholes of a contract or a system to take what belongs to the weak, it may look lawful outwardly, but before God it can become a trespass.

5. *"A robbery"*

Robbery is the act of taking another person's things by violence or threat. If the embezzlement of what was entrusted, seen above, is a sin that abuses trust, robbery is a sin that violates another's rights by the use of force.

God does not look only at what a person has taken; He also looks at the way it was taken. Being strong does not create a right to take what belongs to the weak.

The gospel of the New Testament proclaims that Jesus bore even such sins, but that is not permission to keep on robbing. The person who has received the remission of sins must turn from a life of taking and be changed to live a life of helping others.

"Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need" (Ephesians 4:28).

The fruit of the gospel is that the person who used to take is changed to live a life of working honestly and helping those in hardship with his own labor.

6. *"If he has extorted from his neighbor"*

"Extorted" refers to taking what belongs to another by force,

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using one's power or position. When a person with power lays an unjust burden on the weak or withholds what ought to be paid, it also falls under this principle.

Even without using direct violence, if one takes advantage of a situation the other person can hardly refuse, the act can have the character of extortion.

— Deliberately withholding wages

— Forcing unjust prices or terms on the weak

— Gaining personal profit by using one's post or authority

— Taking another person's portion by exploiting the fact that he cannot protest

Yet the text points out even the sin of "denying the fact" after extorting. Lying has been added to the crime. To hide his own act, the sinner comes to commit yet another sin.

7. *"If he has found what was lost and lies concerning it"*

Finding a lost thing does not make it one's own possession. If a person knows the owner or is able to return it, yet hides it and denies it, he incurs the sin of violating another's possession even though he did not steal it directly.

This word shows the fact that sin is constituted not only when evil is done actively, but also when what ought to be returned is not returned.

8. A false oath brings the sin before God

Leviticus 6:3 says that the person who hid the thing *"swears falsely."* He did not stop at taking the thing; he put forward God or the name of God to make his lie look like the truth.

A false oath not only deceives people; it is an act that tries to set God up as a witness to falsehood. That is why the sin of violating a neighbor's property clearly becomes a sin of unfaithfulness toward the LORD.

God deals even more severely with covering falsehood with religious words. Saying "God knows" or "I swear before God" does not change falsehood into truth.

Today as well, if a person uses the language of faith to justify his own greed, or puts forward the will of God to exploit another person's property and labor, the same principle applies.

9. *"Because he has sinned and is guilty"*

Verse 4 declares simply and clearly.

"Because he has sinned and is guilty"

However much a person denies the fact, what he actually did does not disappear. He may escape the judgment of men, but the sin does not vanish before God.

The text does not identify sin with psychological feelings of guilt. Even if a person feels no guilt, if he has taken what belongs to another and lied, he is guilty. Conversely, realizing one's sin and agonizing over it does not mean that the agony itself removes the sin.

Sin must actually be dealt with. That is why the text does not end with acknowledging the sin but goes on to restitution and the trespass offering.

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10. *"Or all that about which he has sworn falsely. He shall restore its full value"*—Leviticus 6:5

The person offering the trespass offering had to return to the owner what he had taken or extorted, what was entrusted to him, the lost thing he had found, and the thing he had gained by a false oath.

One cannot say, "I have received the remission of sins from God, so I may keep the thing." The remission of sins does not turn a stolen thing into a rightful possession.

The person who believes in the gospel of the water and the Spirit knows at how great a price Jesus bore our sins, and therefore acknowledges his wrongs and takes the responsibility he can.

Verse 5 does not end with returning only the original; it says to return it, *"Add one-fifth more to it."*

Returning the original is a matter of course. Adding one-fifth to it is acknowledging together the loss the owner suffered while unable to use the thing and the responsibility for having betrayed his trust.

Through the statute of the trespass offering that repays with one-fifth added, we can know that the Lord has paid the price of our sins abundantly. It does not mean that the vicarious atonement of Jesus was the price of sin plus 20 percent. The one-fifth was the actual additional restitution required in Israel's trespass offering.

The gospel meaning lies in the fact that the responsibility arising from sin must not be smoothed over but dealt with fully. Jesus did not bear our sins and punishment only in part; He bore them completely.

Restitution was not something to be put off to a vague future. It had to be returned to the owner *"in the day of his being found*

guilty –ASV"—that is, when the fact of the crime and its responsibility were confirmed.

One must not put off the restitution he is able to make while saying, "I have repented only in my heart."

In reality, however, there may be cases where the owner cannot be found, where the loss is hard to calculate exactly, or where the damage can no longer be undone. Even then, rather than evading responsibility, one must seek an honest way within the range of what is possible.

The fundamental atonement of sin, including what cannot be repaid, is accomplished only by Jesus Christ. But that fact does not mean one need not carry out even the responsibility one can.

11. Zacchaeus's restitution was not the price of salvation but the fruit of faith

After meeting Jesus, Zacchaeus said.

"Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold" (Luke 19:8).

Zacchaeus's saying that he would restore fourfold must not be interpreted as a new fixed ratio applying to all New Testament saints. Nor can the one-fifth of Leviticus chapter 6 and Zacchaeus's fourfold be mechanically equated.

What matters is the fact that the faith of meeting Jesus changed his use of his property and his attitude toward people. He did not say he would repay in order to buy salvation; because the grace of salvation had entered his life, he sought to set right what he had taken by false accusation.

The true gospel is not a pretext for covering sin but the strength to turn from sin.

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12. Restitution alone does not complete the atonement before God

After returning the original and the one-fifth to the owner, the person who had sinned had *"also"* to bring the trespass offering to the LORD.

Restitution is setting right the victim's loss; the trespass offering is dealing with the punishment and guilt of sin before God.

In the New Testament as well, eternal remission of sins cannot be bought with good deeds or restitution. The remission of sins is received only through the salvation of Jesus Christ. But the person who truly believes that salvation does not deliberately evade the responsibility he owes to people.

13. *"A ram without blemish"* and Jesus Christ

The offering of the trespass offering had to be a ram without blemish. The person who committed the trespass had guilt, but the offering that would die in his place had to be without blemish.

This points to Jesus Christ, who has no sin.

"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?" (Hebrews 9:14).

Jesus never embezzled what was entrusted, never took what belonged to another, and never swore falsely. He was without blemish in every respect. Yet He became the trespass offering that bore our falsehood, greed, theft, and unfaithfulness.

14. The baptism Jesus received from John is the event in which He bore our trespasses

For Jesus to be judged in the sinner's place, He first had to bear the sinner's sins. Jesus, receiving baptism from John at the Jordan River, said.

"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).

The baptism Jesus received from John is the event in which the sin of not returning what was entrusted, the sin of taking or extorting what belonged to another, the sin of hiding a lost thing and swearing falsely, and even the sin of loving money and profit more than God all passed on to Jesus.

Jesus bore all these sins with the baptism He received from John. Therefore John the Baptist testified of Jesus as follows.

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

15. The blood of the Cross is the blood of Jesus, who bore the punishment and the price of sin

After bearing the sin of the world with the baptism He received from John, Jesus went to the Cross. By dying on the Cross, shedding His blood, He received all the punishment of that sin.

As the ram died in the place of the person who trespassed in the trespass offering, so Jesus died in our place. The blood of Jesus is not merely a symbol showing the love of God; it is the blood that actually bore the judgment of sin.

But the Cross of Jesus does not, as if by magic, make the concrete harm we caused to others a thing that never happened. The Cross completely resolves our guilt and judgment before

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God. The person who believes in that grace comes to carry out honestly what he must do for the one he harmed.

16. The priest made atonement for him

The person who trespassed brought the ram to the priest, but the one who carried out the atonement was the priest.

"So the priest shall make atonement for him before the LORD" (Leviticus 6:7).

The sinner cannot atone for himself by tormenting himself or piling up good deeds. The priest God established had to make atonement with the sacrificial offering God determined.

In the New Testament, Jesus is the trespass offering and at the same time the eternal High Priest. He bore our sins on His own body and accomplished the atonement with His own blood.

"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

Our salvation was not accomplished because we could sufficiently repay the price of sin. It was accomplished because Jesus paid with His own life the price of sin that we could not repay.

17. The fulfillment seen through the gospel of the water, the blood, and the Spirit

1 John chapter 5 says.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood – ASV" (1 John 5:6).

"There are three who bear witness, the Spirit, and the water,

and the blood: and the three agree in one –ASV" (1 John 5:8).

The trespass offering of Leviticus 6:1–7 is fulfilled within the gospel of the water, the blood, and the Spirit.

With the baptism He received from John, Jesus bore all the sins mankind committed against God and against people, and by dying on the Cross, shedding His blood, He paid the punishment and the price of those sins.

By rising again from death, Jesus overcame sin and death and completed the eternal salvation.

The Holy Spirit testifies of the fact that the salvation Jesus accomplished with the water and the blood is the true righteousness of God, and that the person who believes it receives the remission of sins.

The ram of the Old Testament had to be offered repeatedly, but the sacrifice of Jesus was accomplished once and for all.

"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14).

18. *"He shall be forgiven for any one of these things"*

The conclusion of verse 7 is astonishing.

"He shall be forgiven for any one of these things that he may have done in which he trespasses"

The sins listed in the text are by no means light sins. They are embezzlement, robbery, extortion, concealing a lost thing, lying, and false oaths. Yet God says that when the trespass offering He has determined is carried out, that person receives the remission.

This word does not mean that sin is to be taken lightly. Rather, because sin was serious, restitution and the sacrificial offering were needed. At the same time it shows the grace that

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any sinner whatsoever can receive the remission if he comes forward on the way of atonement God has prepared.

In the New Testament, however great the sin a person has committed, if he believes in his heart in the baptism Jesus received from John and the blood of the Cross, he can receive the remission of sins. It is because the vicarious atonement of Jesus is greater and more complete than the size of the sin.

But the word that he shall receive the remission for any guilt whatsoever must not be turned into permission to keep on deceiving others. The person who truly believes the grace of the remission of sins comes to desire to turn from a life of deceiving and to live honestly.

19. How the saved person applies this word

If a saved person realizes that in the past he took what belonged to another or caused him loss, the following attitude of faith is needed.

— He acknowledges before God that the matter is sin.

— He believes that Jesus bore even that sin with the baptism He received from John.

— He believes that the punishment of that sin was completely paid with the blood of the Cross.

— He returns what can be returned and repays responsibly what can be repaid.

— He does not make the work of setting right his wrongs a merit for his salvation.

— He does not repeat the same sin, but lives working honestly and helping others.

The atonement of Jesus is not an excuse for avoiding restitution; it is the strength to acknowledge one’s wrongs

honestly and take responsibility, without hiding them to protect one's own righteousness.

Conclusion

Leviticus 6:1–7 teaches that sin committed against people is unfaithfulness toward God, and that the restitution of the original with one-fifth added and the trespass offering of a ram without blemish are needed.

Jesus Christ, the substance of this trespass offering, has completely resolved our sins.

Therefore the person who believes in the gospel of the water and the Spirit takes hold of two things together.

Before God, he believes the complete vicarious atonement of Jesus,

and before people, he acknowledges his own wrongs and sets them right responsibly.

This is the faith of the trespass offering that Leviticus 6:1–7 shows, and the honest life of the gospel that the person who has received the remission of sins lives.

Leviticus 6:8–13—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The center of Leviticus 6:8–13

"Then the LORD spoke to Moses, saying, Command Aaron

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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. 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. Then he shall take off his garments, put on other garments, and carry the ashes outside the camp to a clean place. 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. A fire shall always be burning on the altar; it shall never go out" (Leviticus 6:8–13).

This text is the command given to the priest who managed the altar of burnt offering, and it emphasizes the word *"it shall never go out"* three times.

The burnt offering of the Old Testament was repeated, but the atonement of Jesus was completed once and for all. It does not mean that the sacrifice of Jesus must keep being repeated.

2. *"Command Aaron and his sons"*

The ordinances of sacrifice in the earlier portions were explained mainly from the standpoint of the person bringing the offering. But from Leviticus 6:8 on, how the priest must manage the sacrifice is emphasized.

The burnt offering was not a simple ceremony that ended with burning the sacrificial offering once. The priest had to watch through the night so that the fire would not go out, and in the morning he had to deal with the ashes and lay on more wood.

This word shows the fact that serving God is not accomplished by momentary feelings or zeal alone. The priest's service required continuity, order, and responsibility.

In the New Testament, Jesus is our eternal High Priest. Unlike human priests who doze or fail, Jesus offered the complete sacrifice with His own body, and He preserves the efficacy of that sacrifice forever.

The saint is not a priest who adds something to the sacrifice of Jesus to complete the atonement. He lives a priestly life of testifying of the already completed gospel to others and offering his own life to God.

3. *"The burnt offering shall be on the hearth upon the altar all night until morning"*—Leviticus 6:8–9

The burnt offering was not taken down from the altar because night had come. The offering given in the evening was completely burned on the altar through the night.

Exodus also prescribes the daily burnt offering as follows.

"Now this is what you shall offer on the altar: two lambs of the first year, day by day continually. One lamb you shall offer in the morning, and the other lamb you shall offer at twilight" (Exodus 29:38–39).

The burnt offerings of morning and evening show the fact that the people of Israel had to keep relying on God's atonement and grace. Not a single day could they live without a sacrifice by which to come to God.

But this repetition also shows the incompleteness of the Old Testament sacrifices. If all sacrifices had ended with the sacrifice offered yesterday, there would have been no need to offer a new offering today.

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Hebrews says as follows.

"And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God" (Hebrews 10:11–12).

The priests of the Old Testament kept standing and repeating the sacrifices, but Jesus offered the eternal sacrifice once and sat down at the right hand of God. His sitting down reveals the fact that the work of atonement has been completed.

4. The literal meaning of the fire that never goes out

The fire of the altar of burnt offering was actual fire. The priest had to keep the fire burning through the night and manage it by adding wood every morning.

Therefore this fire must not be directly identified with the Holy Spirit. Elsewhere in the Bible, fire can represent the presence or the judgment of God, but the direct meaning in Leviticus chapter 6 is the fire of the altar of burnt offering that burned the offerings.

This fire shows the solemnity of the sacrifice, in which the sacrificial offering that bore the sinner's sins was completely burned. Sin is not something to be lightly covered over, and the sacrificial offering that bore the sins was placed under the judgment of God.

In the New Testament, this judgment was fulfilled on the Cross of Jesus. But Jesus is not judged again and again. He received all the judgment once and for all on the Cross, and the efficacy of that atonement is eternal.

"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14).

5. The burnt offering first had to bear the sins through the laying on of hands

Because Leviticus 6:8–13 concentrates on the ordinances for managing the altar of burnt offering, it does not explain again the procedure of laying hands on the offering. But looking at the ordinance of the burnt offering given earlier, the person who brought the offering laid his hand on its head.

After that, the offering died, shed its blood, and was burned. That is, the offering did not burn on the altar for no reason; it was judged in the sinner's place.

This structure shows the relationship between the baptism Jesus received from John and the Cross.

"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).

Jesus bore all the sins of the world with the baptism He received from John. That is why John the Baptist pointed to Jesus the next day and said.

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

If we speak only of the Cross of Jesus without explaining why He received the sinner's judgment, the structure of the gospel is not fully revealed. Because Jesus bore our sins with the baptism He received from John, He bore those sins and was judged on the Cross, shedding His blood.

6. The priest who dealt with the ashes wearing the linen garments

"The priest shall put on his linen garment, and his linen trousers he shall put on his body" (Leviticus 6:10).

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The priest did not handle the ashes in just any clothes. When serving beside the altar, he had to wear the linen priestly garments God had determined.

This shows the fact that removing the ashes was not simple cleaning but a part of the holy sacrifice. It was not that only offering the sacrifice mattered while the arranging and managing that followed were menial work.

There is no need here to conclude that the linen garments are directly the righteousness of Jesus or some particular spiritual gift. The direct meaning of the text is that the priest served the altar clothed in the holy garments God had determined.

The spiritual application lies in the fact that serving God cannot be done in one's own way and according to one's own feelings. Not only the work that catches the eye but also the arranging and managing that people do not see must be carried out in a holy manner before God.

7. The ashes are the trace that the sacrifice was completely burned

The ashes on the altar are the result of the burnt offering being completely consumed by the fire. That ashes remained is the trace that the offering was actually burned and the judgment of the sacrifice was carried out.

These ashes must not be directly identified with sin itself. The ashes are first of all the actual remains of the offering that has burned up. But meditating from the standpoint of the gospel, the ashes, as the result left after the sacrificial offering received all the judgment, lead us to think of a 'completed judgment.'

Jesus did not receive the judgment of sin incompletely on the Cross. He bore the price of our sins completely. After the

atonement of Christ there is no punishment of sin left for the believer to pay again.

That Jesus rose again from death shows that the judgment of sin was fully carried out and the power of death was broken.

8. The ashes were placed beside the altar and then carried to a clean place

The priest first placed the ashes beside the altar. Then, after taking off the linen priestly garments and putting on other garments, he carried the ashes outside the camp to a clean place.

This distinguished the service within the sanctuary from the carrying outside the camp. He did not take off the linen garments because they had become dirty; the work to be done wearing the holy priestly garments and the work to be done wearing other garments were distinguished.

Moreover, the ashes were not thrown on just any refuse heap but carried to *"a clean place."* For even the ashes that remained after burning were the result of a holy sacrifice offered to God.

This word shows the fact that in what is offered to God, not only the beginning but also the finishing matters. Placing the offering on the altar was not the only holy service; even dealing with the ashes cleanly was part of the sacrifice.

Therefore it is safer to read this verse first as meaning that the whole sacrifice was carried out under God's holy order, rather than matching it one-to-one with the burial of Jesus or the Cross outside the camp.

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9. *"The priest shall burn wood on it every morning"*

Keeping the fire from going out required the priest's concrete service. Every morning the priest laid on more wood and arranged the burnt offering upon it.

Maintaining that fire required the priest's continual attention and labor.

This can be applied to the life of faith of the saved person as well. The atonement of Jesus has been completed, but the saint is not a person who hears the gospel once and afterward need not attend to the word and faith at all.

The saint must keep up the following services of faith.

— He goes over the baptism Jesus received from John and the Cross again through the word.

— He discerns his own fleshly desires and thoughts.

— He sets his thoughts and actions in order, following the leading of the Holy Spirit.

— He offers his body, time, and talents to God.

— He testifies of the gospel and serves others.

— He gives thanks and praise to God through Jesus.

Such a life does not maintain salvation or complete the remission of sins. It is the continual life of faith shown by the person who believes the salvation already received.

When applying this to the New Testament saint, it must not be made into a new law that a particular rite must be performed at set times twice a day. The core is continuity and regularity.

It can be applied to mean that morning and evening—that is, in all the hours of life—we should remember the atonement God has bestowed and live offering ourselves to God.

The life of faith must not be something that grows hot for a moment only at meetings and worship services and then goes out completely on returning to daily life. Family life, work life,

business, and human relationships are also included in the life of serving God.

10. *"He shall burn on it the fat of the peace offerings"*

Here *"the fat"* refers not to liquid oil but to the fat taken from the peace offering. This fat spiritually points to the Holy Spirit.

The fat of the peace offering was the portion offered to God and burned on the altar. The fire of the altar of burnt offering was the fire that burned not only the burnt offering but also the fat of the peace offerings.

The emphasis of this verse lies in the fact that the several sacrifices were offered to God on the one altar of burnt offering, and that its fire was managed so as never to cease.

In the New Testament, the Holy Spirit testifies of the baptism Jesus received from John and His blood, and leads the saved person to live a life offered to God, not following the desires of the flesh.

11. The burnt offering seen through the gospel of the water, the blood, and the Spirit

1 John chapter 5 says.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood" (1 John 5:6).

"There are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one" (1 John 5:8).

The burnt offering of Leviticus is fulfilled within the gospel of the water, the blood, and the Spirit as follows.

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That Jesus bore all the sin of mankind with the baptism He received from John is the fulfillment of the principle of laying hands on the offering and passing the sins on to it in the Old Testament.

Jesus bore those sins and died on the Cross, shedding His blood. As the burnt offering was completely burned, He fully received the judgment for our sins.

By rising again from death, Jesus overcame sin and death and became our eternal Savior.

The Holy Spirit testifies of the fact that the baptism Jesus received from John and His blood are God's complete salvation. He also leads the person who has received the remission of sins to offer himself to God, not following the self-centered desires of the flesh.

12. The once-and-for-all atonement and daily dedication must be distinguished

Jesus does not need to receive baptism from John again or die on the Cross again. His atonement is complete and eternal.

The saint must offer his thoughts, body, and time to God every day. But that dedication is not a sacrifice that washes away sin. It is the living sacrifice the person who has already received the remission of sins offers in thanksgiving.

"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Romans 12:1).

Paul does not say, "You must present your bodies as a living sacrifice in order to be saved." He exhorts *"by the mercies of God."* First there are God's mercies and salvation, and then the life of presenting the body follows.

Therefore the unquenchable fire of the altar of burnt offering must not be interpreted as a command to maintain salvation by our own zeal. Salvation is preserved by the completed work of Jesus. The saint serves God continually because he believes that salvation.

13. The meaning of burning the desires of the flesh

Applying the word about burning the burnt offering to the New Testament saint, we can think of the life of offering one's body to God without following the self-centered desires of the flesh.

Galatians says.

"I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh" (Galatians 5:16).

"For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish" (Galatians 5:17).

'Burning the desires of the flesh' does not mean actually harming or abusing the body. Nor does it mean becoming righteous through ascetic practices that deny the body sleep and torment it.

The saint must not make his own desires the master of his life or use his body as an instrument of sin, but must offer his body, time, and talents to serving the gospel and righteousness, following the leading of the Holy Spirit.

The fact itself that the desires of the flesh rise up in a saint does not mean that he has lost his salvation. What matters is not justifying and following those desires but walking in the Spirit.

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14. The fire that never goes out is applied by continually believing the word of the gospel of the water and the Spirit

The heart of a saved person is not always equally hot and emotionally full. At times he may be weak, discouraged, and shaken by fleshly thoughts.

What is needed at such times is not forcing one's feelings to become hot. It is returning to the salvation Jesus accomplished.

— Jesus bore all my sins with the baptism He received from John.

— He received all the judgment of those sins on the Cross.

— Jesus rose again from death.

— The Holy Spirit testifies that this salvation is true.

— I am one of God's people, having received the remission of sins by believing this gospel.

On this faith, offering the body to God again and serving the work entrusted to us is the New Testament saint's continual life of burnt offering.

15. The New Testament sacrifice that is always offered

In the New Testament the saint does not kill animals and offer burnt offerings. It is because Jesus has completed the eternal sacrifice. The sacrifice the saint now offers is thanksgiving and praise, good deeds and sharing, and the life of serving God with the body.

"Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name" (Hebrews 13:15).

The phrase *"by Him"* is important. Our praise and dedication

do not take the place of the atonement of Jesus; because we have been saved by the atonement of Jesus, we offer praise and dedication.

The fire that never goes out thus leads us to think not of the ground of salvation but of the continuity of the saved life.

Conclusion

The priest of Leviticus 6:8–13 maintained the fire of the altar of burnt offering, dealt with the ashes cleanly, and served so that the sacrifice would continue.

The atonement of Jesus is not repeated again. It was completed once and for all, eternally. But the thanksgiving and dedication of the saint who believes that salvation must continue.

Therefore the word "let the fire not go out" can be applied to the New Testament saint as follows.

Not that we repeat the atonement, but that we keep believing the completed atonement;

not that we offer our bodies to obtain salvation, but that we offer our bodies because we have been saved;

not that we abuse the body, but that we do not follow the desires of the flesh and live walking in the Spirit.

This is the continual burnt offering the person who believes in the gospel of the water and the Spirit offers, and the life of the living sacrifice in which God delights.

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Leviticus 6:14–30—if this word is explained in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The broad flow of Leviticus 6:14–30

This text deals with two sacrifices.

— Verses 14–23: the ordinance of the grain offering—the service of thanksgiving and dedication the saved person offers to God

— Verses 24–30: the ordinance of the sin offering—the atonement accomplished as the sins pass on to the offering and that offering is judged

The order is not that a person serves and thereby receives the remission of sins, but that the person who has received the remission of sins gives thanks and offers himself to God.

2. The grain offering is not a sacrifice that washes away the sin of the world but a sacrifice of thanksgiving and dedication

The grain offering is not a sacrifice in which an animal is killed and its blood shed; it is a sacrifice of fine flour, oil, and frankincense. Therefore the grain offering itself is not a sacrifice that atones for sin. Since the wages of sin is death, atonement required the blood of a sacrificial offering.

The grain offering represents the saint who has received the remission of sins through the baptism Jesus received from John and the blood of the Cross, serving the gospel with his life, labor,

and possessions in thanksgiving for the grace.

Therefore the faith of the grain offering is not "I will do something for God and be saved." Rather, it is the faith of thanksgiving: "The Lord saved me first, so now I offer my life to the Lord."

3. The grain offering must be offered *"before the LORD"* without fail

"The sons of Aaron shall offer it on the altar before the LORD" (Leviticus 6:14).

The center of the grain offering is neither the person offering it nor the priest, but God. Serving the gospel, too, must be a work done before God, not for being recognized by people or displaying one's own righteousness.

The priest took a handful of the fine flour and the frankincense and burned them on the altar. This is called *"a memorial."* Though only a handful was burned on the altar, it revealed the fact that the whole grain offering had been offered to God.

Its being made *"a sweet aroma"* does not mean that God needs smells or food. It is an expression that God gladly receives the offering and dedication given in faith.

Through the whole grain offering we can think of the perfect obedience of Jesus Christ, who came as the Lamb without blemish, and of the pure service the saved saint offers to God.

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4. The remaining grain offering is God's portion given to the priests

"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" (Leviticus 6:16).

Of the grain offering, the memorial portion was burned to God, and the remainder the priests ate. This was not the priest taking the offering as he pleased. God gave a part of His own offerings made by fire to the priests as their income.

Therefore this has a meaning beyond a simple distribution of food. It means that God Himself takes responsibility for the needs of those who serve the tabernacle and the sacrifices. In the New Testament as well, Paul, speaking of the principle that those who work in the temple eat of the things of the temple, explains that *"those who preach the gospel should live from the gospel" (1 Corinthians 9:13–14)*.

That does not mean, however, that a worker of the gospel may make the gospel a means of his own profit. The priest had to eat only the portion God had determined, and in the holy place. The worker of the gospel also lives on what God supplies, but must not make the gospel a means of private greed or honor.

5. The word not to add leaven

Not putting in leaven is first of all the actual ordinance for making the grain offering. Applied spiritually, it teaches that the service offered to God must not be puffed up with human boasting, falsehood, hypocrisy, or greed.

But unleavened bread itself does not wash away a person's sins. The remission of sins is received only through the salvation

Jesus Christ accomplished. The unleavened grain offering shows with what heart the saved person must serve God.

6. The meaning of "*Everyone who touches them must be holy*"

This word does not mean that merely laying a hand on the grain offering automatically causes a person's heart to be born again. It is a ceremonial regulation that, since the grain offering was a most holy thing set apart to God, a person or thing that came into contact with it could not be handled carelessly for ordinary use.

Applied to the New Testament, it becomes a warning not to treat the work of serving the gospel and the church of God like an ordinary business of worldly profit.

7. The priest's own grain offering had to be wholly burned—Leviticus 6:19–23

Aaron and his sons, when they were anointed and established as priests, offered one-tenth of an ephah of fine flour. Half was offered in the morning and half in the evening; it was mixed with oil, baked on a griddle, cut in pieces, and offered to God.

Part of the grain offering the common people offered became the priests' portion, but the grain offering the priest offered for himself was different.

"*For every grain offering for the priest shall be wholly burned. It shall not be eaten.*'" *(Leviticus 6:23).*

God did not let the priest take his own portion from the offering he himself had offered. This means that the priest's

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office and life had first to be offered wholly to God. The priest is not a person who does God's work for himself, but a person set apart to serve God and the people.

This word gives an important lesson to those who serve the gospel today as well. If a person pursues his own honor, power, and profit under the pretext of serving the gospel, he goes the opposite way from God's intent in having the priest's own grain offering wholly burned.

8. The connection with Jesus Christ

The sons of Aaron were sinful human beings, so they had to offer sacrifices for themselves. But Jesus is a High Priest fundamentally different from them.

Hebrews 7:26–27 describes Jesus as one *"who is holy, harmless, undefiled, separate from sinners" (Hebrews 7:26)*, and says that Jesus has no need to offer sacrifices for His own sins, *"For this He did once for all when He offered up Himself" (Hebrews 7:27).*

Jesus, though without sin, offered His own body wholly to save sinners. Therefore the sight of the priest's grain offering being wholly burned ultimately leads us to look at the obedience of Jesus, who offered Himself wholly to the Father's will. However, it never means that Jesus had sin and therefore offered a grain offering for Himself.

9. The sin offering was a "most holy" offering—Leviticus 6:24–26

"The sin offering shall be killed before the LORD. It is most

holy" (Leviticus 6:25).

The sin offering bore sins and was killed. Yet that offering was not treated as something defiled. Because it was the sacrificial offering God had set apart to receive in the sinner's place, it was a "most holy" offering.

This is very important for understanding Jesus Christ. Jesus had no sin, yet He became the Lamb of God who bore the sin of the world.

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

In the sin offering of the Old Testament, the sinner passed his sins on to the offering by laying his hand on its head, and the offering that bore the sins shed its blood and died. In the New Testament, Jesus bore the sin of mankind through the baptism He received from John and received the judgment of that sin on the Cross.

When Jesus received baptism from John, He said.

"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).

Therefore, in the gospel of the water and the Spirit, the water points to the baptism Jesus received from John. The blood points to the blood Jesus shed on the Cross; it represents both the judgment for sin and death. The Holy Spirit testifies that this work of salvation was accomplished by the will and righteousness of God.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood" (1 John 5:6).

By rising again from death, Jesus overcame sin and death and completed the salvation.

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10. What it means that the priest ate the sin offering—Leviticus 6:26, 29

The priest's eating of the sin offering was not an ordinary meal. Only the priests permitted to take part in the sin offering could eat it in the holy place of the court of the tabernacle of meeting.

This shows two things.

First, the priest was not a bystander unrelated to the sin offering he had officiated. He took part in that sacrifice within the office of mediation God had established.

Second, the sin offering had borne sins, yet it was a holy offering given to God. Therefore it could not be eaten by just anyone, in just any place, in just any manner.

In the New Testament this does not mean that every saint becomes a priest who literally eats the flesh of Jesus. It must be seen in the dimension of receiving by faith the salvation Jesus Christ accomplished and living within the grace of that salvation. 1 Peter 2:9 calls the saved saints *"a royal priesthood" (1 Peter 2:9)* and says that He has had them proclaim the praises of God.

The saved saint does not stop at believing the gospel of the water and the blood; like a person who eats that gospel and lives on it, he must keep his faith by that word and pass it on to others.

11. Even the blood-stained garment and the vessels in which the offering was boiled were to be handled in a holy manner—Leviticus 6:27–28

If the blood of the sin offering got on a garment, that garment had to be washed in a holy place. If the flesh was boiled in an earthen vessel, that vessel was broken; if it was boiled in a

bronze pot, that pot was scoured and rinsed in water.

This is the ordinance that did not allow the blood of atonement to be treated like dirty refuse. Because that blood was blood by which a life was sacrificed and sin was atoned for, even the garment the blood touched and the vessels that held the offering had to be handled in the way God determined.

There is no need here to force each vessel into a symbol of a person's body or some particular spiritual state. Breaking the earthen vessel and washing the bronze one is the direct command of the text. The core is that a holy offering cannot be handled carelessly like an everyday object.

Moreover, the *"water"* in which the bronze pot was rinsed in verse 28 must not be directly identified with the baptism Jesus received from John. The water here is actual water for washing a vessel. The water spoken of in the gospel of the water and the Spirit points to the baptism Jesus received from John, on the ground of 1 John chapter 5 and the event of the baptism Jesus received from John. Just because the same word appears, one must not skip over the context and make it the same symbol.

The application for today is clear. The gospel accomplished through the baptism Jesus received from John and the blood of the Cross must not be treated lightly or handled like human ideas and religious ornaments. The gospel is the holy work of salvation the Son of God accomplished with His own body.

12. The sin offering whose blood was brought into the sanctuary was not eaten but burned—Leviticus 6:30

"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" (Leviticus 6:30).

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Not every sin offering was eaten by the priest. The offering whose blood was carried into the tabernacle of meeting to make atonement in the sanctuary was not to be eaten; its flesh had to be burned. Cases where the blood went into the sanctuary, like the sin offering for the priest or for the whole congregation in Leviticus chapter 4, fall under this.

Hebrews connects this ordinance directly with the suffering of Jesus.

"For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate" (Hebrews 13:11–12).

Outside the camp was the place of rejection, shame, and judgment. That Jesus was crucified outside the gate was no accident. The Lord became the sacrificial offering of atonement that bore all the sin of mankind and received in the sinner's place the curse and judgment the sinner had to receive.

But there is a decisive difference between the sacrifices of the Old Testament and the sacrifice of Jesus. The sacrifices of the Old Testament had to be repeated every time sin was committed, but the sacrifice of Jesus is the complete sacrifice accomplished once and for all.

"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14).

Therefore the New Testament saint is not a person who must look for a new sacrificial offering every day. He is a person who receives by faith the fact that Jesus bore all sins with the baptism He received from John and was judged with the blood of the Cross.

13. The gospel meaning of recording the grain offering and the sin offering together

In Leviticus 6:14–30, the sin offering shows the ground of salvation, and the grain offering shows the saved person's response. The order is that the person who has received the remission of sins gives thanks and offers his life and labor.

Reversing this order becomes legalism. One must not try to wash away sin with service and dedication. Conversely, saying that one has received the remission of sins while not serving the gospel and the church at all is also a faith that has lost the meaning of the grain offering.

True faith confesses like this.

"I am not saved by my good deeds and service. I am saved because Jesus bore my sins with the baptism He received from John, received the judgment of those sins with the blood of the Cross, and rose again from death. Therefore I now give thanks for that grace and offer my life for God and the gospel."

Conclusion

Leviticus 6:14–30 keeps us from confusing atonement and dedication.

Therefore the core of the faith this text conveys is as follows.

It is to receive the remission of sins by believing the gospel of the water and the blood that Jesus accomplished, to serve that gospel in a holy manner following the testimony of the Holy Spirit, and to live not for oneself but for God and for souls. Hallelujah! ✉

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Sermon by Paul C. Jong

The burnt offering that never goes out, offered morning and evening by the one who has received the remission of sins

< Leviticus 6:1-30 >

"And the LORD spoke to Moses, saying: 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, 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: 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, (or any thing about which he hath sworn falsely; he shall even restore it in full, and shall add the fifth part more thereto: unto him to whom it appertaineth shall he give it, in the day of his being found guilty –ASV). 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. So the priest shall make atonement for him before the LORD, and he shall be forgiven for any one of these

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things that he may have done in which he trespasses. Then the LORD spoke to Moses, saying, 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. 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. Then he shall take off his garments, put on other garments, and carry the ashes outside the camp to a clean place. 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. A fire shall always be burning on the altar; it shall never go out. This is the law of the grain offering: The sons of Aaron shall offer it on the altar before the LORD. 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. 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. 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. 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. And the LORD spoke to Moses, saying, This is the offering of Aaron and his sons, which they shall offer to the LORD, beginning on the day when he is anointed:

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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. 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. 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. For every grain offering for the priest shall be wholly burned. It shall not be eaten. Also the LORD spoke to Moses, saying, 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. 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. 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. 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. All the males among the priests may eat it. It is most holy. 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."

God calls sin committed against people a sin of unfaithfulness toward Himself

Today's text begins like this. He said, *"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" (Leviticus 6:2). Dear fellow believers, look one by one at the things listed here. Not returning what another person entrusted, seizing what was taken in pledge, taking by force, and forcibly taking by using one's position. To this is added, *"If he has found what was lost and lies concerning it, and swears falsely" (Leviticus 6:3)*. These are all things that happen between one person and another. Yet God did not call these matters quarrels between people. He called them sins in which a person *"commits a trespass against the LORD"*—sins of unfaithfulness toward the LORD. It is because the One who commanded us to keep a person's possessions and a person's trust is God.

Therefore faith is not confirmed only inside the chapel. Faith toward God is revealed in how one manages what has been entrusted, whether one is honest in transactions, what one does when no one is watching, and how far one changes his words for his own profit. If there is a person who lifts his hands and sings hymns on the Lord's Day and puts entrusted money into his own pocket on Monday, that person has taken what belongs to a person and at the same time has stood in a place of unfaithfulness before God. God does not divide in two what is done before people and what is done before Him.

Denying does not make the sin disappear

Verse 4 is very short and clear. He said, *"Because he has sinned and is guilty."* Dear fellow believers, if a person says, "I never received it," "I never saw it," does the matter disappear? The courts of men can be escaped. It may be overlooked for lack of evidence. But before God the fact of the sin committed remains as it is. God sees even the lie added to the crime just as it is. For the sinner commits yet another sin to hide his sin.

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Yet the text does not treat sin as the same thing as a person's state of heart. Sin does not cease to exist because the heart feels nothing, nor does the sin disappear because a person agonizes sleeplessly. So God did not stop at the anguish of the heart; He commanded two things. He said to return it to the person, and to bring the offering to Himself. For sin is not resolved by feelings; it must actually be dealt with.

Restore it with one-fifth of the original added

Verse 5 commands like this. *"He shall even restore it in full, and shall add the fifth part more thereto: unto him to whom it appertaineth shall he give it, in the day of his being found guilty –ASV"*—so He said. Returning the original is a matter of course. Telling him to add one-fifth to it is a word saying that he must take responsibility also for the loss the owner suffered while unable to use it and for the trust that was betrayed. And He said to give it *"in the day of his being found guilty"*—this is not a word about doing it someday when circumstances improve. It means: do it on the day you come to know it, the day it is brought to light.

Dear fellow believers, could the word that we have received the remission of sins become a word that we may keep another person's things? The remission of sins does not turn a stolen thing into my rightful possession. Rather, the person who knows at how great a price Jesus bore my sins becomes honest. Look at Zacchaeus. After meeting the Lord he said, *"If I have taken anything from anyone by false accusation, I restore fourfold" (Luke 19:8)*. He did not buy salvation by repaying fourfold. The salvation of which the Lord said, *"Today salvation has come to this house" (Luke 19:9)*, changed his hands and his ledgers. The

Apostle Paul says the same word. He said, *"Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need" (Ephesians 4:28)*. The one who used to take becomes a person who works honestly, and the person who works honestly becomes a person who helps others—this is the fruit that appears in the one who has received the remission of sins.

The person who made restitution also had to bring the offering

Yet the text does not end with restitution. He says, *"And he shall bring his trespass offering to the LORD" (Leviticus 6:6)*. The word *"and,"* which here carries the sense of "also," is exceedingly important. For repaying a person and receiving atonement before God cannot take each other's place. Repaying the money does not automatically deal with the sin before God, and offering the sacrifice does not make the thing that must be returned to its owner mine. Before the person there had to be return and restitution, and before God there had to be the sacrificial offering and atonement.

Dear fellow believers, it is exactly the same today. However many good deeds we pile up, we cannot buy the eternal remission of sins with them. Because He said, *"The wages of sin is death" (Romans 6:23)*, a life had to die in our place for sin to be dealt with. But the person who has received that complete atonement does not quietly evade the responsibility he owes to people. Because he has already been justified before God, he no longer needs to protect his own face before people. It is the person who must protect his own righteousness who hides his wrongs. The person clothed in the righteousness of Jesus can

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acknowledge his wrongs.

The One who came as the ram without blemish—and he shall receive the remission for any guilt whatsoever

What offering did God require? He said, *"A ram without blemish from the flock, with your valuation, as a trespass offering, to the priest" (Leviticus 6:6)*. The person who trespassed had guilt, but the offering that would die in his place had to be without blemish. Whom does this ram without blemish point to? Hebrews says, *"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God" (Hebrews 9:14)*. Jesus is the One who never took what belonged to another, never withheld what was entrusted to Him, and never swore falsely.

How did that One without blemish bear our sins? In the Old Testament, the sinner first laid his hand on the head of the offering and passed his sins on to it. Only after the sins had passed on did that offering die. Jesus also did according to that law. Receiving baptism from John the Baptist at the Jordan River, He said, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15)*. In the place of the laying on of hands there was the baptism. So the next day John the Baptist pointed to the Lord and cried out, *"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29)*. Because He had already taken them up and was carrying them, He went to the Cross and received the judgment of those sins, shedding His blood, and on the third day He rose again from death and became our eternal salvation. John summed this up in a word: *"This is he that came by water and blood, even Jesus*

Christ; not with the water only, but with the water and with the blood –ASV" (1 John 5:6), and *"there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one –ASV" (1 John 5:8)*.

So the conclusion of verse 7 comes out like this. He said, *"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."* Dear fellow believers, were the sins listed above light sins? They were embezzlement, robbery, extortion, and false oaths. Yet He says that when the atonement God has determined is accomplished, he receives the remission *"for any one of these things."* However shameful your past may be, there is no sin greater than the vicarious atonement of Jesus. Before this word we may stop counting the size of our sins and enter the way of atonement God has determined.

"The fire on the altar shall be kept burning on it; it shall not be put out"

Now from verse 8 God speaks not to the person bringing the offering but to the priest who keeps the altar. He said, *"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" (Leviticus 6:9)*. The offering given in the evening was not taken down from the altar because night had come. It had to burn all night. And He says, *"The fire on the altar shall be kept burning on it; it shall not be put out" (Leviticus 6:12)*, and at the end once again, *"A fire shall always be burning on the altar; it shall never go out" (Leviticus 6:13)*. The same command is repeated three times within one chapter.

Israel's day was woven like this. In Exodus God determined,

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"One lamb you shall offer in the morning, and the other lamb you shall offer at twilight" (Exodus 29:39). Once in the morning, once in the evening, and even at night the fire was alive. For the people of Israel there was not one day that passed without atonement. When they opened their eyes, smoke was rising from the altar, and when they came home after the day's work, smoke was rising from the altar. God wanted His people to live the beginning and the end of the day upon the atonement.

Christ offered one eternal sacrifice and sat down at the right hand of God

Yet this repetition also shows what the Old Testament sacrifices could not accomplish. If everything had been done with the sacrifice offered yesterday, there would have been no reason to bring a lamb again today. Hebrews says like this. It says, *"And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God" (Hebrews 10:11–12)*. The priest of the Old Testament stood. He could not sit down. For the work was not finished. But our Lord sat down. His sitting down means that He has finished it all.

Dear fellow believers, take hold of this clearly. It says, *"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10)*, and *"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14)*. Jesus does not need to enter the Jordan River again, nor does He need to hang on the Cross again. The atonement was finished once and for all, eternally. Then what does the fire that never goes out say to us? It is not a word telling

us to repeat the atonement; it is a word about what the day of the person who believes the already completed atonement should be like. The Lord keeps our salvation, and we offer thanksgiving and dedication every day.

"The priest shall burn wood on it every morning"

The fire did not burn by itself. Verse 12 says, *"The priest shall burn wood on it every morning."* Every morning he had to put in more wood, lay the burnt offering in order, and burn even the fat of the peace offerings on it. And there was work to do before that. He put on the garments as written: *"The priest shall put on his linen garment, and his linen trousers he shall put on his body" (Leviticus 6:10),* and removed the ashes from what had burned the day before. Even removing the ashes was not done in just any clothes. It was done wearing the holy garments God had determined. And He says, *"Then he shall take off his garments, put on other garments, and carry the ashes outside the camp to a clean place" (Leviticus 6:11)*. Even the ashes were not thrown just anywhere but carried to a clean place.

Dear fellow believers, was only the work of laying the offering on the altar where people could see holy service? Removing the ashes at dawn, when no one was watching, was also part of the sacrifice. In serving God there is no such thing as a beginning without a finishing. If a person counts only the work done out in front as God's work and regards the arranging and clearing done behind as work just anyone may do, that person knows only half the altar. God looks alike upon the hands that lift the offering onto the altar and the hands that gather the ashes beneath the altar.

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Within us there are two desires

Now let us see what this word requires of us who have been saved. Dear fellow believers, what is it like to live after receiving the remission of sins? Do not two kinds of heart rise up within? The heart that wants to serve the Lord rises up, and the heart that wants to serve my flesh also rises up. The Bible speaks of this exactly. It says, *"For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish" (Galatians 5:17)*. These two do not grow side by side. They are contrary to one another.

Yet we try to hold on to both. We try to follow the Spirit and follow the flesh too. And what happens then? The heart that was blazing toward the Lord is cold by the evening of the day we followed the desires of the flesh a little. We were fervent in the chapel, but when we come home our hearts are dark. Why are we always marking time in the same place? When you look at a person who stays long in the place where faith does not grow, almost without exception he is caught here. He is holding on to both. So the Bible points clearly to one side. It says, *"I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh" (Galatians 5:16)*.

Offer up the desires of the flesh on the altar of burnt offering

What does the word burnt offering mean? It means that which goes up. When the offering is cut into pieces, laid on the hearth, and burned, the smoke goes up. God received it as a sweet aroma. Would God have done so because He needed the

smell of meat? It is a word saying that He delights in His people offering their bodies to Him. So Paul exhorted like this. He said, *"You present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Romans 12:1)*. Paul said he exhorts this *"by the mercies of God."* First there is salvation, and then the life of offering the body follows.

Therefore, when the desires of the flesh rise up, what we must do is offer them up on the altar of burnt offering. It is taking my desires down from the owner's seat of my time, my hands, and my possessions, and seating the Lord in that place. Are there not times when we do not do what we want to do? That is not refraining because we cannot. It is refraining in order to serve the Lord. I, too, am a person of many desires. Whatever I start, I want to see it through, and by nature I cannot bear to fall behind. But I know that if I follow that road all the way, no time or strength is left to serve the Lord. So I do not do it.

Serve with what you have; no one is excluded

From verse 14 comes the ordinance of the grain offering. He said, *"The sons of Aaron shall offer it on the altar before the LORD,"* and of the priest, *"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" (Leviticus 6:15)*. The grain offering was not a sacrifice of shed blood but a sacrifice of fine flour, oil, and frankincense. Dear fellow believers, look closely at this passage. It was not only bulls that went up on the altar of burnt offering. Sheep went up, goats went up, turtledoves went up, and fine flour also went up.

What does this mean? It means that not one person is

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excluded from serving the Lord. From the person whose circumstances were too hard to offer a sheep or a goat, He received two turtledoves or two young pigeons. From the person who could not offer even that, He received fine flour. When that small thing was laid on the fire, a single thread of smoke would have risen and vanished. Yet God received even that smell as fragrant. So there is not one person among you who can say, "I have nothing to offer, so I cannot serve the Lord." The person who has possessions serves with possessions; the person who has time serves the churches across the country with prayer; the person who has lips serves by preaching the gospel. God receives what each person offers to the utmost in his own circumstances.

"Every grain offering for the priest shall be wholly burned. It shall not be eaten"

The remainder of the grain offering became the priests' portion. He said, *"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" (Leviticus 6:16)*. This was not the priest taking it as he pleased. God appointed a part of His own offerings made by fire as the priest's income. The same principle continues in the New Testament. It says, *"Even so the Lord has commanded that those who preach the gospel should live from the gospel" (1 Corinthians 9:14)*. God Himself takes responsibility for the living of those who do His work. Only, the priest ate the portion God had determined, and only in the holy place. There was an appointed place and an appointed portion.

But the grain offering the priest offered for himself was

different. After saying, *"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" (Leviticus 6:20)*, God drove it in like this. He said, *"For every grain offering for the priest shall be wholly burned. It shall not be eaten" (Leviticus 6:23)*. From the grain offering the people gave, the priest received a portion, but from the grain offering he himself offered, he could not take even a handful. Why would He do so? Because the priest is not a person who does God's work for himself. If one seeks personal honor and gain under the pretense of serving the gospel, that is putting one's hand on the offering that God commanded to be completely burned. The purpose for which the Lord saved us lies here. It says, *"And He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again" (2 Corinthians 5:15)*.

"The sin offering shall be killed before the LORD. It is most holy"

From verse 24 comes the ordinance of the sin offering. He says, *"The sin offering shall be killed before the LORD. It is most holy" (Leviticus 6:25)*. Dear fellow believers, is this word not astonishing? That offering is the offering that bore the sinner's sins and died. Yet God does not call it defiled; He calls it "most holy." Bearing sins did not make that offering dirty; it is holy because it is the offering God set apart to save the sinner. So He says, *"When its blood is sprinkled on any garment, you shall wash that on which it was sprinkled, in a holy place" (Leviticus 6:27)*, and He did not let even one garment stained with that blood or one vessel in which the flesh was boiled be handled carelessly.

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This word points to Jesus Christ. Our Lord was the One without sin. Yet He became the Lamb who bears the sin of the world. His bearing sins did not defile Him; that bearing was the place where His holiness was revealed. And verse 30 says, *"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."* The offering whose blood went into the sanctuary had its flesh burned outside the camp. Hebrews connects this ordinance directly with the Lord's suffering. It says, *"For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp" (Hebrews 13:11)*, and *"Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate" (Hebrews 13:12)*. That the Lord died outside the gate was no accident. He went out in our place to the place of the rejected, the place of the cursed.

Let the fire not go out, morning and evening

Dear fellow believers, Leviticus chapter 6 today teaches us one order. Atonement comes first, and serving comes next. It is not that a person receives the remission of sins by being faithful; the person who has received the remission of sins serves. Reverse this order, and the life of faith immediately becomes a heavy burden. Conversely, if a person says he has received the remission of sins yet does not lift a hand to serve the gospel and the church, he is like a person who lays nothing on the altar and only stares at the fire. Our Lord received baptism in the place of the laying on of hands and bore all our sins, received all the judgment of those sins on the Cross, and rose again from death, finishing this work. The Holy Spirit even now testifies in our

hearts that this is God's true salvation.

Therefore what remains for us is to offer morning and evening. Think over your day. When you open your eyes in the morning, what do you calculate first? When you lie down in the evening, what are you holding on to last? If at the beginning and the end of the day there are only my own desires and no place to serve the Lord, the fire of the altar is already cooling. Let the housewife care for her home and yet set aside time for the gospel; let the brother who goes to work make his workplace not a place to fill only his own belly but a place to serve the gospel; let the one who runs a business serve the Lord through that work. This is how we live out today the word He spoke: *"A fire shall always be burning on the altar; it shall never go out" (Leviticus 6:13)*.

And among all this serving, what would be the greatest and most precious serving? It is preaching the gospel of the water and the Spirit to those who do not yet know the way of the remission of sins. Beside you even now are people straining to wash away their sins by their own strength. They are people who think their hearts will be at ease if they return what they took, and that they will someday become clean if they live a good life. Preach to them the baptism Jesus received from John and the blood of the Cross. Tell them that the way is open to receive the remission for any guilt whatsoever. As the word says, *"Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name" (Hebrews 13:15)*, serve the Lord with our lips, our bodies, and what we have. The Lord promised, *"But seek first the kingdom of God and His righteousness, and all these things shall be added to you" (Matthew 6:33)*. I hope that all the saints of our churches across the country will offer up the desires of their flesh on the altar of burnt offering morning and evening, and stand together in the place of serving the Lord with the fire that never goes out. ✉

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Questions and Answers on Leviticus Chapter 6

[Question] 1. Leviticus 6:4–7—through what procedure did the person who caused harm to his neighbor's property offer the trespass offering?

The person who caused harm to his neighbor's property had to repay the damage and offer a ram without blemish as the trespass offering.

1. He returned the original and added one-fifth (verses 4–5).

What he had taken or seized by force, what he had kept in trust and not returned, and what he had found and hidden, he had to return to the owner. At that time he added one-fifth of its value to the original thing or amount, and gave it to the owner on the day his sin was disclosed.

2. He brought a ram without blemish to the priest (verse 6).

Apart from the restitution made to the victim, he brought a ram without blemish, corresponding to the designated value, as the trespass offering to be given to the LORD.

3. The priest made atonement for him (verse 7).

When the priest made atonement for him before the LORD, he received the remission for the guilt he had incurred. Thus the trespass offering involved both the responsibility of repaying the harm caused to a neighbor and the procedure of receiving the remission of sins before God.

Harming a neighbor's property and hiding the fact was treated as a sin of unfaithfulness toward the LORD. Therefore returning the thing to the victim and receiving atonement before

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God had to be carried out together. (Leviticus 6:2–7)

[Question] 2. Leviticus 6:5—what is God's intent in having a person return what was gained unjustly with one-fifth of its value added?

Repaying the original with one-fifth added means acknowledging one's own wrong, actually taking responsibility for the harm caused to the neighbor, and restoring the relationship. What was gained unjustly was returned to the owner, and 20 percent of its value was repaid in addition. For example, if the original amount was 100, he had to return 120.

The added one-fifth was calculated on the basis of the thing or amount on which the damage was inflicted. It was restitution separate from the cost of preparing the sacrificial offering. (Leviticus 6:5–6)

This statute shows that remorse for sin must lead on to the act of repaying the damage. Moreover, since He had the trespass offering given together with the restitution, responsibility toward the neighbor and atonement before God were required together (Leviticus 6:5–7).

Spiritually, it leads us to think of the grace of Jesus Christ, who gave Himself as the trespass offering, bore all the sin of mankind once and for all with the baptism He received from John, received the judgment of that sin on the Cross, and so bore the price of our sins abundantly.

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[Question] 3. Leviticus 6:5—what can we learn from the statute that had the damage repaid before the offering was brought?

Having restitution made first, before the trespass offering was given, teaches the lesson that the person who seeks the remission of sins from God must also take responsibility for the wrongs he has caused his neighbor. The heart that acknowledges its own sin must appear in the concrete act of returning what was gained unjustly and repaying the harm.

This order therefore shows that serving God and setting right one's relationship with his neighbor are connected to each other. He had them strive to restore the relationship by repaying the damage, and seek the remission of sins through the sacrifice God had determined. However, restitution itself does not obtain the remission of sins; the text prescribes that, following the restitution, the priest makes atonement for him (Leviticus 6:5–7).

Numbers 5:6–8 also commands a person to confess the sin he has committed and to return the original amount owed for his wrong, with one-fifth added, to the person who suffered the damage. He taught together the acknowledging of sin and the fulfilling of responsibility toward one's neighbor.

[Question] 4. Leviticus 6:7—what does the word mean that when the priest makes atonement for the sinner, that person receives the remission?

It means that when the priest offers for that person the trespass sacrifice God has determined, God remits his guilt. Here the one charged with the office of making atonement is the priest,

and the one who receives the remission is the person who sinned and offers the trespass offering.

The priest carries out the office of offering the sacrifice before God for the sinner, and God bestows the remission of sins through that atonement. The word *"for any one of these things"* reveals that whatever wrong a person may have committed among the crimes listed above, the way of the remission of sins is open to the one who comes forward according to the determined statutes of restitution and the trespass offering.

Spiritually, it shows that because Jesus Christ was nailed to the Cross and shed His blood, paying the price, for our sins transferred to Him through the baptism He received from John, the person who believes that vicarious atonement receives the remission of sins and can come to God with a clean heart.

[Question] 5. Leviticus 6:7—on what ground can the saint believe that his sins have been remitted?

The ground on which the saints receive the remission of sins lies in the vicarious atonement Jesus Christ accomplished for us and in the grace of God. Leviticus 6:7 says that when the priest makes atonement for the sinner, that person receives the remission. This shows that God bestows the remission of sins through the sacrifice He has determined.

Jesus bore our sins by receiving baptism from John, received the judgment of those sins by dying on the Cross, shedding His blood, and rose again from death to become our Savior. The saint receives the remission of sins by believing this salvation the Lord accomplished. The ground of assurance of the remission of sins also lies in the eternal atonement the Lord accomplished once and for all and in the word of God.

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"In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Ephesians 1:7).

Hebrews 10:10–14 also says that Jesus Christ offered Himself once and for all and has perfected forever those who are sanctified by the one offering.

[Question] 6. Leviticus 6:9—what meaning and lesson are contained in the command to keep the fire of the altar of burnt offering burning?

The command that it be *"kept burning"* means that the priest was to maintain the fire of the altar of burnt offering so that the sacrifice offered to God would continue. The burnt offering was left on the altar all night until morning, and every morning wood was added and the fire kept burning (Leviticus 6:9, 12–13).

Spiritually, it gives the lesson that the saint who has received the remission of sins must offer himself to God daily and serve the Lord continually. He must live following the Holy Spirit, so that his heart toward the Lord and his serving do not grow cold, dragged along by his own desires.

Such serving continues at home and at work as well. It is using one's body, time, and possessions for the Lord and the gospel according to each one's circumstances. This is connected with the life of presenting the body to God as a living sacrifice (Romans 12:1).

The person who has time can serve with prayer, the person who has possessions with possessions, and each with the labor he is able to give. It is continuing to serve within one's own daily life, in thanksgiving for the grace of salvation received.

[Question] 7. Leviticus 6:10–13—what tasks did the priest who tended the altar every morning have to do?

The priest's important duty was to clear the ashes of the altar of burnt offering and to lay on wood and the offering, keeping the fire from going out.

1. He cleared the ashes of the burnt offering (verses 10–11).

Wearing the long linen garment and the linen undergarment, he took up the ashes of the burnt offering burned on the altar and placed them beside the altar. Then he changed into other garments and carried the ashes to a clean place outside the camp.

2. Every morning he added wood and laid on the offering (verse 12).

He burned wood on the altar and laid the burnt offering in order, and he also burned the fat of the peace offerings on it.

3. He kept the fire of the altar burning continually (verses 12–13).

The priest had to manage the fire so that it would not go out, so that the sacrifice offered to God would continue.

[Question] 8. Leviticus 6:16–18—in what sacrifices was a part of the gift returned as food for the priests?

In the grain offering, the sin offering, and the trespass offering, a designated part of the gift became the priests' food.

• The grain offering: apart from the part burned to God as the memorial portion, the remainder became the portion of Aaron and his sons (Leviticus 6:16–18).

• The sin offering: according to the ordinance, the flesh of

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the offering became the priest's portion. However, the flesh of the offering whose blood was carried into the sanctuary for atonement was not eaten but burned (Leviticus 6:26–30).

• The trespass offering: the flesh of the offering went to the priest who performed the atonement, and it had to be eaten in a holy place (Leviticus 7:6–7).

Besides these, the peace offering is also a sacrifice in which the priest received flesh. The breast and the right thigh of the peace offering were given to the priest (Leviticus 7:32–34).

The remainder of the grain offering the males of the sons of Aaron ate without leaven, in the holy place of the court of the tabernacle of meeting. The priests' portion, too, was a holy income for which God determined who would eat it and where. (Leviticus 6:16–18)

[Question] 9. Leviticus 6:19–23—how was the grain offering given at the anointing of a priest prepared and offered?

The statute of the grain offering given when Aaron and his sons were anointed and appointed as priests is as follows.

1. The amount of the gift and the time of offering (verse 20)

One-tenth of an ephah of fine flour was taken as the grain offering; half was offered in the morning and the other half in the evening.

2. The way the gift was prepared (verse 21)

The fine flour was mixed with oil, baked on a griddle, soaked in oil, then cut in pieces and offered so as to be a sweet aroma to the LORD.

3. The duty of the one who succeeds to the priest's office (verse 22)

The one from among Aaron's sons who was anointed and became priest in his place also had to offer this grain offering. This was a statute forever, to be kept continually.

4. The way the grain offering was handled (verses 22–23)

The priest's grain offering was wholly burned to God without remainder, and no one was allowed to eat it.

This grain offering was not a sacrifice offered only on the day of appointment and then finished; it was a statute He commanded to be offered always. Unlike the remaining portion of the grain offering the common people gave, the priest's own grain offering was entirely burned to God. (Leviticus 6:16, 20–23)

[Question] 10. Leviticus 6:28—how was the vessel in which the flesh of the sin offering was boiled handled, according to its material?

The vessel in which the flesh of the sin offering was boiled was handled as follows.

• If it was boiled in an earthen vessel, that vessel was broken.

• If it was boiled in a bronze pot, that pot was scoured and rinsed in water (Leviticus 6:28). ✉

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CHAPTER

7

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Leviticus Chapter 7 seen from the perspective of the gospel of the water and the Spirit

What does Leviticus 7:1–10 say?

1. The statute of the trespass offering in Leviticus 7:1–10

Leviticus 7:1–10 deals with the law of offering the blood and the fat of the trespass offering, the flesh and the skin the priest was to receive, and the distribution of the grain offering. The sacrifice that atones for sin and the order of service God has determined appear together.

2. The trespass offering deals not only with the punishment of sin but also with the responsibility of the trespass

"This is the law of the trespass offering (it is most holy)" (Leviticus 7:1).

The trespass offering is closely related to the sin offering, but its emphasis is a little different. If the sin offering is the sacrifice that resolves the sin a sinner has committed and the guilt arising from it, the trespass offering deals especially with trespasses that violated the holy things belonging to God or another person's property and rights and caused actual loss.

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Earlier, from Leviticus 5:14 to 6:7, God said that when offering the trespass offering, not only a ram without blemish had to be given, but also the original that was wrongly taken had to be repaid with one-fifth added. Therefore two elements are together in the trespass offering.

— A sacrificial offering is needed to receive the punishment of sin in one's place before God.

— The actual loss inflicted on a person must be honestly repaid.

Offering the sacrificial offering did not mean one need not make restitution, and repaying the loss did not mean the sin was resolved without a sacrificial offering. Sin had to be atoned for before God with a sacrificial offering, and the loss caused to a person had to be actually set right.

It is the same in the New Testament. The faith that Jesus bore the whole price of our sins is not a license to ignore the harm inflicted on people. The person who has received the remission of sins must rather acknowledge his wrongs, apologize, and set right the harm where possible. However, such restitution and good deeds are not the price of the remission of sins. The price of the remission of sins was paid only by Jesus Christ.

3. The meaning of the word "most holy"

The trespass offering was the sacrificial offering that bore a person's sins and guilt and was killed. Yet God called that sacrificial offering "most holy."

It is because the trespass offering was an offering specially set apart for God to receive in the sinner's place. The sacrificial offering itself had to be without blemish.

This clearly shows Jesus Christ. Jesus is the Son of God who

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originally has no sin, but He became the trespass offering to save sinners from their sins.

"Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand" (Isaiah 53:10).

Isaiah directly prophesies of the Christ to come as *"an offering for sin."* Jesus did not die because of His own sin; because He bore our transgressions and trespasses, He shed His precious blood and was sacrificed on the Cross.

"But He was wounded for our transgressions, He was bruised for our iniquities" (Isaiah 53:5).

Jesus Christ received baptism from John and bore the sin of the world, but it did not end there; He received the judgment of our sins in our place and saved us.

4. The trespass offering was killed in the place where the sacrifice of the burnt offering was killed

"In the place where they kill the burnt offering they shall kill the trespass offering. And its blood he shall sprinkle all around on the altar" (Leviticus 7:2).

The trespass offering was killed in the very place where the burnt offering was killed. Though the sacrifices differed in name and purpose, resolving sin always required the death and the blood of a sacrificial offering.

In this passage the procedure of laying hands on the sacrificial offering is not recorded again. But the whole sacrificial system of Leviticus is built on the law of vicarious atonement, in which an offering without blemish dies in the sinner's place.

Because Jesus bore the sin of mankind with the baptism He received from John, He had to bear that sin, go to the Cross, and shed His blood.

Jesus said to John the Baptist.

"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).

The baptism Jesus received from John is the event that fulfilled the passing of the sinner's sins to the sacrificial offering through the laying on of hands in the atoning sacrifices of the Old Testament. After bearing the sin of the world with the baptism He received from John, Jesus went to the Cross to pay the price of those sins.

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

Here is the reason we must believe in both the baptism Jesus received from John and the Cross.

— The baptism Jesus received from John was to bear the sin of mankind once and for all.

— The blood of the Cross was to receive the punishment of sin, because He had borne the sin of the world.

— His rising again from death was to overcome the sin of the world and death and complete the salvation.

— The testimony of the Holy Spirit: it was to testify that the work of salvation Jesus accomplished is the righteousness of God.

The Cross was not the place where the sin of the world was borne, but the place where Jesus received the judgment of all the sins He had borne with the baptism He received from John.

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5. Why was the blood of the sacrifice sprinkled all around on the altar of burnt offering?

The priest sprinkled the blood of the trespass offering all around on the altar. The blood becomes the token that the life of the sacrificial offering was given in the sinner's place.

The trespass offering is not a ceremony that declares sin gone with words alone. The sinner had to die, but the offering without blemish died in his place. The blood of the sacrificial offering was the evidence that the price of sin had actually been paid.

In the New Testament, Jesus bore our sins with the baptism He received from John and actually shed His blood and died on the Cross. Therefore the blood of the Cross is not a mere symbol of love but the evidence that the judgment upon sin was carried out.

As the trespass offering required a sufficient price for the loss, so Jesus paid the price of our sins without any lack. Through His work of atonement He paid the price for more sins than we had committed and saved those who believe. Since the Son of God paid the price with His own life and has now saved us from all sins, His work of atonement is sufficient to save the believer from sin.

6. All the fat was burned and offered to God

What was taken from the trespass offering and given to God was as follows.

— The fat tail
— The fat that covers the entrails
— The two kidneys and the fat on them
— The fat by the flanks

— The fatty lobe attached to the liver

This fat is first of all the actual fat that was attached to the body of the offering. The fat God determined was not to be taken by people but entirely burned on the altar and offered to God.

The priest could not keep the good parts back as he pleased. What belonged to God had to be returned wholly to God.

When this structure of the sacrifice is applied spiritually, it shows that a sinner's salvation is not accomplished by human thoughts or efforts, but is completed as the Son, Jesus, accomplishes what God the Father planned, and the Holy Spirit guarantees it. The Bible's command not to eat the fat is because the Holy Spirit is the Spirit of God.

The New Testament Scripture says like this: *"There are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one –ASV" (1 John 5:8).*

Here the water is the baptism Jesus received from John, the blood is the judgment of sin He received on the Cross, and the Holy Spirit is the One who testifies that this salvation is the true salvation.

7. The priest ate the trespass offering in a holy place

"Every male among the priests may eat it. It shall be eaten in a holy place. It is most holy" (Leviticus 7:6).

The fat of the trespass offering was burned on the altar as an offering to God, and the remaining flesh the priests ate within the tabernacle.

The place of the priest's meal was fixed. And since parts of the trespass offering and the sin offering could be eaten only by the priests, ordinary people could not eat that food. Only the priests were to eat it, in the place God had determined.

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This is because it was the statute by which the priest took part in the sacrifice of the trespass offering and lived on the portion God gave while carrying out that office.

Jesus is the eternal High Priest of the New Testament and at the same time became the trespass offering without blemish. The priests of the Old Testament offered sacrifices with the blood of offerings, but Jesus accomplished eternal atonement for His people with His own body and His own blood.

8. The exact meaning of *"The trespass offering is like the sin offering; there is one law"*

"The trespass offering is like the sin offering; there is one law for them both: the priest who makes atonement with it shall have it" (Leviticus 7:7).

That the trespass offering and the sin offering are under *"one law"* refers here to the statute by which the flesh went to the priest who offered the sacrifice. It does not mean that every detailed procedure of the two sacrifices is the same. Both sacrifices show the salvation of Jesus Christ through the sacrifice offered in the sinner's place.

Therefore a person's good deeds, prayers of repentance, offerings, or service do not add any price to the atonement of Jesus.

"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14).

The trespass offering of the Old Testament was repeated, but the sacrifice of Jesus was completed once and for all. Today, in the New Testament age, the born again do not have to offer a

trespass offering every time they sin. They must honestly acknowledge their wrongs and have all those sins resolved by the faith that believes in the baptism Jesus received from John and His blood.

9. The skin of the burnt offering was the portion of the officiating priest

"And the priest who offers anyone's burnt offering, that priest shall have for himself the skin of the burnt offering which he has offered" (Leviticus 7:8).

The skin of the burnt offering was given to the priest who offered that sacrifice. God cared for the priest's living, but He did not entrust the offering to him as a means of private greed.

10. There was order and fairness in the distribution of the grain offering

"Also every grain offering that is baked in the oven and all that is prepared in the covered pan, or in a pan, shall be the priest's who offers it. Every grain offering, whether mixed with oil or dry, shall belong to all the sons of Aaron, to one as much as the other" (Leviticus 7:9–10).

The cooked grain offering went to the officiating priest, and the grain offering mixed with oil or dry went fairly to all the sons of Aaron. No one was to monopolize it; it had to be divided according to the order God had determined.

In the New Testament, Paul connects this statute of the sacrifices with the supply for the workers of the gospel.

"Do you not know that those who minister the holy things eat

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of the things of the temple, and those who serve at the altar partake of the offerings of the altar? Even so the Lord has commanded that those who preach the gospel should live from the gospel" (1 Corinthians 9:13–14).

It is not wrong for a worker of the gospel to be supplied through the gospel. But making the gospel a means of gaining money and honor, or an individual monopolizing what has been offered to God, goes against the order of the text.

11. The life of faith shown by the order of the trespass offering and the grain offering

Since Jesus bore the price of sin with the baptism He received from John and the blood of the Cross, the saved person does not add to the atonement with restitution or service. He simply acknowledges the harm caused to his neighbor, apologizes and makes restitution within the range of what is possible, and serves the gospel with thanksgiving. He cares for the workers of the gospel, shares what he has received by grace, and returns all the glory to God.

Conclusion

The trespass offering shows the salvation in which Jesus Christ, who is without blemish, bore in our place the price of sin that cannot be repaid by our own resolutions or acts of repentance.

Jesus bore all our sins with the baptism He received from John, bore those sins and died on the Cross, shedding His blood, and completed our salvation by rising again from death. The

Holy Spirit testifies that this gospel of the water and the blood is God's righteous salvation.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood – ASV" (1 John 5:6).

The person who believes this salvation does not make grace an excuse for sin. He acknowledges his wrongs and sets them right, shares honestly what has been entrusted to him, and serves the gospel of the water and the Spirit.

Leviticus 7:11–14—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The word of the text

"This is the law of the sacrifice of peace offerings which he shall offer to the LORD: If he offers it for a thanksgiving, then he shall offer, with the sacrifice of thanksgiving, unleavened cakes mixed with oil, unleavened wafers anointed with oil, or cakes of blended flour mixed with oil. Besides the cakes, as his offering he shall offer leavened bread with the sacrifice of thanksgiving of his peace offering. And from it he shall offer one cake from each offering as a heave offering to the LORD. It shall belong to the priest who sprinkles the blood of the peace offering" (Leviticus 7:11–14).

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2. This text is the word about *'the peace offering offered for a thanksgiving'*

Leviticus 7:11 explains the statute of the peace offering again, and from verse 12 it deals especially with the peace offering offered *"for a thanksgiving."*

The peace offering is not a sacrifice by which a sinner appeases God with his own efforts. It is the sacrifice in which the blocked problem between God and man is resolved by the blood of the sacrificial offering, and as a result one enjoys peace with God and gives thanks.

Leviticus 7:11–14 does not record again the laying on of hands and the killing of the sacrificial offering, but that does not mean the peace offering had no laying on of hands. Leviticus 3:2 earlier prescribes as follows.

"And he shall lay his hand on the head of his offering, and kill it at the door of the tabernacle of meeting; and Aaron's sons, the priests, shall sprinkle the blood all around on the altar."

Therefore the thanksgiving gift of Leviticus chapter 7 must not be understood apart from the blood of the sacrificial offering. First there is the laying on of hands on the sacrificial offering and the shedding of its blood, and on the ground of that sacrifice the bread of thanksgiving is offered.

The order is clear.

The sacrifice and the blood → reconciliation with God → thanksgiving, fellowship, and sharing

Thanksgiving does not produce the reconciliation; the reconciliation accomplished by the blood of the sacrifice gives birth to thanksgiving.

3. The meaning of *"If he offers it for a thanksgiving"*

The thanksgiving peace offering is the sacrifice offered in thanksgiving for the salvation or grace, the protection and the answers received from God. It is not a transaction to obtain something from God, but the response of faith to grace already received.

In the New Testament this order becomes even clearer.

"Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

The ground on which we have come to enjoy peace with God is not our thanksgiving, zeal, service, or offerings. It is the salvation Jesus Christ accomplished. Therefore true thanksgiving does not begin from "what have I done for God" but from believing "what has the Lord accomplished for me."

Romans 5:11 speaks of the result of this reconciliation like this.

"And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation."

This very joy is contained in the thanksgiving peace offering. The person who was an enemy because of sin has been reconciled to God through Christ, and now he rejoices in God and gives thanks.

4. Why the sacrificial offering and the bread were offered together

Verse 12 says to offer three kinds of unleavened gifts with the sacrifice of thanksgiving.

— Unleavened cakes mixed with oil

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— Unleavened wafers anointed with oil

— Baked cakes of fine flour mixed with oil

Here something must first be distinguished. The bread sheds no blood, but at the center of the thanksgiving peace offering is the sacrificial offering that shed its blood. The bread does not take the place of the sacrificial offering; it is the gift of thanksgiving offered together with the sacrifice.

Applying this to the New Testament, our thanksgiving, service, and dedication are not merits that complete the salvation of Jesus. They are the fruit of the salvation Jesus completed.

A person's good deeds do not supplement the baptism Jesus received from John and the Cross. The life of thanksgiving the person who has received the remission of sins offers in faith testifies of the salvation of Jesus.

5. The meaning the unleavened cakes show

Unleavened cakes are literally bread made without leaven. The absence of leaven first reveals the purity and separateness of the sacrificial statute itself.

Seen in the light of the gospel, this can be thought of in connection with Jesus Christ, who has no sin. Jesus had no sin, yet He became the sacrificial offering for sinners. With the baptism He received from John, Jesus bore the sin of the world, and He received the judgment of that sin on the Cross.

The unleavened cakes also give the lesson that the thanksgiving the saved person must offer to God should come not from hypocrisy and boasting but from truthful faith. It is not pretending to be clean in order to receive the remission of sins, but acknowledging the grace of God with an honest heart as a person who has already received the remission of sins.

But the unleavened cakes themselves do not make a person clean. What makes a person clean from sin is the faith that believes the salvation Jesus accomplished.

6. What does *'oil'* mean

The oil of verse 12 is, in the literal meaning of the text, the actual oil used in making the bread. It was mixed into the flour and also spread on the wafers.

Since anointing with oil is at times connected with the work of the Holy Spirit throughout the Bible, a gospel application is possible. We can think of the point that the work of salvation Jesus accomplished is not separated from the testimony of the Holy Spirit.

The direct connection with the gospel of the water and the Spirit comes not from the oil of this bread but from how the New Testament testifies of the salvation of Jesus Christ.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth –ASV" (1 John 5:6–7).

Jesus fulfilled all righteousness by receiving baptism from John, and, bearing the sin of the world, He shed His blood on the Cross and received the judgment. And by rising again from death, Jesus became our eternal Savior. The Holy Spirit testifies that this salvation of the water and the blood is the truth.

7. The fine flour and the several forms of bread

Even the same grain was made into different forms—

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unleavened cakes, unleavened wafers, and baked cakes. This shows the fact that thanksgiving did not end as an abstract thought but was expressed in actual gifts and in life.

Fine flour is made as the grain is finely broken. Applying this to the gospel, we can think of the suffering and the humbling Jesus underwent to save us. But it does not mean that the literal sense of fine flour is itself the suffering of Jesus. This is a typological application seen on the premise that the whole sacrificial system points to Christ.

The same application is possible for the saved person. The thanksgiving that believes the gospel does not stay in the words of the lips. It appears in a life of laying down one's own stubbornness and boasting, serving others, preaching the gospel, serving the church, and sharing grace with brothers and sisters.

8. Then why does verse 13 also mention leavened bread

Verse 13 says to offer together not only unleavened cakes but also leavened bread.

"Besides the cakes, as his offering he shall offer leavened bread with the sacrifice of thanksgiving of his peace offering"

Care is needed in understanding this leavened bread. Leviticus 2:11 forbids anything with leaven from being burned to the LORD as an offering made by fire. Therefore one must not conclude that the leavened bread of Leviticus chapter 7 was burned on the altar.

Looking at verse 14, one from each kind was set apart to the LORD as a heave offering, and it went to the priest who sprinkled the blood. That is, the leavened bread was a gift related to the meal of the thanksgiving peace offering and the priest's portion; it does not mean that even the leaven was burned on the altar.

The text does not directly explain why the leavened bread was offered together. Therefore all its meaning must not be decided by the one symbol of leaven. Literally, ordinary fermented bread for the common meal of thanksgiving was included.

Still, in the light of the gospel we can apply it as follows.

If the unleavened cakes lead us to think of the sinless Christ and truthful faith, the leavened bread leads us to think of the reality that the saved believer still lives carrying the weakness of the flesh. The ground of being accepted by God is not the believer's perfection but the faith that believes the word of the gospel of the water and the Spirit.

This does not mean to take sin lightly. It means that when a person who has been saved from his sins does wrong, he should not think he is destroyed again because of his deeds or look for a new sacrifice. He must honestly acknowledge his wrong and return to the gospel—that Jesus already bore even that sin with the baptism He received from John and the blood of the Cross and resolved it.

9. What matters is that there is *"the priest who sprinkles the blood of the peace offering"*—that is, it speaks of Jesus Christ

One of each kind of bread was offered as a heave offering and given to the priest who sprinkled the blood of the peace offering. The gift of thanksgiving was not separated from the sacrifice that atones for sin.

Colossians 1:20 speaks of its fulfillment like this.

"And by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace

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through the blood of His cross."

Jesus bore our sins with the baptism He received from John, was judged on the Cross, shedding His blood, and rose again from death. By believing this salvation, of which the Holy Spirit testifies, we are reconciled to God.

10. The meaning of offering one of each as a heave offering and giving it to the priest

The heave offering is a way of setting apart a portion of the gift and offering it to God. In verse 14, one from each kind of bread was set apart and offered to God, and it was given as the portion of the priest who sprinkled the blood.

Thanksgiving did not remain a private feeling; it led to sharing directed toward the priest and the community. In the New Testament as well, it appears as praise, the testimony of the gospel, good deeds, and sharing.

"Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased" (Hebrews 13:15–16).

11. The reconciliation accomplished once and for all, and the reconciliation enjoyed daily

The atonement Jesus Christ accomplished is not repeated.

"After He had offered one sacrifice for sins forever, sat down at the right hand of God" "For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:12, 14).

The believer's sins are not atoned for anew each day; they

were atoned for once and for all by the salvation Jesus accomplished with the baptism He received from John and the blood of the Cross.

Even a saved person, when he does wrong, may find his conscience weighed down and his fellowship with God grown distant. What is needed then is not a new atonement but acknowledging the wrong and looking in faith to the completed gospel of the water and the Spirit.

If we have wronged a person, we must apologize and set it right. The gospel does not lead us to evade responsibility or hide sin; it leads us to come forward honestly, relying on the righteousness of Christ.

Conclusion

The thanksgiving peace offering is not a sacrifice in which something is given in order to obtain salvation. It is the sacrifice in which the person reconciled by the blood of the sacrifice rejoices in grace and responds with thanksgiving and sharing.

Jesus bore our sins with the baptism He received from John, received the judgment of those sins on the Cross, shedding His blood, and rose again from death. We, who have been reconciled to God by believing this salvation of which the Holy Spirit testifies, live offering the sacrifice of thanksgiving with praise, service, and sharing.

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Leviticus 7:15–18—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The word of the text

"The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day it is offered. He shall not leave any of it until morning. But if the sacrifice of his offering is a vow or a voluntary offering, it shall be eaten the same day that he offers his sacrifice; but on the next day the remainder of it also may be eaten; the remainder of the flesh of the sacrifice on the third day must be burned with fire. And if any of the flesh of the sacrifice of his peace offering is eaten at all on the third day, it shall not be accepted, nor shall it be imputed to him; it shall be an abomination to him who offers it, and the person who eats of it shall bear guilt" (Leviticus 7:15–18).

2. This word prescribes until when the flesh of the peace offering must be eaten

The flesh of the peace offering had to be eaten within the period God determined. The thanksgiving offering was eaten the same day; the vow or voluntary sacrifice was eaten until the next day, and what remained on the third day was burned. Holy food could not be handled as people pleased.

3. The flesh of the thanksgiving peace offering had to be eaten the same day

Verse 15 says as follows.

"The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day it is offered. He shall not leave any of it until morning."

The thanksgiving peace offering is the peace offering given in thanksgiving for the grace and salvation God has bestowed. Its flesh had to be eaten on the very day the sacrifice was offered and could not be left until the next morning.

Leviticus chapter 22 also repeats the same command.

"And when you offer a sacrifice of thanksgiving to the LORD, offer it of your own free will. On the same day it shall be eaten; you shall leave none of it until morning: I am the LORD" (Leviticus 22:29–30).

The thanksgiving peace offering was a sacrifice in which the grace received from God was remembered immediately, given thanks for, and enjoyed. Thanksgiving was not a notion stored up in the heart but something actually expressed before God and shared with the community.

Moreover, if a large sacrificial offering had to be eaten the same day, the character of sharing it with family and neighbors rather than possessing and storing it alone naturally appears. The grace received from God is not kept for oneself alone but rejoiced in together.

The thanksgiving of the New Testament is like this too.

"Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased" (Hebrews 13:15–16).

The thanksgiving of the person who believes in the gospel of

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the water and the Spirit does not stay in a vague feeling.

— He praises the salvation Jesus accomplished.

— He testifies of that name and the gospel.

— He serves the church and the work of the gospel.

— He shares the grace and the possessions he has received with others.

4. The vow offering and the voluntary offering could be eaten until the next day

Verse 16 distinguishes the thanksgiving peace offering from the vow and voluntary offerings.

"But if the sacrifice of his offering is a vow or a voluntary offering, it shall be eaten the same day that he offers his sacrifice; but on the next day the remainder of it also may be eaten"

The peace offering of *"a vow"* is the sacrifice offered in fulfilling a vow promised to God. The peace offering of *"a voluntary offering"* is the sacrifice offered not by compulsion or obligation but with a willing heart.

In this case the flesh could be eaten not only on the day the offering was given but also on the next day. One more day was given than for the thanksgiving peace offering.

The text does not explain in detail why God set different periods for the thanksgiving peace offering and the vow and voluntary offerings. Therefore excessive symbolism must not be attached here. What is clear is the fact that God determined an exact order according to the kind of sacrifice.

A person may think, "What does it matter if we eat it one more day?" But the standard by which a sacrifice is accepted by God is not human convenience or rationalization but the word of God.

This gives an important lesson to the faith of the New Testament as well. Faith is not a matter of zeal alone. One must know exactly and believe what salvation God has accomplished. God accomplished salvation with the water and the blood; if a person leaves out one of them or adds his own deeds, that cannot be called faith that follows God's way.

5. The flesh that remained until the third day had to be burned without fail

Verse 17 says as follows.

"The remainder of the flesh of the sacrifice on the third day must be burned with fire"

The flesh that remained until the third day was no longer to be eaten but had to be burned away. This was not an option but a command.

The core reason the Bible itself gives is to keep the holy thing set apart from being defiled.

Leviticus chapter 19 states the reason more clearly.

"If it is eaten at all on the third day, it is an abomination. It shall not be accepted. Therefore everyone who eats it shall bear his iniquity, because he has profaned the hallowed offering of the LORD" (Leviticus 19:7–8).

The flesh of the sacrificial offering was a holy thing given to God. To keep it and eat it like one's own food past the period God determined was to treat a holy thing as ordinary.

Therefore two meanings are contained in the command to burn the remaining flesh.

First, do not possess with human greed what has been set apart to God.

Second, obey the period and the way God has determined.

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6. It must not be directly identified with the resurrection of Jesus

Because Jesus rose again from death on the third day, one may want to interpret *"the third day"* in Leviticus chapter 7 also as directly symbolizing the resurrection. But in this text the third day is the limit at which the flesh must no longer be eaten. If it is eaten on the third day, the sacrifice is rather not accepted and becomes an abomination.

Therefore directly identifying this *"the third day"* with the resurrection of Jesus does not fit the context of the text.

The fact that Jesus rose again from death must surely be testified in the gospel of the water and the Spirit, but it must be explained on the ground of the plain word of the New Testament. There is no need to force the third-day regulation of Leviticus chapter 7 into a code for the resurrection.

Still, one difference can clearly be seen: the flesh of the Old Testament sacrificial offering could not be eaten after time passed, but the salvation Jesus Christ accomplished does not vanish, decay, or expire.

"After He had offered one sacrifice for sins forever, sat down at the right hand of God" "For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:12, 14).

The flesh of the Old Testament offering had to be burned after the appointed time, but the efficacy of the one eternal sacrifice Jesus offered is everlasting.

7. Why, if eaten on the third day, was even the sacrifice not accepted

Verse 18 is very solemn.

"And if any of the flesh of the sacrifice of his peace offering is eaten at all on the third day, it shall not be accepted"

Even though the offering was given, if the way God determined was refused, it could not be accepted. In the New Testament as well, one cannot believe while leaving out a part of the salvation—the baptism Jesus received from John, the blood of the Cross, and His rising again from death.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth" "there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one" (1 John 5:6–8).

8. The meaning of *"nor shall it be imputed to him"*

Being received by God does not depend on the size of the gift or human zeal. We obtain peace by believing the salvation God has determined—the righteousness Jesus accomplished with the baptism He received from John and the blood of the Cross. Thanksgiving and dedication are the fruit of that grace.

"Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

9. The warning *"the person who eats of it shall bear guilt"*

The person who ate the flesh remaining on the third day had to bear that sin because he had defiled a holy thing. This is a warning that God does not take the holy sacrifice lightly.

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This word must not be applied to mean that the saved person of the New Testament is condemned again and loses salvation every time he does wrong. For he has been atoned for eternally by the atonement of Jesus accomplished once and for all.

"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

Even a saved person, when he does wrong, may find his conscience and fellowship darkened. Then he must acknowledge the wrong, set right the harm, and believe that Jesus bore even that sin with the baptism He received from John and was judged for it on the Cross. This is not obtaining a new atonement but turning back, relying on the completed atonement.

10. We must not go on feeding on past guilt

Applying the statute not to eat the flesh remaining until the third day to today's life of faith, we can draw the lesson not to keep holding on to past sins and failures and repeatedly condemn ourselves.

Only, this is not the literal meaning of the text but a pastoral application that can be drawn within the gospel.

Acknowledging a wrong and continually holding on to a sin already resolved to condemn oneself are different things. The thought that since we are saved it does not matter if we sin, and the thought that because we did wrong our salvation has become void, are both not the truth of the gospel.

The gospel of the water and the Spirit does not say that sin is not sin. It makes us acknowledge sin exactly. At the same time it makes us believe the fact that the sin is a sin Jesus already bore with the baptism He received from John, a sin already judged on the Cross.

11. Past experiences of faith must not take the place of today either

The word not to eat the flesh remaining until the third day also gives the application not to hold on only to gracious experiences of the past in place of present faith and obedience.

The experience of having been saved in the past cannot take the place of today's life of faith. The efficacy of salvation is eternal, but today we must hear the word, acknowledge our wrongs, and live in peace, thanksgiving, and serving by believing that gospel.

12. The whole structure of this passage seen in the gospel of the water and the Spirit

Jesus bore our sins with the baptism He received from John, was judged on the Cross, and rose again from death. The person who believes that eternal salvation, of which the Holy Spirit testifies, acknowledges his present wrongs, does not store up resolved sins as grounds for self-condemnation, and fellowships with God daily.

Conclusion

Because the flesh of the peace offering was holy, it had to be eaten within the period and in the way God determined. The way to enjoy reconciliation also lies not in human thoughts but in the word of God.

We believe the one eternal sacrifice of Jesus. We acknowledge and set right today's wrongs, yet do not dwell in

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past guilt, and we live in thanksgiving, peace, and obedience within the gospel of the water and the Spirit.

Leviticus 7:19–21—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The word of the text

"The flesh that touches any unclean thing shall not be eaten. It shall be burned with fire. And as for the clean flesh, all who are clean may eat of it. But the person who eats the flesh of the sacrifice of the peace offering that belongs to the LORD, while he is unclean, that person shall be cut off from his people. Moreover the person who touches any unclean thing, such as human uncleanness, an unclean animal, or any abominable unclean thing, and who eats the flesh of the sacrifice of the peace offering that belongs to the LORD, that person shall be cut off from his people" (Leviticus 7:19–21).

2. The text requires the agreement of 'holy flesh' and 'a clean person'

The text prescribes together the flesh of the peace offering and the cleanness of the person who eats it. Holy fellowship had an order God determined.

3. Flesh that touched anything unclean had to be burned

"The flesh that touches any unclean thing shall not be eaten. It shall be burned with fire" (Leviticus 7:19).

Here the state of the flesh is spoken of before the person. The flesh of the peace offering was itself a holy thing given to God, but if it touched anything unclean, it could no longer be eaten. It was not to be kept or washed and eaten again, but burned away.

This means one must not suppose that there is no problem when a holy offering touches what is unclean. The holy things belonging to God had to be handled with distinction, according to the word of God.

Burning that flesh does not mean it was offered again on the altar as an offering made by fire. Since it was a holy thing that could no longer be eaten, it was disposed of so that it would not be used as ordinary food.

The important fact here is that the holy and the unclean do not mix of themselves into a neutral state. God did not permit what is holy to be treated in an unclean way.

4. *"And as for the clean flesh, all who are clean may eat of it"*

The latter half of verse 19 clearly limits who may eat the flesh of the peace offering.

"All who are clean may eat of it"

Those who are *"clean"* are not people who are morally perfect or who have never once sinned in their lives. Cleanness here refers first to the state of ceremonial cleanness the law prescribed.

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The people of Israel could become unclean for a period for several reasons such as the following.

— Touching the carcass of a dead animal

— Touching a human corpse

— Becoming unclean through a discharge or a bodily emission

— Touching an unclean person or thing

— Being judged unclean in connection with leprosy

Such ceremonial uncleanness did not always mean a personal moral crime. As with unintentionally touching the carcass of an unclean animal, one could become unclean even without a deliberate sin.

Therefore a bodily disease or physical state must not be identified with that person's personal sin. The core God taught through this statute is that cleanness is needed in drawing near to the holy God.

5. One must not eat the holy flesh in an unclean state

"But the person who eats the flesh of the sacrifice of the peace offering that belongs to the LORD, while he is unclean, that person shall be cut off from his people" (Leviticus 7:20).

The text does not call that flesh simply 'the flesh of the peace offering' but the flesh *"that belongs to the LORD."* This expression is important.

People ate a part of the sacrificial offering, but the final ownership of that flesh belonged to God. They could eat it because God permitted them to eat.

Yet to ignore the fact of one's own uncleanness and eat the holy flesh was an act that ignored the fact that God is the owner of the peace offering. It was putting forward only the fact of

having offered the sacrifice while ignoring God's holy command.

Reconciliation is accomplished by the sacrifice God has determined. A person cannot declare reconciliation in his own way. Therefore taking part in the meal of reconciliation while hiding one's unclean state contradicts the meaning of the sacrifice.

6. The meaning of *"cut off from his people"*

Being 'cut off from his people' means the solemn sanction of being excluded from the covenant community or receiving God's direct judgment. The text does not state in detail how the penalty was executed in each case, but it is at least clear that it was not treated as a light mistake.

This word does not mean that "a saved person of the New Testament loses salvation and goes to hell the moment he does one wrong." This statute is ceremonial law given under the Sinai covenant so that the people of Israel would preserve the holiness of the tabernacle.

But the spirit of the warning clearly remains.

It is that the grace and fellowship God has made holy must not be deliberately despised.

To say we have received the remission of sins by believing in the gospel of the water and the Spirit does not mean we can claim there is no problem in our fellowship with God while holding on to sin and falsehood. The remission of sins is not grace that makes sin light; it is grace that shows through the sacrifice of Jesus how heavy the judgment of sin is.

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7. Uncleanness could spread through contact

"Moreover the person who touches any unclean thing, such as human uncleanness, an unclean animal, or any abominable unclean thing" (Leviticus 7:21).

Verse 21 speaks concretely of the range of contact that made one unclean.

— Uncleanness arising from a person

— An unclean animal

— Any abominable unclean thing

Leviticus chapter 11 says that whoever touches the carcass of an unclean animal is unclean until evening. Leviticus chapter 15 prescribes in detail a person's bodily uncleanness and contact with it.

This statute visibly taught the fact that the influence of sin and death is spread throughout human life. Even if a person has not committed a great crime himself, he lives in contact with the world of death and uncleanness.

That is why a person needs a cleanness beyond his own will and self-cultivation. Declaring "I am clean" by oneself cannot make one clean before God. The way of cleansing God has determined is needed.

8. The ceremonial uncleanness of the Old Testament and moral sin must be distinguished

If all the *"unclean"* of Leviticus is interpreted as personal moral crime, several problems arise. For then even things like disease, childbirth, the monthly period, and contact with a corpse are judged as crimes arising from that person's evil heart.

The ceremonial uncleanness of the Old Testament was an

educational institution given so that Israel, while living centered on the tabernacle, would distinguish holiness and life from uncleanness and death.

Leviticus 15:31 states its purpose like this.

"Thus you shall separate the children of Israel from their uncleanness, lest they die in their uncleanness when they defile My tabernacle that is among them."

Because God dwelt among the people, they had to discern uncleanness and holiness.

In the New Testament, the statutes about food, animals, and ceremonial contact are not applied as they are to condemn people. When Peter, in a vision, saw the unclean animals and refused, God said.

"What God has cleansed you must not call common" (Acts 10:15).

This word, going beyond the matter of food, shows the fact that the Gentiles also are received as God's people by believing the gospel. Therefore today no one may be defined as an unclean person abandoned by God because of particular foods, ethnicity, disease, or physical condition.

9. Jesus said that the root of defilement is in a person's heart

If the purification statutes of the Old Testament taught holiness through outward contact, Jesus revealed that the root cause that defiles a person is within the heart.

"What comes out of a man, that defiles a man" "All these evil things come from within and defile a man" (Mark 7:20, 23).

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10. The Old Testament washing with water and the 'water' of the gospel of the water and the Spirit must be distinguished

Leviticus chapter 22 prescribes that a person who has become unclean washes his body with water and becomes clean after sunset, and then eats the holy things.

"The person who has touched any such thing shall be unclean until evening, and shall not eat the holy offerings unless he washes his body with water" (Leviticus 22:6).

The water for washing the body here is actual washing water for ceremonial cleanness.

The water that ceremonially washed the body did not itself complete the remission of sins of the New Testament. Unlike the repeated washings of the Old Testament, Jesus bore our sins with the baptism He received from John and was judged on the Cross, accomplishing the eternal salvation that cleanses the conscience.

11. The salvation of Christ cleanses not only the flesh but the conscience

Hebrews distinguishes the purifying of the flesh from the conscience cleansed by the blood of Christ.

"For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?" (Hebrews 9:13–14).

Jesus bore the sin of the world with the baptism He received from John, was judged on the Cross, and rose again from death.

This salvation does not stay in an outward ceremony; it cleanses the conscience of the person who believes.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood" "there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one" (1 John 5:6, 8).

12. Jesus is not One contaminated by unclean sinners but the One who made sinners clean

Jesus drew near to unclean people, yet He is not One defiled by sin but the Savior who makes them clean. He who is without sin bore our sins and was sacrificed.

"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14).

13. What does 'only the clean eat' mean in the New Testament

This word must not be applied today to mean that particular foods must be eaten, or that only those whose bodies are ceremonially clean may attend worship.

Nor may the peace offering meal of Leviticus be seen as an institution completely identical with the Lord's Supper of the New Testament, so as to apply mechanically that a person who has made some mistake may not approach Communion or the church.

The clean person within the gospel is not the person whose deeds are perfect, but the person who has received the remission of sins by believing in the gospel of the water and the Spirit. He

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does not assert his own righteousness or hide his sins, but relies on the righteousness of Christ, and in thanksgiving for grace cares for one another's weaknesses.

14. When a saved person has done something unclean

A saved person also does wrong, but the eternal atonement of Jesus is not canceled. Yet if the wrong is left untended, the conscience and fellowship grow dark and others are wounded.

He must acknowledge the wrong, set right the harm, and believe that Jesus resolved even that sin with the baptism He received from John and the blood of the Cross. It is not receiving salvation again, but turning back within the grace received and following the leading of the Holy Spirit.

15. This word must not be used as grounds for rejecting people

This word does not mean that the sick, the disabled, the poor, or people of a particular ethnicity or occupation are to be rejected as unclean. The gospel makes sinners clean and brings them into fellowship with God.

The church is a community in which those saved by grace serve one another. We do not despise people, yet we must discern when falsehood and evil are justified in the name of grace or the gospel is being torn down.

16. The actual principle of the life of faith the text teaches

We must respect the holiness of the salvation Jesus accomplished and rely not on our own deeds but on His righteousness. We must watch that falsehood, greed, and self-righteousness do not rule the heart, and when weakness is exposed, go over the gospel again and turn back. The remission of sins is not a license to leave sin untended but grace that makes us live following the Holy Spirit.

Conclusion

The flesh of the peace offering that had become unclean had to be burned, and the unclean person could not eat it. Cleanness was needed to fellowship with the holy God.

The saint of the New Testament is made clean by believing the salvation Jesus accomplished with the baptism He received from John and the blood of the Cross and completed by rising again from death. Because of that grace he honestly acknowledges his wrongs, discerns sin, and lives following the Holy Spirit.

Leviticus 7:22–27—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

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1. The word of the text

"And the LORD spoke to Moses, saying, Speak to the children of Israel, saying: You shall not eat any fat, of ox or sheep or goat. And the fat of an animal that dies naturally, and the fat of what is torn by wild beasts, may be used in any other way; but you shall by no means eat it. For whoever eats the fat of the animal of which men offer an offering made by fire to the LORD, the person who eats it shall be cut off from his people. Moreover you shall not eat any blood in any of your dwellings, whether of bird or beast. Whoever eats any blood, that person shall be cut off from his people" (Leviticus 7:22–27).

2. The two prohibitions of the text

God said not to eat the fat and the blood. The fat is the portion to be given to God, and the blood reveals life and was given for atonement, so the reason for each must be seen separately.

3. The '*fat*' of verse 23 is the fat of the offering

"You shall not eat any fat, of ox or sheep or goat" (Leviticus 7:23).

The *"fat"* of this verse is not the vegetable oil mixed into grain offerings or spread on wafers. It refers to the fat attached to the entrails, the kidneys, and by the flanks of the sacrificial offering, which appears in Leviticus chapter 3.

Leviticus 3:16 states the reason clearly.

"And the priest shall burn them on the altar as food, an offering made by fire for a sweet aroma; all the fat is the

LORD's."

This fat was not the portion for the priest or the person who offered the sacrifice to eat, but the portion to be burned on the altar and offered to God.

The *"fat"* of this text is the actual fat taken from the bodies of oxen, sheep, and goats, and spiritually it points to the Holy Spirit. The whole flow of the sacrifice—that the best part of the offering was given to God—must also be seen together.

4. Why was the fat of the offering given to God

The fat of an animal can represent abundance and the good portion. God set apart the fat attached to the entrails of the sacrificial offering as His own portion and had it burned on the altar.

This shows the fact that not scraps or leftovers but the set-apart good portion must be given to God.

But it does not mean that God needed the fat itself as food. What God delighted in was the faith of the person offering the sacrifice, who believed and followed the law of sacrifice God had determined.

In the peace offering, the person who offered the sacrifice laid his hand on the head of the sacrificial offering and saw that offering die in his place. The priest sprinkled the blood on the altar and burned the fat that belonged to God. God gladly received the sacrifice offered in faith, determined in this way.

Seen in the New Testament, what God delights in most is not our putting forward our own righteousness and merits, but our believing in Jesus Christ, the Son God sent.

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5. Verse 24 shows that fat itself is not an evil substance

"And the fat of an animal that dies naturally, and the fat of what is torn by wild beasts, may be used in any other way; but you shall by no means eat it" (Leviticus 7:24).

An animal that died naturally or was torn by wild beasts could not be given as a sacrificial offering on the altar. Yet, though the fat of that animal could not be eaten, using it for other purposes was permitted.

The text does not say concretely what those uses were. Therefore there is no need to fix particular uses such as soap or lamps as the command of the text. What is clear is the fact that eating was forbidden but use for other purposes was permitted.

This shows that fat as a substance is not evil or devilish. The problem lay in a person taking as his own food what God had set apart, saying not to eat it.

God's prohibition is not superstition but a matter of ownership and holiness. What belongs to God must not be taken by a person for his own desires.

6. Eating God's portion was a violation of holiness

"For whoever eats the fat of the animal of which men offer an offering made by fire to the LORD, the person who eats it shall be cut off from his people" (Leviticus 7:25).

To eat the fat of an animal offered as an offering made by fire was to invade the portion that belonged to God. Rather than transferring this warning today to mean that salvation is canceled by a food, we should receive the lesson not to make what is holy a means of our own greed.

7. The prohibition concerning blood in verses 26–27 is more comprehensive

"Moreover you shall not eat any blood in any of your dwellings, whether of bird or beast" (Leviticus 7:26).

The prohibition of blood applied not only to particular offerings but to the blood of birds and beasts, and in every dwelling. The command to respect life appears in Genesis as well.

"But you shall not eat flesh with its life, that is, its blood" (Genesis 9:4).

8. *"For the life of the flesh is in the blood"*

Leviticus 17:11 explains most clearly the reason blood must not be eaten.

"For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.'"

Three important facts are contained in this word.

First, life belongs to God. Because blood reveals life, a person must not take life carelessly as if it were his own possession. The owner of life is God.

Second, the wages of sin is death. The sinner must give up his own life. The problem of sin does not vanish merely by asking for the remission of sins with words. The righteous punishment of sin must be executed.

Third, God gave the blood of atonement.

He said, *"I have given it to you."* The sinner did not devise the way of salvation himself. God granted the sacrificial offering that would die in the sinner's place and its blood.

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Therefore the command not to eat blood means both not to despise life and not to use as personal food the blood set apart for atonement.

Blood was not something for a person to take to fill his own life, but something to be given to God to redeem the sinner's life.

9. The laying on of hands and the blood cannot be separated

The offering first bore the sins through the laying on of hands and then died, shedding its blood. In the New Testament, Jesus bore the sin of the world with the baptism He received from John, received the judgment of that sin on the Cross, and rose again from death.

10. Why, in the gospel of the water and the Spirit, the blood alone cannot be believed separately

The blood of the Cross is the blood that atones for our sins because Jesus first bore our sins with the baptism He received from John. The work of bearing the sins and the work of receiving the judgment of those sins cannot be separated.

"But Jesus answered and said to him, 'Permit it to be so now, for thus it is fitting for us to fulfill all righteousness'" (Matthew 3:15).

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood" "there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one" (1 John 5:6, 8).

11. The blood of Jesus is the blood of vicarious atonement, His life given in our place

Jesus said at the Last Supper.

"For this is My blood of the new covenant, which is shed for many for the remission of sins" (Matthew 26:28).

Jesus gave up His own life willingly. That blood is the blood by which the One who bore the sins received the punishment in our place, the blood that accomplished the eternal atonement that need not be repeated.

"Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption" (Hebrews 9:12).

12. Are "*not eat any blood*" and "drink My blood" a contradiction?

Jesus said in John chapter 6 as follows.

"Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day" (John 6:54).

This word is not a command to drink the actual blood of Jesus literally. If it had meant drinking literal blood, it would have collided head-on with the blood prohibition of the Old Testament.

To eat the flesh of Jesus and drink His blood means to receive into the heart and believe the salvation Jesus accomplished by becoming our sacrificial offering.

— I believe that the body of Jesus was given for me.

— I believe that Jesus bore my sins with the baptism He received from John.

— I believe that the blood of Jesus is the blood that took the

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place of the judgment of my sins.

— I believe that Jesus rose again from death and has given me life.

The bread and the cup of the Lord's Supper are also not an act of eating actual human flesh and blood, but signs by which we remember the salvation accomplished with the body of Jesus and the blood of the covenant and take part in it by faith.

In the Old Testament He said not to take blood as food for the body, and in the New Testament He says to believe the vicarious atonement of Jesus as the life of the soul.

13. The apostles of the New Testament also exhorted to abstain from blood

The Jerusalem church did not lay the whole law of Moses on the Gentile believers as a condition of salvation. But it exhorted as follows.

"But that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood" (Acts 15:20).

It also records like this.

"That you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well" (Acts 15:29).

Christians differ over the detailed application of this exhortation. Some understand it as a continuing dietary command running from Genesis chapter 9, and some emphasize it as an exhortation related to the fellowship of Jewish and Gentile believers of that time and to idolatry.

But understood either way, it is clear that the Bible does not treat blood as something light and ordinary. It is fitting for the

Christian to respect life, not to make blood a means of idolatry or cruel rites, and not to take the apostles' exhortation lightly.

Only, the act of eating a food does not become merit that saves or condemns a person. Salvation is received not by the merit of keeping food regulations but by believing in the baptism Jesus received from John and the blood of the Cross.

14. The roles of the fat and the blood are different

In the text the fat and the blood appear together, but their roles are different.

Category	Literal meaning	Role in the sacrifice	Gospel lesson
The fat	The fat of the sacrificial offering	The portion burned as an offering made by fire to God	The most precious portion and the glory belong to God
The blood	The blood that reveals the life of the flesh	Sprinkled on the altar to atone for life	Christ gave His life and bore the price of sin

The fat spiritually points to the Holy Spirit. The blood must not be interpreted as some emotional experience. We must also look at what actual function each had in the sacrifice.

"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?" (Hebrews 9:14).

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The Holy Spirit testifies that the sacrifice and the blood of the sinless Christ are the complete salvation that cleanses our conscience.

15. The New Testament application of the warning *"cut off from his people"*

We do not apply this warning as though salvation vanishes over one wrongly eaten food. Rather, we must respect what belongs to God and respect life, and must not make the gospel a tool of our own profit or alter the word of salvation at will.

16. The actual lesson for the saved person

The saved person willingly offers his heart, time, and possessions to God, acknowledges that the sovereignty of life belongs to God, and guards against hatred, violence, and exploitation. He believes in both the baptism Jesus received from John and the blood of the Cross, and does not claim the glory of salvation as his own merit.

Conclusion

God said not to eat them because the fat is the portion to be given to God as an offering made by fire and the blood was given to atone for life. Salvation requires the sacrifice of a life that bore sin.

Jesus bore our sins with the baptism He received from John, was judged on the Cross, shedding His blood, and rose again

from death. We believe not in our own good deeds but in that salvation of the water and the blood, of which the Holy Spirit testifies, and so receive eternal life and give glory to God.

Leviticus 7:28–38—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The word of the text

"Then the LORD spoke to Moses, saying, Speak to the children of Israel, saying: He who offers the sacrifice of his peace offering to the LORD shall bring his offering to the LORD from the sacrifice of his peace offering. His own hands shall bring the offerings made by fire to the LORD. The fat with the breast he shall bring, that the breast may be waved as a wave offering before the LORD. And the priest shall burn the fat on the altar, but the breast shall be Aaron's and his sons'. Also the right thigh you shall give to the priest as a heave offering from the sacrifices of your peace offerings. He among the sons of Aaron, who offers the blood of the peace offering and the fat, shall have the right thigh for his part. For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel, from the sacrifices of their peace offerings, and I have given them to Aaron the priest and to his sons from the children of Israel by a statute forever. This is the consecrated portion for Aaron and his sons, from the offerings made by fire to the LORD, on the day when Moses presented them to minister to the LORD as priests. The LORD commanded this to be given

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to them by the children of Israel, on the day that He anointed them, by a statute forever throughout their generations. This is the law of the burnt offering, the grain offering, the sin offering, the trespass offering, the consecrations, and the sacrifice of the peace offering, which the LORD commanded Moses on Mount Sinai, on the day when He commanded the children of Israel to offer their offerings to the LORD in the Wilderness of Sinai" (Leviticus 7:28–38).

2. This passage explains the order of distribution of the peace offering

The fat of the peace offering went to God, the breast and the right thigh to the priest, and the rest of the flesh was eaten together by the clean, including the person who offered the sacrifice. Within the order God determined, they shared thanksgiving and fellowship.

3. *"His own hands shall bring"*

Verse 30 emphasizes the direct participation of the person who offers the sacrifice.

"His own hands shall bring the offerings made by fire to the LORD"

The person offering the sacrifice brought the gift with his own hands, and the priest executed the procedures entrusted to him. As no one can believe on another's behalf, so we too must believe the gospel with our own heart and come forward in thanksgiving.

However exactly a pastor preaches the gospel, if the hearer

does not receive it in his heart, that faith does not become his own. Conversely, even a person without much knowledge receives the grace of salvation if he believes in his heart the baptism Jesus received from John for him, His death on the Cross, and His rising again from death.

4. The roles of the person who offered the sacrifice and the priest were different

The person who offered the sacrifice brought the gift, and the priest sprinkled the blood, burned the fat, and offered it according to the statute. Their roles differed, but all followed the way God had determined.

This leads us to think of the two offices of Jesus Christ in the New Testament. Jesus is the sacrificial offering for us, and at the same time the eternal High Priest who completed the sacrifice for us.

5. "*The fat*" is the actual fat of the sacrificial offering

"The fat with the breast he shall bring" (Leviticus 7:30).

The fat here, as we saw in Leviticus 7:22–25, is the fat attached to the entrails and around the kidneys of the sacrificial offering. It is not the vegetable oil mixed into grain offerings, and spiritually it points to the Holy Spirit.

"And the priest shall burn them on the altar as food, an offering made by fire for a sweet aroma; all the fat is the LORD's" (Leviticus 3:16).

Since the fat was the portion that belonged to God, even the priest did not take it at will. The glory of salvation likewise must go not to human merit but to God.

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6. The breast was waved and offered as a wave offering

"That the breast may be waved as a wave offering before the LORD" (Leviticus 7:30).

The wave offering is the way of offering in which the gift is waved before the LORD. In Exodus chapter 29 as well, the breast of the ram of consecration was waved before the LORD as a wave offering.

"Then you shall take the breast of the ram of Aaron's consecration and wave it as a wave offering before the LORD; and it shall be your portion" (Exodus 29:26).

The waved breast was first offered to God and then went to Aaron and his sons. What matters is that the priest did not take the flesh at will. It was first set apart and offered before God, and God gave it as the priest's portion.

7. The fat went to the altar, and the breast to the priests

Verse 31 makes the distribution clear.

"And the priest shall burn the fat on the altar, but the breast shall be Aaron's and his sons'"

The fat was burned and offered to God, and the breast went to Aaron and his sons. The priest first set apart and offered what belonged to God, and then was supplied with the portion permitted him.

8. The right thigh was given as a heave offering

"Also the right thigh you shall give to the priest as a heave

offering from the sacrifices of your peace offerings" (Leviticus 7:32).

The breast went to Aaron and his sons, and the right thigh became the portion of the priest among Aaron's sons who offered the blood and the fat of the peace offering. God gave the waved breast and the heaved thigh of the peace offerings to Aaron and his sons, and appointed them to be received from the children of Israel by a statute forever (Leviticus 7:31–34).

9. The priest who actually carried out the sacrifice received that portion

Verse 33 says as follows.

"He among the sons of Aaron, who offers the blood of the peace offering and the fat, shall have the right thigh for his part."

The priest who offered the blood and the fat received the right thigh. God cared for the one who actually served, but this was not permission to covet the offerings by using the office.

10. God first took it and gave it to the priests

Verse 34 contains a very important expression.

"For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel, from the sacrifices of their peace offerings, and I have given them to Aaron the priest and to his sons" (Leviticus 7:34).

On the surface, it was the people of Israel who gave the breast and the thigh to the priests. But God says, *"I have taken from the children of Israel"*—He Himself took them from the peace offerings of the children of Israel and gave them to Aaron

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the priest and his sons.

"Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar? Even so the Lord has commanded that those who preach the gospel should live from the gospel" (1 Corinthians 9:13–14).

That the one who preaches the gospel is supplied is the order God has determined. The church cares for that need, and the worker must not make the gospel a means of private profit.

11. The priestly office of preaching the salvation Jesus accomplished

The priest of the Old Testament served the people, offering the sacrifices God had determined. Today those who have received the remission of sins by believing in the gospel of the water and the Spirit also have a priestly office God has entrusted to them. It is to preach the salvation Jesus accomplished and lead people to believe that gospel and come to God.

Our eternal High Priest, Jesus Christ, bore the sin of the world with the baptism He received from John, received the judgment of sin by shedding His blood on the Cross, and rose again from death.

"But He, because He continues forever, has an unchangeable priesthood. Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them" (Hebrews 7:24–25).

Pastors and evangelists are also people who have received the remission of sins by believing this salvation. God has entrusted to them the work of preaching the gospel of the water and the Spirit and leading the saints to believe the word and

follow the Lord. Believing the salvation Jesus accomplished themselves and preaching it to others is the priestly office they must carry out.

Therefore the one who preaches the gospel must clearly testify of the salvation the Lord accomplished. Giving thanks for the grace of the Lord who saved him, he must serve so that other souls also believe in the gospel of the water and the Spirit and receive the remission of sins.

12. The meaning of *"on the day that He anointed them"*

Verses 35–36 connect the priests' portion with their consecration.

"The LORD commanded this to be given to them by the children of Israel, on the day that He anointed them"

Aaron and his sons did not become priests at will because they wanted to. God chose them, consecrated them, anointed them, and entrusted the priestly office to them.

The anointing here is the actual rite of consecration. In the gospel application, we can see the fact that an office God entrusts is not a seat for one's own honor but a responsibility of serving people. The priest had to handle the blood of the sacrificial offering and carry out the office of the sacrifice between God and the people.

In the New Testament, Jesus is not a priest set up by man but the eternal and perfect High Priest God established. Moreover, the priesthood of Jesus does not pass to another through death.

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13. What does *"a statute forever throughout their generations"* mean

Verses 34 and 36 say that the breast and the thigh are the portion Aaron and his sons are to receive throughout their generations, by a statute forever.

This expression must not be interpreted to mean that even today the descendants of Aaron must offer animal peace offerings and receive the flesh. It is a continuing statute given to the priests of Aaron's line while the Sinai covenant and the tabernacle sacrifices continued.

In the New Testament, the priesthood and the sacrifice have been completed in Jesus Christ.

"For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever" (Hebrews 7:28).

The priests of Aaron's line kept being replaced because of death, but Jesus is the High Priest who lives forever. Therefore the *"statute forever"* of the Old Testament carries the meaning that the institution could not be changed at will, and at the same time is ultimately completed within the eternal priesthood of Christ.

14. Jesus is the Savior of mankind and at the same time the High Priest

In the Old Testament the priest and the sacrificial offering were distinct, but Jesus is the true offering who gave His own body and the High Priest. With the baptism He received from John He bore our sins, was sacrificed on the Cross, and rose

again from death to live forever.

"Who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself" (Hebrews 7:27).

15. The connection between the gospel of the water and the Spirit and this text

As the sacrificial offering that bore sins through the laying on of hands died in the Old Testament, so Jesus bore the sin of mankind with the baptism He received from John and received the judgment of that sin on the Cross. He is the perfect High Priest who offered His own body and blood.

"But Jesus answered and said to him, 'Permit it to be so now, for thus it is fitting for us to fulfill all righteousness'" (Matthew 3:15).

The person who believes this salvation enjoys peace with God and shares grace within the church. The Holy Spirit testifies that the salvation accomplished with the water and the blood is the truth.

— The testimony of the Holy Spirit: *"There are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one" (1 John 5:8).*

16. Verse 37 sums up the sacrifices of Leviticus chapters 1–7

"This is the law of the burnt offering, the grain offering, the sin offering, the trespass offering, the consecrations, and the

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sacrifice of the peace offering" (Leviticus 7:37).

The burnt offering shows the heart of the one coming to God who acknowledges the fact that he is a sinner before God, one who must be put to death.

The grain offering—the grain sacrifice of fine flour, oil, and frankincense—shows the thanksgiving and the gift offered to God.

The sin offering is the sacrifice that atones for and cleanses the person and the sanctuary defiled by sin and uncleanness.

The trespass offering is the sacrifice that requires together atonement and restitution for guilt that caused loss to the holy things of God or to a neighbor.

The consecration offering is a sacrifice that establishes Aaron and his sons as priests and entrusts the office to them.

The peace offering is a sacrifice in which one enjoys peace with God on the ground of the blood of the sacrifice and shares thanksgiving and fellowship.

Each sacrifice shows a different aspect, but all are fulfilled within the one salvation of Jesus Christ.

17. The law of sacrifice of Leviticus is what God commanded

"Which the LORD commanded Moses on Mount Sinai, on the day when He commanded the children of Israel to offer their offerings to the LORD in the Wilderness of Sinai" (Leviticus 7:38).

This law of sacrifice is not a religious rite man made but a type of salvation God commanded. In the New Testament as well, a way of salvation cannot be made by human good deeds and zeal. We must believe the salvation of Jesus God has

determined—the baptism He received from John and the blood of the Cross.

18. The thanksgiving sacrifice of the New Testament is not a sacrifice that repeats atonement

Since Jesus offered the eternal sacrifice once and for all, the believer of the New Testament does not offer a sacrificial offering again to remove sin.

"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14).

But it is not that no sacrifice remains for the person who has received the remission of sins. The sacrifice of atonement has been completed, but the sacrifice of thanksgiving, praise, and sharing continues.

"Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased" (Hebrews 13:15–16).

19. The connection with the word "present your bodies a living sacrifice"

Romans 12:1 speaks to the saved person.

"That you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service"

Our bodies and sufferings do not become a sacrificial offering of atonement in place of Jesus. The person born again of water and the Spirit, in thanksgiving for the mercy already received, offers his heart, strength, and talents, preaches the

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gospel, shares with brothers and sisters, and lives following the leading of the Holy Spirit.

Conclusion

The fat of the peace offering was burned as an offering to God, and the breast and the right thigh went to the priest. Receiving the portion God determined, the priest carried out his office.

Jesus, its substance, resolved our sins with the baptism He received from John and the blood of the Cross and rose again from death. The person who believes this eternal salvation, of which the Holy Spirit testifies, offers the sacrifice of thanksgiving with praise, service, and sharing instead of offering a new sin offering.

Because Christ offered the perfect sacrifice for our sins, we do not offer ourselves in order to be saved from our sins; in thanksgiving for the salvation already received, we offer our hearts, strength, and lives to God. Hallelujah! ✉

Sermon by Paul C. Jong

The peace offering offered in thanksgiving

< Leviticus 7:1-38 >

"Likewise this is the law of the trespass offering (it is most holy): In the place where they kill the burnt offering they shall kill the trespass offering. And its blood he shall sprinkle all around on the altar. And he shall offer from it all its fat. The fat tail and the fat that covers the entrails, the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove; and the priest shall burn them on the altar as an offering made by fire to the LORD. It is a trespass offering. Every male among the priests may eat it. It shall be eaten in a holy place. It is most holy. The trespass offering is like the sin offering; there is one law for them both: the priest who makes atonement with it shall have it. And the priest who offers anyone's burnt offering, that priest shall have for himself the skin of the burnt offering which he has offered. Also every grain offering that is baked in the oven and all that is prepared in the covered pan, or in a pan, shall be the priest's who offers it. Every grain offering, whether mixed with oil or dry, shall belong to all the sons of Aaron, to one as much as the other. This is the law of the sacrifice of peace offerings which he shall offer to the LORD: If he offers it for a thanksgiving, then he shall offer, with the sacrifice of thanksgiving, unleavened cakes mixed with oil, unleavened wafers anointed with oil, or cakes of blended flour mixed

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with oil. Besides the cakes, as his offering he shall offer leavened bread with the sacrifice of thanksgiving of his peace offering. And from it he shall offer one cake from each offering as a heave offering to the LORD. It shall belong to the priest who sprinkles the blood of the peace offering. The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day it is offered. He shall not leave any of it until morning. But if the sacrifice of his offering is a vow or a voluntary offering, it shall be eaten the same day that he offers his sacrifice; but on the next day the remainder of it also may be eaten; the remainder of the flesh of the sacrifice on the third day must be burned with fire. And if any of the flesh of the sacrifice of his peace offering is eaten at all on the third day, it shall not be accepted, nor shall it be imputed to him; it shall be an abomination to him who offers it, and the person who eats of it shall bear guilt. The flesh that touches any unclean thing shall not be eaten. It shall be burned with fire. And as for the clean flesh, all who are clean may eat of it. But the person who eats the flesh of the sacrifice of the peace offering that belongs to the LORD, while he is unclean, that person shall be cut off from his people. Moreover the person who touches any unclean thing, such as human uncleanness, an unclean animal, or any abominable unclean thing, and who eats the flesh of the sacrifice of the peace offering that belongs to the LORD, that person shall be cut off from his people. And the LORD spoke to Moses, saying, Speak to the children of Israel, saying: You shall not eat any fat, of ox or sheep or goat. And the fat of an animal that dies naturally, and the fat of what is torn by wild beasts, may be used in any other way; but you shall by no means eat it. For whoever eats the fat of the animal of which men offer an offering made by fire to the LORD, the person who eats

it shall be cut off from his people. Moreover you shall not eat any blood in any of your dwellings, whether of bird or beast. Whoever eats any blood, that person shall be cut off from his people. Then the LORD spoke to Moses, saying, Speak to the children of Israel, saying: He who offers the sacrifice of his peace offering to the LORD shall bring his offering to the LORD from the sacrifice of his peace offering. His own hands shall bring the offerings made by fire to the LORD. The fat with the breast he shall bring, that the breast may be waved as a wave offering before the LORD. And the priest shall burn the fat on the altar, but the breast shall be Aaron's and his sons'. Also the right thigh you shall give to the priest as a heave offering from the sacrifices of your peace offerings. He among the sons of Aaron, who offers the blood of the peace offering and the fat, shall have the right thigh for his part. For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel, from the sacrifices of their peace offerings, and I have given them to Aaron the priest and to his sons from the children of Israel by a statute forever. This is the consecrated portion for Aaron and his sons, from the offerings made by fire to the LORD, on the day when Moses presented them to minister to the LORD as priests. The LORD commanded this to be given to them by the children of Israel, on the day that He anointed them, by a statute forever throughout their generations. This is the law of the burnt offering, the grain offering, the sin offering, the trespass offering, the consecrations, and the sacrifice of the peace offering, which the LORD commanded Moses on Mount Sinai, on the day when He commanded the children of Israel to offer their offerings to the LORD in the Wilderness of Sinai."

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"This is the law of the trespass offering (it is most holy)"

Chapter 7 begins like this: *"This is the law of the trespass offering (it is most holy)" (Leviticus 7:1)*. Dear fellow believers, what kind of offering is the trespass offering? It is the offering that dies bearing upon itself the guilt of a person who violated the holy things of God and infringed on what belongs to his neighbor. Yet God calls that offering *"it is most holy."* Bearing sin is not what made that offering unclean; it is holy because it is the offering God Himself set apart to bring the sinner to life. What God has appointed, man cannot put a price on at will.

Where does the next verse say to kill that offering? It says, *"In the place where they kill the burnt offering they shall kill the trespass offering. And its blood he shall sprinkle all around on the altar" (Leviticus 7:2)*. Though the names of the sacrifices differed, the place where sin was dealt with was one. In the very place where the burnt offering was killed, the trespass offering also died. It is because God is not One who covers over sin with words but One who receives a life and deals with the sin. That the blood was sprinkled all around on the altar is the sign that the price was actually paid.

"When You make His soul an offering for sin"

Whom does this offering without blemish point to? Isaiah speaks a most astonishing word concerning the One who was to come: *"Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin" (Isaiah 53:10)*. The prophet called Christ directly *"an offering for sin."* He was not bruised because He had any guilt of His own. As it

says, *"He was wounded for our transgressions, He was bruised for our iniquities" (Isaiah 53:5)*, it was our transgressions that pierced Him.

Then how did our transgressions pass on to Him who has no sin? In the Old Testament the sinner laid his hand on the head of the offering. Only after he had laid his hand on it and passed the sins on did that offering die. Jesus also followed that law. Receiving baptism from John the Baptist at the Jordan River, He said, *"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15)*. It was exactly as Isaiah had said beforehand: *"The LORD has laid on Him the iniquity of us all" (Isaiah 53:6)*. So the next day John the Baptist saw the Lord and cried out, *"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29)*. Because He bore it, He shed His blood on the Cross and received the judgment of that sin, and He rose again from death and became our eternal salvation. Dear fellow believers, do not miss this order. The Cross is not the place where sin was transferred to Him; it is the place where He received the judgment of the sin that had already been transferred to Him.

The fat was the LORD's, and the skin was the portion of the priest who served

Verses 3 through 10 determine in detail who receives what. First, the fat. It says, *"The priest shall burn them on the altar as an offering made by fire to the LORD. It is a trespass offering" (Leviticus 7:5)*. The fat tail, the fat that covers the entrails, the fat on the two kidneys, and the fatty lobe attached to the liver were all burned on the altar. Not one piece was man's portion. God made the reason plain in Leviticus chapter 3: *"All the fat is*

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the LORD's" (Leviticus 3:16). What is God's must go wholly back to God.

Next is man's portion. He said, *"Every male among the priests may eat it. It shall be eaten in a holy place. It is most holy" (Leviticus 7:6)*, *"The priest who offers anyone's burnt offering, that priest shall have for himself the skin of the burnt offering which he has offered" (Leviticus 7:8)*, and of the grain offering, *"Shall belong to all the sons of Aaron, to one as much as the other" (Leviticus 7:10)*. There was a portion that went to the person who actually served, and there was also a portion that all shared equally. God Himself looked after the livelihood of those who served Him. It is the same in the New Testament: *"Even so the Lord has commanded that those who preach the gospel should live from the gospel" (1 Corinthians 9:14)*. Only, that portion was what God had appointed, not what the priest picked up at his own will. It is God's order that the person who serves the gospel is supplied through the gospel, and making the gospel a tool for one's own profit is what breaks that order.

The peace offering is a sacrifice established upon the blood

From verse 11 the center of today's word comes out: *"This is the law of the sacrifice of peace offerings which he shall offer to the LORD."* What does the word reconciliation mean? It means making a relationship that has grown distant good again. Dear fellow believers, even between people, once a relationship is twisted, is it not uncomfortable to see each other's face? That is how it is between God and man. Yet could man untie that relationship by doing something well? God did not say to untie it with man's apology or resolve; He established the sacrificial offering.

The procedure of the laying on of hands does not appear again in the text of chapter 7, but the law of the peace offering had already been determined in chapter 3: *"He shall lay his hand on the head of his offering, and kill it at the door of the tabernacle of meeting; and Aaron's sons, the priests, shall sprinkle the blood all around on the altar" (Leviticus 3:2)*. So the order is clear. First there is the laying on of hands, then there is the blood, upon that blood reconciliation is accomplished, and after that comes thanksgiving. It is not thanksgiving that produces reconciliation; reconciliation gives birth to thanksgiving. The New Testament speaks this order in one sentence: *"Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1)*. Justification comes first, and peace is enjoyed upon it.

If he offers it for a thanksgiving, the bread is offered together with the sacrifice

Look at verse 12: *"If he offers it for a thanksgiving, then he shall offer, with the sacrifice of thanksgiving, unleavened cakes mixed with oil, unleavened wafers anointed with oil, or cakes of blended flour mixed with oil."* Unleavened cakes, wafers, and baked cakes—three kinds appear. It is the same grain, but the shapes are each different. It means that thanksgiving did not end as an idea in the head but came out as an actual gift shaped by hands. Your thanksgiving is the same. The thanksgiving that only says thank you in the heart and the thanksgiving that sets aside time and moves its hands are different.

Yet with what does He say to offer these cakes? He says to offer them *"with the sacrifice of thanksgiving" (Leviticus 7:12)*. The bread sheds no blood. The bread does not take the place of

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the offering; it is set beside the offering. Verse 14 nails this down very clearly: *"From it he shall offer one cake from each offering as a heave offering to the LORD. It shall belong to the priest who sprinkles the blood of the peace offering."* Where did the bread go? To *"the priest who sprinkles the blood of the peace offering"*—that is, to the hands that handled the blood. The gift of thanksgiving was never once separated from the blood. So Paul places the ground of peace in one place only: *"By Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross" (Colossians 1:20).*

He said to offer leavened bread as well

Yet in verse 13 there is an unexpected word: *"Besides the cakes, as his offering he shall offer leavened bread with the sacrifice of thanksgiving of his peace offering."* It is bread with leaven in it. He did not allow leaven in the offering made by fire that was burned up on the altar, yet on the table of thanksgiving, bread with leaven came up together. It was because the portion burned as an offering to God and the portion the people shared and ate together were distinguished.

Here is something we must think over deeply. The ground on which we are accepted before God is not our perfection. Even after receiving the remission of sins, we still live carrying insufficient flesh. We get angry, our words run ahead, and what we did yesterday weighs on our heart today. God did not push such a person away from the table. Having accomplished reconciliation upon the blood, He received as a gift even the bread those insufficient hands had shaped. The ground on which God receives us is not how upright we have become but what

Jesus has accomplished. So, dear fellow believers, do not put off coming before God while staring at your own weakness.

"The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day it is offered"

Now look at verse 15: *"The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day it is offered. He shall not leave any of it until morning."* The flesh of the thanksgiving sacrifice had to be eaten within that day. He did not let it pass even one day. In Leviticus chapter 22 He gives the same command again: *"On the same day it shall be eaten; you shall leave none of it until morning: I am the LORD" (Leviticus 22:30)*.

Dear fellow believers, why would He have done so? Because thanksgiving is not something to store away. Thanksgiving must come out on the very day the grace is received. And to eat up one large animal within that day, one person cannot do it alone. He must call his family and call his neighbors. Thanksgiving naturally becomes sharing. The thanksgiving of the New Testament is exactly the same: *"Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased" (Hebrews 13:15–16)*. Praise and sharing stand joined in one place. Rather than giving thanks only in one's heart and stopping there, testifying of the Lord to even one person and sharing with even one person on that day is the thanksgiving God receives.

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"The remainder of the flesh of the sacrifice on the third day must be burned with fire"

The vowed offering and the voluntary offering were a little different. It says, *"But if the sacrifice of his offering is a vow or a voluntary offering, it shall be eaten the same day that he offers his sacrifice; but on the next day the remainder of it also may be eaten" (Leviticus 7:16)*. God gave one more day. But that was as far as it went. It says, *"The remainder of the flesh of the sacrifice on the third day must be burned with fire" (Leviticus 7:17)*, and a very solemn word follows: *"If any of the flesh of the sacrifice of his peace offering is eaten at all on the third day, it shall not be accepted, nor shall it be imputed to him; it shall be an abomination to him who offers it" (Leviticus 7:18)*. The offering was certainly offered, yet the moment it was eaten past the appointed time, that whole sacrifice came to nothing.

Dear fellow believers, when we carry this word over to ourselves today, what do we see? I see here the person who keeps holding on to and chewing over a sin that has already been resolved. If you acknowledged before God the wrong you did yesterday and resolved it by the salvation Jesus accomplished, it is finished. Yet three days pass and a month passes, and he takes that matter out and chews it again. Why am I like this, what kind of life of faith is there for someone like me—so he condemns himself. While he does so, the relationship with God is not restored and only time flows by. The way God has appointed is not hating oneself for a long time but honestly acknowledging the wrong and believing the completed atonement. Our Lord has already finished it all with that one offering of which He said, *"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14)*. The flesh of the Old Testament **sacrifice** spoiled in three days, but the atonement of

the Lord does not spoil.

"As for the clean flesh, all who are clean may eat of it"

Verses 19 through 21 define who may eat. It says, *"The flesh that touches any unclean thing shall not be eaten. It shall be burned with fire. And as for the clean flesh, all who are clean may eat of it,"* and *"the person who eats the flesh of the sacrifice of the peace offering that belongs to the LORD, while he is unclean, that person shall be cut off from his people" (Leviticus 7:20)*. God does not call that flesh simply the flesh of the peace offering; He calls it the flesh *"that belongs to the LORD."* Man ate it, but its owner was God.

Then who are *"all who are clean"*? They are not people who have never once fallen. The people of Israel became unclean for a time by touching a corpse, through disease, or by brushing against an unclean person. So there was no one who could keep himself clean by his own strength. What God taught through this ordinance is exactly that: man needs a cleanness beyond his own self-cultivation. Hebrews tells us where that cleanness comes from: *"For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?" (Hebrews 9:13–14)*. The clean person who can sit at God's table today is not the person whose conduct is perfect but the person who has received the remission of sins through the baptism Jesus received from John and the blood of the Cross.

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The meaning of the command not to eat the fat and the blood

From verse 22 God forbids two things: *"You shall not eat any fat, of ox or sheep or goat" (Leviticus 7:23),* and *"you shall not eat any blood in any of your dwellings, whether of bird or beast" (Leviticus 7:26)*. The fat was God's portion. If a person brings to his own table what he ought to lay on the altar, it becomes an act of trespassing on what belongs to God. Yet look at verse 24: of the fat of an animal that dies of itself He says that it *"may be used in any other way; but you shall by no means eat it."* He says it may be used elsewhere. It was not because the substance called fat was itself evil that He forbade it; He said that man must not eat what was set apart to God.

The blood has a still deeper reason. God Himself makes it plain in Leviticus chapter 17: *"For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul" (Leviticus 17:11)*. Look at the words here, *"I have given it to you."* It was not man who found out the way of atonement; God gave it. The blood was not something for man to take to fill his own belly; it was set apart to stand in the place of the sinner's life. And there is one blood to which all that blood pointed. The Lord said on His last night, *"This is My blood of the new covenant, which is shed for many for the remission of sins" (Matthew 26:28)*. The blood of animals had to be repeated year after year, but of our Lord it says, *"Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption" (Hebrews 9:12).*

"His own hands shall bring the offerings made by fire to the LORD"

From verse 28 the distribution of the peace offering comes out again, and in verse 30 there is a word to engrave on the heart: *"His own hands shall bring the offerings made by fire to the LORD."* No one else could carry the offering in the offerer's place. The person who offered it had to bring it with his own hands. Dear fellow believers, faith is the same. However good the sermons you hear, the faith of the person next to you does not become yours. The faith of parents cannot wash away the sins of their children, and the faith of a husband cannot take the place of his wife. That Jesus received baptism from John for me, bore my sins and received the judgment on the Cross, and rose again from death—this my own heart must receive as my own.

The next word is also precious: *"The breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel, from the sacrifices of their peace offerings, and I have given them to Aaron the priest and to his sons from the children of Israel" (Leviticus 7:34)*. It appeared that the breast and the thigh passed from the hands of the people into the hands of the priests, yet God says, "I have taken and given them." It was first offered to God, and then God distributed it. So it is with what we offer, and so it is with what we receive. When we offer, we offer it before God; and when we receive, we do not obtain it from people—God gives it.

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"The law of the burnt offering, the grain offering, the sin offering, the trespass offering, the consecrations, and the sacrifice of the peace offering"

Verse 37 binds chapters 1 through 7 into one line: *"This is the law of the burnt offering, the grain offering, the sin offering, the trespass offering, the consecrations, and the sacrifice of the peace offering."* Six sacrifices are set side by side. The burnt offering showed that I am a sinner who must die; the grain offering showed the thanksgiving the saved person offers; the sin offering showed the way sin passes on to the offering and is judged; the trespass offering showed responsibility before God and before man together; the consecrations showed that God Himself establishes His workers; and the peace offering showed the peace enjoyed with God upon that blood.

And verse 38 makes plain whose will all of this is: *"The LORD commanded Moses on Mount Sinai, on the day when He commanded the children of Israel to offer their offerings to the LORD in the Wilderness of Sinai."* It is not a religious rite man devised. It is the picture of salvation God commanded. Therefore today also we cannot make up a way of salvation by ourselves. We must believe in the way God has appointed just as it is—that is, the baptism Jesus received from John and the blood of the Cross. The Holy Spirit testifies that this is the true salvation: *"There are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one –ASV" (1 John 5:8).*

Offer the peace offering today, on that very day

Dear fellow believers, let us sum up today's word. The atonement is once and for all. Jesus does not need to enter the Jordan River again, nor does He need to hang on the Cross again. He said, *"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10)*. Yet we who have received the remission of sins stumble and do wrong as we live on this earth. Then our heart grows dark and it becomes uncomfortable to come before God. If we leave that discomfort as it is and let several days pass, our relationships with people also go wrong and we cannot even focus on the work of serving.

In that very place, the way God has left open for us is the peace offering. It is not setting out to find a new atonement; it is acknowledging our wrong before God just as it is and looking again at the salvation already accomplished. This is what the Lord said while washing Peter's feet: *"He who is bathed needs only to wash his feet, but is completely clean" (John 13:10)*. The bath is already finished. It is not a word telling us to get into the bath again. It is a word telling us to wash off today what has stuck to us while walking the road today, and to walk on again. When we do so, the joy of which He said, *"And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation" (Romans 5:11)*, returns to us.

So do not put it off. The God who said not to leave the flesh of the thanksgiving sacrifice until the next morning wants the discomfort in your heart to be resolved today as well. If something weighs on your heart, acknowledge it before God today. If you have wronged a person, go today, speak, and set it right. And look again today at what the Lord did for me—

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receiving baptism, receiving the judgment, and rising again. Then your heart grows bright and your hands and feet move again. And with a heart made bright like that, what is the work we are to do? It is delivering this news of peace to those who still live as enemies of God. Beside you are people worn out from struggling to wash away their own wrongs. Tell them that God has already opened the way of reconciliation, and that the way is the baptism Jesus received from John and the blood of the Cross. I hope you will live this day like that. ✉

Questions and Answers on Leviticus Chapter 7

[Question] 1. Leviticus 7:1—what does it mean that God regards the trespass offering as most holy?

Calling the trespass offering "most holy" means that it is the offering specially set apart to be given to God and to atone for the guilt a person has committed, and that it must therefore be handled strictly according to the statutes God has determined. Holiness here carries the meaning of being set apart so as to belong to God. Accordingly, the trespass offering was not something the offerer or the priest could use or dispose of at his own will.

1. Since it was an offering that belonged to God, its use and the way it was to be handled were determined.

Leviticus 7:2–5 speaks concretely of the place where the trespass offering was killed, the place where its blood was sprinkled, and the parts to be burned on the altar. The priest had to kill the offering in the place where the burnt offering was killed, sprinkle its blood all around on the altar, and offer the prescribed fat and parts to the LORD as an offering made by fire. The fact that a person had brought an offering did not mean he could set all the procedures at his own discretion. Since it was a holy sacrifice offered to God, it had to be offered in the way God had commanded.

2. The statutes of holiness applied even to the flesh given as the priests' portion.

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Verse 6 says again *"It is most holy"* and prescribes that the males among the priests eat that flesh in a holy place. Verse 7 says that the flesh goes to the priest who makes atonement. This means that even the part given as the priests' food was a holy portion belonging to God. The fact that God determined even who could eat it and where it had to be eaten shows concretely what the word "most holy" means.

3. Since it was the offering that atoned for a person's guilt, sin and the remission of sins must not be taken lightly.

The trespass offering was the sacrifice that dealt with the guilt a person had committed before God and the responsibility for it. God had a ram without blemish brought, and said that when the priest made atonement for him, that person would receive the remission (Leviticus 5:15–18). Therefore handling the trespass offering in a holy manner was a matter of honoring the way of the remission of sins God had determined. It also carries the lesson that one must not regard his own wrong as a small matter, nor be satisfied with performing the sacrifice as a mere formality.

4. Connected with the gospel of the water and the Spirit, it leads us to think of the holiness of Jesus, who gave Himself for us, and of the preciousness of His sacrifice.

Jesus, though He is the holy Son of God without sin, bore our sins. He took our sins upon Himself with the baptism He received from John, and received in our place the judgment of those sins on the Cross. Our remission of sins rests on the grace of this holy Lord who gave Himself.

Therefore the saints must not take the remission of sins for granted, but believe and give thanks for the grace the Lord has bestowed. The word instructing that the trespass offering be handled as most holy teaches us to revere and treasure God and the way of salvation He has prepared.

[Question] 2. Leviticus 7:2—in what place did the animal for the trespass offering have to be killed?

The trespass offering had to be killed in the place where the burnt offering was killed. Leviticus 7:2 fixes the place in this way, and Leviticus 1:11 says that the burnt offering of the sheep is to be killed on the north side of the altar, before the LORD. The place where the trespass offering was killed can therefore be understood as the north side of the altar of burnt offering in the court of the tabernacle of meeting.

It was not a matter of the offerer choosing a convenient place, killing the animal, and bringing only the flesh. He had to kill the sacrifice at the place of sacrifice God had designated, and offer its blood and the offering according to the appointed statutes. Even though the trespass offering dealt with an individual's guilt, the sacrifice that atoned for that guilt was carried out before the LORD.

The fact that the burnt offering and the trespass offering were killed in the same place shows that both are sacrifices offered to God. However, the same place does not mean that every way of handling the offering was also the same. In the trespass offering, the prescribed fat and parts were burned, and the flesh permitted to be eaten went to the priests as their portion. Following the word that appointed the place and the procedure was the right attitude of the person offering a gift to God.

[Question] 3. Leviticus 7:2—where did the blood have to be sprinkled when the trespass offering was offered?

The priest sprinkled the blood of the trespass offering all

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around on the altar of burnt offering, that is, on its four sides. Here "all around" refers to the four sides surrounding the altar. Verse 2 clearly fixes where the blood of the trespass offering was to be sprinkled.

This statute must not be confused with the procedure of putting blood on the horns of the altar in the sin offering. Both sacrifices atone for sin and guilt, but there were differences in the concrete ways the blood was handled. Therefore, when asked where the blood of the trespass offering was sprinkled, one must answer "all around on the altar," not "on the horns of the altar."

The act of sprinkling the blood was an important part of the sacrifice. God said that because the life is in the blood, it is the blood that makes atonement for sin (Leviticus 17:11). The death and the blood of the offering show that a person's sin and guilt are atoned for through the sacrifice of a life. In the gospel of the water and the Spirit, Jesus bore our sins with the baptism He received from John, and shed His blood on the Cross, receiving in our place the judgment of those sins. The saints believe and give thanks for the grace of the Lord who bestowed the remission of sins through this sacrifice.

[Question] 4. Leviticus 7:3–5—what animal was offered for the trespass offering, and what parts of it were burned?

For the sacrifice of the trespass offering, a ram without blemish, corresponding to the value God had determined, was offered (Leviticus 5:15, 18). Leviticus 7:3–5 explains which parts of that offering were to be offered to the LORD as an offering made by fire.

The parts to be burned were the fat tail, the fat that covers the

entrails, the two kidneys with the fat on them by the flanks, and the fatty lobe attached to the liver. The priest took these parts and burned them on the altar, offering them to the LORD. *"An offering made by fire"* refers to this way of offering by burning.

In the trespass offering, the whole body of the offering was not all burned. The parts God had appointed to be burned were offered, and the remaining flesh was eaten in a holy place by the priests who were qualified as prescribed (verses 6–7). Therefore not only the kind of offering but also the part to be given to God and the part to go to the priest had to be distinguished according to the word.

This sacrifice was not a matter of passing lightly over the guilt committed. A sacrifice without blemish was offered for the person who had guilt, and the priest carried out the atonement as God had commanded. Through that sacrifice we learn the faith that acknowledges our own wrongs and treasures the grace of the Lord who bore the price of sin in our place.

[Question] 5. Leviticus 7:7—in what way was the statute appointing the priest's portion the same for the trespass offering and the sin offering?

That the trespass offering and the sin offering are *"one law"* means that they follow the same statute, and verse 7 speaks especially of the point that the flesh of the offering goes to the priest who makes atonement with it. In both sacrifices, the flesh permitted for the priests to eat became the portion of the priest who carried out that sacrifice.

Moreover, that flesh had to be handled as most holy. In both the sin offering and the trespass offering, the males among the priests were prescribed to eat it in a holy place (Leviticus 6:25–

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29; 7:6–7). Even food given to the priests could not be treated like ordinary food that anyone could eat anywhere.

However, not all the flesh of every sin offering could be eaten. The flesh of the sin offering whose blood was brought into the tabernacle of meeting to make atonement in the holy place was not to be eaten but burned (Leviticus 6:30). Also, since the trespass offering and the sin offering differed in the cases of sin, the kinds of offerings, and the ways the blood was handled, the *"one law"* must not be stretched to mean that every procedure was completely the same.

The two sacrifices have in common that both offer a sacrifice for a person's sin and guilt. But the direct answer of this verse is that the statute was the same in assigning the flesh of the offering appointed to be eaten to the priest who makes atonement with it.

[Question] 6. Leviticus 7:8—how should the expression *'anyone's burnt offering'* be understood?

"Anyone's burnt offering" means the burnt offering that some person has brought to offer to God. Here *"anyone"* does not refer to the offering itself but to the person who offers the gift of the burnt offering. It does not mean that a person is offered as the sacrifice of the burnt offering.

The context of verse 8 explains what portion goes to the priest who offers the burnt offering that person has brought. There is the person who offers the gift, there is the priest who carries out the burnt offering with that gift, and God appointed the skin of the offering to be given to the priest who carried out the burnt offering.

Therefore this expression is easy to understand when read as

"the gift of the burnt offering a person has brought." The focus of this verse lies in distinguishing the person who offers the gift from the priest who carries out the sacrifice, and in appointing the portion that goes to that priest.

[Question] 7. Leviticus 7:8—among the parts of the burnt offering, what was given as the priest's portion?

The priest who officiated at the burnt offering received the skin of that burnt offering as his portion. Leviticus 7:8 says, *"The priest who offers anyone's burnt offering, that priest shall have for himself the skin of the burnt offering which he has offered."* The skin, therefore, did not go back to the person who brought the gift but was given to the priest who offered that burnt offering.

In preparing the burnt offering, the sacrificial animal was first skinned and cut into its pieces (Leviticus 1:6). Then the body of the offering was burned on the altar and offered to God according to the appointed statutes (Leviticus 1:9). The skin, which had been removed beforehand, was received by the priest.

In the trespass offering and the sin offering we looked at above, the flesh of the offering appointed to be eaten became the priest's portion, but in the burnt offering no flesh was left as a portion to eat; instead God gave the skin to the priest. In this way God appointed concretely, according to the kind of sacrifice, even the portion that would go to the priest.

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[Question] 8. Leviticus 7:11—what meaning does the peace offering hold in the relationship with God?

The peace offering is a sacrifice of giving thanks for the grace God has bestowed and of enjoying a reconciled relationship with God. To be reconciled means that what had been blocking the relationship is removed and peace is enjoyed. Therefore the meaning of the peace offering does not lie only in the outward act of presenting an offering, but in coming to God, having fellowship with Him, and giving thanks.

Leviticus chapter 7 distinguishes the peace offering offered for a thanksgiving from the one offered for a vow or a voluntary offering (verses 12–16). The portion to be burned to God, the portion to go to the priest, and the flesh that the clean were to eat were all appointed. In this way, in the peace offering, offering a gift to God and eating together within that grace were joined. However, since it was a holy offering, the appointed time limits and the statutes of cleanness had to be kept.

The spiritual meaning of this sacrifice becomes clear in Jesus Christ, who became our peace offering. God loved us and sent His Son. Jesus bore our sins with the baptism He received from John, received the judgment of those sins on the Cross, rose again from death, and became our Savior. Believing that salvation, we enjoy peace with God (Romans 5:1, 10–11; 1 John 4:9–10).

Even after receiving the remission of sins, the saints commit wrongs because of their weakness, and their hearts can grow dark over such things. At such times one must not hide the wrong or justify himself, but acknowledge it before God. And one must believe in the salvation of the Lord who bore even that sin, and come to God with thanksgiving. To offer the peace offering by

faith every day is to have fellowship with God, relying on the salvation the Lord has already accomplished, and to live in thanksgiving and joy. The saint who has received that love also comes to understand and love his brother.

[Question] 9. Leviticus 7:15–18—until when could the flesh of the peace offering be eaten, and what was done with what remained?

The time limit for eating the flesh of the peace offering differed according to the intent with which the sacrifice was offered. It was not the case that the flesh of every peace offering could equally be eaten for two days.

1. The flesh of the peace offering offered for a thanksgiving had to be eaten on the day it was offered. Not even a little of it was to be left until the next morning (verse 15). Therefore, to explain that the flesh of the thanksgiving sacrifice could be eaten until the next day does not agree with the statute of the text.

2. The flesh of the peace offering offered for a vow or a voluntary offering could be eaten on that day and the next day. But the flesh that remained until the third day had to be burned (verses 16–17). Once the permitted period had passed, the time limit could not be extended at one's own discretion according to the state of the flesh or the amount that remained.

3. If any of that flesh was eaten on the third day, the sacrifice was not accepted. Because the statute God had determined was broken, the gift was not received as acceptable, and the person who ate it bore guilt (verse 18). The following verses 19–21 further prescribe that flesh which has touched anything unclean is to be burned, and that the one who eats must also be clean.

This word teaches that even in the place of thanksgiving and

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fellowship, the word of God must be honored. Enjoying the grace He has granted does not mean one may take lightly the statutes of the One who gave that grace. Both the gift offered to God and the eating of it had to be carried out in a holy manner before Him.

[Question] 10. Leviticus 7:30—what does it mean to offer a gift as a wave offering?

A wave offering refers to the way of offering in which the gift is waved before the LORD. Leviticus 7:30 says that when the breast is brought from the sacrifice of the peace offering, the priest is to wave that breast before the LORD as a wave offering.

After being offered before God, that breast went to Aaron and his sons. The handling of each part was distinguished: the fat was burned on the altar, and the breast went to the priest (verses 30–31). The fact that the priest received the breast that had been offered to God shows that his portion was a holy income given by God (verse 34).

If *"peace offering"* refers to the kind of sacrifice, then *"wave offering"* refers to the way the gift is offered. Therefore the two expressions—that the breast of the peace offering was offered as a wave offering—can be used together. It must also be read as distinct from the statute in verse 32 of offering the right thigh as a heave offering.

Through the wave offering we can see the order of offering to God what belongs to God, and of receiving the portion He distributes. Even the portion the priest received was not taken at his own will but appointed and given by God. Therefore both offering to God and using what has been received from Him must be done with thanksgiving and reverence. ✉

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CHAPTER

8

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Leviticus Chapter 8 seen from the perspective of the gospel of the water and the Spirit

Leviticus 8:1–9—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The word of the text

"And the LORD spoke to Moses, saying: Take Aaron and his sons with him, and the garments, the anointing oil, a bull as the sin offering, two rams, and a basket of unleavened bread; and gather all the congregation together at the door of the tabernacle of meeting. So Moses did as the LORD commanded him. And the congregation was gathered together at the door of the tabernacle of meeting. And Moses said to the congregation, This is what the LORD commanded to be done. Then Moses brought Aaron and his sons and washed them with water. And he put the tunic on him, girded him with the sash, clothed him with the robe, and put the ephod on him; and he girded him with the intricately woven band of the ephod, and with it tied the ephod on him. Then he put the breastplate on him, and he put the Urim and the Thummim in the breastplate. And he put the turban on his head. Also on the turban, on its front, he put the golden plate, the holy crown, as the LORD had commanded Moses" (Leviticus 8:1–9).

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2. Leviticus chapter 8 moves from the statutes of the sacrifices to the consecration of the priests

Leviticus chapters 1 through 7 explained the burnt offering, the grain offering, the peace offering, the sin offering, and the trespass offering, and the portions the priests were to receive. From Leviticus chapter 8 begins the consecration ceremony that establishes Aaron and his sons, who will actually carry out those sacrifices, as priests.

Chapter 8, therefore, is not simply an event of putting on special clothes. It is the chapter in which God sets apart and establishes the priests in the way He has appointed, so that He may dwell with sinners and receive their sacrifices.

The consecration ceremony includes the washing, the priestly garments, the anointing oil, the sacrificial offerings and the unleavened bread, and the laying on of hands and the blood.

Among these, verses 1–9 record chiefly the command of God, the gathering of the congregation, the washing of Aaron and his sons, and the garments of the high priest.

3. God established Aaron as high priest

Verse 1 begins once again with the words, *"The LORD spoke to Moses, saying."*

Aaron did not become a priest on his own, nor was he appointed for Moses' personal need. Moses carried out the command of God, and Aaron and his sons were established as priests according to the appointed procedure.

In verse 5 Moses says plainly to the congregation.

"This is what the LORD commanded to be done"

This becomes an important principle in the New Testament as

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well. An office that serves God is not a position for gaining one's own honor. A person does not become a spiritual mediator by claiming to be holy on his own or by winning people's popularity.

In particular, the eternal high priesthood of the New Testament is the office God entrusted to Jesus Christ.

4. Why was the whole congregation gathered at the door of the tabernacle of meeting

"Gather all the congregation together at the door of the tabernacle of meeting" (Leviticus 8:3).

The consecration ceremony was carried out publicly before the whole congregation. The people had to know that the priests who would carry out the sacrifices and teach the law had been established by God.

The public consecration revealed, together with the authority God had given, the responsibility to carry out the sacrifices exactly and to serve the holiness of the people. The congregation also could not offer sacrifices at their own discretion but had to follow the priests and the law of sacrifice God had appointed.

The church offices of today cannot be completely identified with the priesthood of Aaron, but the principle is clear that an office serving God must not become a means of self-display and private power.

5. Everything prepared in verse 2 was for the whole consecration ceremony

"Take Aaron and his sons with him, and the garments, the anointing oil, a bull as the sin offering, two rams, and a basket

of unleavened bread" (Leviticus 8:2).

In verse 2 not only the people but also the garments, the oil, the sacrificial offerings, and the bread are prepared together.

— Aaron and his sons are the people who will be established as priests.

— The garments reveal the priestly office.

— The anointing oil was prepared to set them apart to the office.

— The bull is the offering for the sin offering.

— The two rams are for the burnt offering and the sacrifice of the consecration ceremony.

— The unleavened bread is the gift to be offered together with the consecration offerings.

Not all of the anointing oil and the sacrificial offerings here are used within verses 1–9. The pouring of the anointing oil and the offering of the sacrifices continue in the verses that follow. Verse 2 is the word to first gather what is needed for the whole consecration ceremony.

This shows that the priesthood is not an outward event of merely putting on clothes. Not only the washing and the garments but also the sacrifice and the blood had to follow without fail.

6. *"Washed them with water"*

"Moses brought Aaron and his sons and washed them with water" (Leviticus 8:6).

Before putting on the priestly garments, Aaron and his sons first had to be washed with water.

The order is important.

Calling → washing → garments → anointing → sacrifice →

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carrying out the office

The washing with water in the Old Testament showed that a human priest had to become ceremonially clean before serving the holy God.

7. The washing of the consecration ceremony and the washing at the laver are distinguished

Aaron and his sons washed their bodies with water when the consecration ceremony began. This is the washing for entering the priestly office.

Afterward, as they carried out their duties as priests, they had to wash their hands and feet repeatedly at the laver of the tabernacle.

"Aaron and his sons shall wash their hands and their feet in water from it. When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to the LORD, they shall wash with water, lest they die" (Exodus 30:19–20).

The washing of the consecration ceremony was the cleansing of the whole body on entering the office, and the washing at the laver was the cleansing of the hands and feet that the person who had already become a priest repeated while serving.

Applying this to the gospel, we can distinguish between receiving the remission of sins once and for all through the salvation of Jesus, and the saved person acknowledging his present wrongs in the light of the gospel and restoring the fellowship of his conscience.

In neither case, however, is salvation repeated with a new sacrifice. It is receiving the completed salvation by faith and living within that grace.

8. The purpose of Aaron's washing and of the baptism Jesus received from John are different

Aaron and his sons were people who had sin and weaknesses. They had to be washed before serving God, and in the consecration ceremony that followed they also had to offer a sin offering for themselves.

But Jesus is without sin.

"For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin" (Hebrews 4:15).

The baptism Jesus received from John was not to wash away His own sin, but to bear the sin of mankind and fulfill all the righteousness of God.

"But Jesus answered and said to him, 'Permit it to be so now, for thus it is fitting for us to fulfill all righteousness'" (Matthew 3:15).

This difference must be made clear.

Category	The washing of Aaron and his sons	The baptism Jesus received from John
Subject	Human priests with weaknesses	The Son of God without sin
Purpose	Ceremonial cleanness for the priestly office	Bearing the sin of mankind and fulfilling all righteousness
Repetition	Had to keep washing at the laver afterward	Received baptism from John once and for all
Result	Carried out the priestly office of the Old Testament	Bore the sin of the world and went to the Cross

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Therefore, Aaron's washing with water and the baptism Jesus received from John are connected in the great flow of cleansing and priestly consecration, but they are not events with the same purpose.

9. The meaning of '*water*' in the gospel of the water and the Spirit

In the gospel of the water and the Spirit, the water refers to the baptism Jesus received from John.

Jesus bore all the sin of mankind by receiving baptism from John at the Jordan River. And bearing that sin, He went to the Cross and shed His blood, receiving the judgment of sin. By rising again from death, Jesus completed salvation.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood – ASV" "there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one –ASV" (1 John 5:6, 8).

The Holy Spirit testifies of the fact that Jesus bore our sins with the baptism He received from John, received the punishment of those sins with the blood of the Cross, and rose again from death to give us eternal life. He also testifies of the fact that the person who believes this salvation is cleansed from sin.

The water that washed Aaron's body made the priest of Israel ceremonially clean, but the baptism Jesus received from John and His blood cleanse the sins and the conscience of the one who believes.

10. After the washing, he clothed him with the priestly garments

"He put the tunic on him, girded him with the sash, clothed him with the robe, and put the ephod on him" (Leviticus 8:7).

Aaron put on, through Moses, not ordinary clothes but the holy garments God had commanded to be made. These revealed not personal taste or wealth, but the office of the high priest who serves God on behalf of Israel. That qualification and glory were given not from Aaron himself but from God.

Seen in the light of the gospel, we can learn the lesson that a sinner cannot come to God clothed in his own righteousness and good deeds. He must put on by faith the righteousness of Christ that God has granted.

11. He clothed him with the tunic, the sash, the robe, and the ephod

The tunic—the garment that is the basis of the priestly clothing. The outward office of the high priest was put on from the innermost garment according to the order God had appointed.

The sash—it fastened the garments to the body and made him ready to carry out his duties. This shows that the priesthood was not a decoration but an office of actual serving.

The robe—the outer garment of the high priest worn under the ephod. It was a part of the clothing that distinguished the high priest from the ordinary people and the other priests.

The ephod—the representative garment of the high priest; on its shoulders were fastened two stones engraved with the names of the twelve tribes of Israel.

"Aaron shall bear their names before the LORD on his two

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shoulders as a memorial" (Exodus 28:12).

Aaron was not a person who went before God only for himself. He bore the names of the people of Israel on his shoulders and came forward representing them.

The ephod shows not only the office of the high priest who comes before God representing the people, but also the salvation God has accomplished and the faith that believes that salvation. The gold thread used in the ephod reveals faith; the blue thread, the baptism Jesus received from John; the purple thread, that Jesus is God; and the scarlet thread, the sacrifice of Jesus. The fine woven linen reveals the righteousness of God who has washed away sins. The priest must first receive the remission of sins by believing this salvation, and then carry out the office of delivering that salvation to others as well.

12. On the breastplate were the names of the twelve tribes of Israel

"He put the breastplate on him, and he put the Urim and the Thummim in the breastplate" (Leviticus 8:8).

On the breastplate were twelve stones, and on each stone was engraved one of the names of the twelve tribes of Israel.

"And the stones shall have the names of the sons of Israel, twelve according to their names, like the engravings of a signet, each one with its own name; they shall be according to the twelve tribes" (Exodus 28:21).

It also says as follows.

"Aaron shall bear the names of the sons of Israel on the breastplate of judgment over his heart, when he goes into the holy place, as a memorial before the LORD continually" (Exodus 28:29).

Aaron not only bore the names of the people on his shoulders but also carried them on his heart.

Just as the high priest carried the names of the people on his heart, we who believe the gospel of the water and the Spirit must also hold souls in our hearts and pray for them. We must deliver the salvation Jesus accomplished by bearing the sin of the world with the baptism He received from John and shedding His blood on the Cross, and serve them so that they receive the remission of sins and come to Christ. The names engraved on the breastplate show that the priest's serving is the work of holding people in his heart and laboring for their salvation.

13. The light and the perfection that the Urim and the Thummim reveal

Inside the breastplate of judgment of the high priest were the Urim and the Thummim.

"You shall put in the breastplate of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the LORD. So Aaron shall bear the judgment of the children of Israel over his heart before the LORD continually" (Exodus 28:30).

The Urim and the Thummim mean light and perfection. God gave the high priest wisdom and discernment so that he would judge the people righteously and rightly. The high priest had to discern what was right and wrong according to the word and the will of God and lead the people.

God is light and truth. He knows our hearts and thoughts, our revealed conduct and even our hidden sins. God, who knows not only the sins already committed but even the sins yet to be committed, appointed the law of sacrifice made up of the laying

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on of hands and the blood of the sacrifice in order to remit all those sins.

Jesus came to this earth to accomplish this salvation. He bore all our sins with the baptism He received from John, received the judgment of those sins by shedding His blood on the Cross, and rose again from death. God has saved us with light and perfection. Therefore we must believe the gospel of the water and the Spirit, made up of the baptism of Jesus and the blood of the Cross, just as God appointed and accomplished it.

The servants of God who preach the gospel and lead the saints today must also judge on the basis of the word and the gospel of the water and the Spirit. They must discern and teach by the word what the true gospel is, what the faith that has received the remission of sins is, and how the saints are to live. We too must accept the leading that accords with the word of God, and live by the faith that believes the perfect salvation the Lord has accomplished.

14. The turban and the golden plate—*"HOLINESS TO THE LORD"*

"He put the turban on his head. Also on the turban, on its front, he put the golden plate, the holy crown" (Leviticus 8:9).

In Exodus chapter 28 is recorded the word engraved on the golden plate.

"You shall also make a plate of pure gold and engrave on it, like the engraving of a signet: HOLINESS TO THE LORD" (Exodus 28:36).

The words *"HOLINESS TO THE LORD"* on the forehead of the high priest revealed not his own honor but the holy office that belongs to God.

The golden plate is connected with the role of the high priest bearing the insufficiency of the holy things the people offered, so that God would receive them. The acceptance of the holy things was not according to Aaron's perfection but according to the garments and the order of sacrifice God had appointed.

In the New Testament, Jesus is not One who marks His holiness only with an outward golden plate. Jesus is the Son of God, who is essentially without sin and holy.

15. The difference between the high priesthood of Aaron and that of Jesus

Aaron shows beforehand the high priesthood of Jesus Christ, but Aaron and Jesus are not the same.

Aaron	Jesus Christ
A human being with weaknesses	The Son of God without sin
Had to be washed with water first	Had no need to wash away any sin of His own
Had to offer a sin offering for himself	Needed no sin offering for Himself
Revealed his office by wearing the holy garments	Is holy in His very being
Came forward with the blood of animals	Offered His own body and blood
Needed successors because he died	Rose again from death and lives forever
Offered sacrifices repeatedly	Completed the eternal sacrifice once and for all

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Hebrews says as follows.

"Who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself" (Hebrews 7:27).

It also says as follows.

"Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption" (Hebrews 9:12).

The consecration ceremony of Aaron shows why the perfect High Priest who was to come was needed.

16. Jesus completed the sacrificial offering and the high priesthood together

In the Old Testament the priest offered the offering, and the sacrificial offering received the laying on of hands, bore the sins, and died. But Jesus is our High Priest and at the same time became the sacrificial offering for us.

The Son of God came in the body of a man, bore the sin of mankind with the baptism He received from John, and paid the price of sin with His own body and blood on the Cross. By rising again from death Jesus became the eternal High Priest, and the Holy Spirit testifies of this salvation.

Jesus did not take another person's offering; He offered His own self. Because of this, that sacrifice became the perfect and eternal sacrifice that needs no repetition.

17. The saved are also called as *'a royal priesthood'*

1 Peter 2:9 speaks to those who have been saved by believing the gospel.

"But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light"

However, that believers have become a royal priesthood does not mean that they atone for the sin of other people in the place of Jesus. The eternal High Priest who atones for sin is Jesus alone.

The priestly mission the saved carry out is as follows.

— They deliver the gospel of the water and the Spirit that Jesus accomplished.

— They testify of the grace of God who called them out of darkness into light.

— They pray for the souls of others.

— They serve their brothers and sisters with the gospel.

— They offer the sacrifices of praise, thanksgiving, and good deeds.

The person who has first been cleansed by the gospel delivers that gospel of cleansing to others.

18. The priestly garments do not mean a special saving authority for today's ministers

On the basis of this text, no one may claim that any religious leader today has an absolute authority like that of the high priest.

Aaron is the priest of the Old Testament, and Jesus is the eternal High Priest who completed that institution. A minister or

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an evangelist today cannot bear a person's sins in his place or remit sins by his own authority.

The role of a gospel worker is as follows.

— He delivers exactly the salvation recorded in the Bible.

— He testifies of the baptism Jesus received from John and the blood of the Cross.

— He delivers not his own words but the judgment of God.

— He does not bind people to himself but leads them to Jesus Christ.

— He does not forget that he himself is also a sinner who has received the grace of the gospel.

It is not the outward clothes or titles of an office that make a person holy. What matters is the faith that believes the salvation of Jesus Christ and the life that is faithful to that gospel.

19. Practical lessons for the life of faith

Before serving, one must first believe the baptism Jesus received from John and His blood and receive the remission of sins. If a person tries to lead souls while his own sin problem remains unresolved, he ends up delivering his own righteousness or religious knowledge.

An office is not a means of self-display or power but a responsibility of serving God and people. One must believe not in knowledge, good deeds, or denominational background, but in the righteousness Jesus Christ has accomplished.

We must hold the people of God with love and responsibility, and discern by the word of God rather than by our own feelings or popularity. The mark of all serving must be *"HOLINESS TO THE LORD,"* and the glory of the work must go back to God.

Conclusion

Leviticus 8:1–9 shows that Aaron and his sons were established not by their own ability but through the washing, the garments, and the procedure of consecration God had appointed. Aaron had to go forward bearing the names of the people on his shoulders and on his heart, carrying the judgment of God and the mark *"HOLINESS TO THE LORD."*

Unlike Aaron, who had sin and weaknesses, Jesus is the sinless Son of God. The baptism Jesus received from John was not to wash away His own sin but to bear the sin of mankind.

Jesus received the judgment of sin with His own blood on the Cross, and by rising again from death He became the eternal High Priest. The Holy Spirit testifies that this gospel of the water and the blood is the truth. We come boldly before God by the salvation Jesus has accomplished.

Leviticus 8:10–13—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The word of the text

"Also Moses took the anointing oil, and anointed the tabernacle and all that was in it, and consecrated them. He sprinkled some of it on the altar seven times, anointed the altar and all its utensils, and the laver and its base, to consecrate them. And he poured some of the anointing oil on Aaron's head and anointed him, to consecrate him. Then Moses brought Aaron's

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sons and put tunics on them, girded them with sashes, and put hats on them, as the LORD had commanded Moses" (Leviticus 8:10–13).

This word is not simply a scene of applying oil to the utensils of the tabernacle and putting special clothes on the priests. It is the scene in which God Himself sets apart the tabernacle and the priests as His own, and establishes the priestly office through which sinners can come to God.

What must first be distinguished here, however, is the fact that verses 10–13 are not yet the scene of making atonement with the blood of the sacrificial offering. The bull of the sin offering appears from verse 14. Therefore we must not interpret the applying of the anointing oil itself as having washed away sin. The center of this passage is the consecration and the commissioning that take place before the atonement.

2. *"Moses took the anointing oil"*—not ordinary oil but oil for consecration

The *"anointing oil"* of verse 10 is different from the fat of the animals that was burned as an offering in Leviticus chapters 3 and 7. The anointing oil here is the holy fragrant oil made in the way God appointed in Exodus chapter 30.

Exodus 30:25 says as follows.

"And you shall make from these a holy anointing oil, an ointment compounded according to the art of the perfumer. It shall be a holy anointing oil."

The anointing oil of Leviticus chapter 8 is the actual oil used to set apart the tabernacle and the priests for God's possession and service. It does not mean that the objects had committed moral sin; it means that they were taken out of ordinary use and

set apart to be used for serving God.

Holiness has two aspects: the atonement of being cleansed from sin, and the setting apart of an office as belonging to God. In verses 10–13 the setting apart for office is the center, and from verse 14 onward the problem of sin is dealt with through the sacrifice.

3. The reason the tabernacle and all its utensils were first consecrated

Moses applied the anointing oil to the tabernacle and all its utensils. The tabernacle was the place where sinners met God, and the altar of burnt offering, the laver, the lampstand, the table of the showbread, the altar of incense, and the ark were set apart for the work of salvation and the priests' service, so they could not be used at one's own discretion.

In the New Testament as well, the way to be saved is not man's zeal or merit but believing the gospel of the water and the Spirit that God has appointed.

If the whole tabernacle and sacrificial institution of the Old Testament was a shadow leading sinners to God, its substance is Jesus Christ. Jesus is the true High Priest, and at the same time the sacrificial offering given in the place of sinners. Hebrews 9:11–12 says as follows.

"But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption" (Hebrews 9:11–12).

Therefore the saints of the New Testament do not rely on the

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utensils of the earthly tabernacle themselves, but come to God by believing the work of salvation of Jesus Christ, to which those things pointed.

4. The meaning of sprinkling the altar seven times

In verse 11 Moses sprinkled the anointing oil on the altar seven times. The text does not attach a separate meaning to each of the seven times. However, in the statutes of sacrifice in Leviticus, an act repeated seven times often reveals that the ceremony God commanded was carried out fully and completely. Here the point emphasized is that the altar belongs entirely to God and is a most holy instrument that cannot be used for any other purpose.

The altar is the place where the sacrificial offering dies and is burned. It is the place where the sacrificial offering receives in the sinner's place the judgment the sinner should receive. From the viewpoint of the New Testament, this makes us look at how Jesus bore our sins with the baptism He received from John and received the judgment of sin on the Cross.

Sprinkling the anointing oil on the altar alone did not complete the atonement; the sacrificial offering and the blood were needed. In the New Testament as well, we must not merely acknowledge Jesus as a great man or One filled with the Spirit; we must believe the salvation He accomplished by bearing our sins with the baptism He received from John and paying their price with the blood of the Cross.

5. The laver was also consecrated

The laver is where the priests washed their hands and feet for their service. Setting the laver apart for the service of God with the anointing oil and the act of the priests washing with its water are different things.

The laver reveals the work of Jesus, who bore the sin of the world with the baptism He received from John. In the gospel of the water and the Spirit, the water refers to the baptism Jesus received from John, by which He accomplished the washing of sin and cleanness.

Jesus did not receive baptism from John to wash away His own sin. Hebrews 4:15 says that Jesus is *"yet without sin."* The sinless Jesus received baptism from John in order to bear all the sin of mankind and fulfill the righteousness of God.

"But Jesus answered and said to him, 'Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.' Then he allowed Him" (Matthew 3:15).

Afterward John spoke words of testimony pointing to Jesus.

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

Jesus bore the sin of the world with the baptism He received from John, and bearing that sin He went to the Cross, shed His blood and died, and rose again from death. This is the complete salvation testified by the water, the blood, and the Spirit.

6. *"Poured some of the anointing oil on Aaron's head"*—the high priest God established

In verse 12 the anointing oil was poured on Aaron's head. This was the official sign that Aaron did not become high priest

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by himself, but that God established him and entrusted the office to him.

Exodus 28:41 explains this clearly.

"You shall put them on Aaron your brother and on his sons with him. You shall anoint them, consecrate them, and sanctify them, that they may minister to Me as priests"

To consecrate means to establish a person in that office and entrust him with its authority. Aaron, who received the anointing oil, was also a sinner, so he had to go on to offer a sin offering for himself.

Aaron offered other sacrificial offerings, and his office was handed down to his descendants. But the sinless Jesus needed no sacrifice for His own sin; He is the eternal High Priest who offered His own body as the offering.

Hebrews 7:27 says of Jesus as follows.

"Who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself."

7. How should the anointing oil and the Holy Spirit be connected

In Leviticus chapter 8 the anointing oil is the holy fragrant oil that was actually made and used. This is the primary meaning of the text.

However, in the dimension of the fulfillment of the whole Bible, the anointing oil can be connected with the work of the Holy Spirit, because it shows God establishing a person and entrusting him with an office. This connection has a clear New Testament basis.

Jesus applied the word of Isaiah to Himself and said.

"The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me" (Luke 4:18).

Acts 10:38 also testifies as follows.

"God anointed Jesus of Nazareth with the Holy Spirit and with power"

When Jesus received baptism from John, the Holy Spirit descended like a dove, and the Father testified, *"This is My beloved Son, in whom I am well pleased."* Here the water and the Spirit appear together. Through the baptism Jesus received from John and the descent of the Holy Spirit, He revealed the event of bearing the sin of mankind and fulfilling the righteousness of God. The Holy Spirit was testifying that He is the Son of God and the Savior God has established.

8. The meaning of clothing Aaron's sons with the priestly garments

In verse 13 Aaron's sons were furnished with tunics, sashes, and hats according to the command of God. They became priests not by personal zeal but by belonging to the house of Aaron and through the appointed procedure of consecration. The garments were the outward sign of the office of serving God, and to remove sin the atonement of the sacrificial offering was needed.

It is the same with the saints of the New Testament. A church office or religious outward form does not make a person holy. Only when a person believes the word of the gospel of the water and the Spirit that Jesus Christ accomplished and receives the remission of sins in his heart can he carry out his office.

Hebrews 10:10 and 14 say.

"By that will we have been sanctified through the offering of

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the body of Jesus Christ once for all."

"For by one offering He has perfected forever those who are being sanctified."

Holiness is not a merit a person produces by his own deeds and brings to God. It is the remission of sins received when we believe that Jesus bore our sins once and for all with the baptism He received from John, received the judgment of sin with the blood of the Cross, and rose again from death to become our Savior.

Conclusion

The tabernacle and its utensils were set apart as holy with the anointing oil, and Aaron and his sons were established as priests. But for the atonement, the sacrifices and the blood that followed were needed. This structure is completely fulfilled in Jesus Christ.

Jesus is the eternal High Priest whom God the Father established. Jesus bore all the sin of mankind by receiving baptism from John, and carrying all that sin, He shed His blood on the Cross and rose again from death. The Holy Spirit testifies that this truth of salvation is true.

1 John 5:6–8 says as follows.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one –ASV" (1 John 5:6–8).

To believe the gospel of the water and the Spirit is to believe the salvation God the Father planned and Jesus accomplished

with the water and the blood. The saint who has received the remission of sins through this gospel proclaims, as *"a royal priesthood,"* the salvation already accomplished, and offers the spiritual sacrifices of thanksgiving and obedience. The Mediator of atonement is Jesus Christ alone.

The core that Leviticus 8:10–13 gives us is this. An evangelist of the gospel used by God does not become one by religious qualifications he produces himself. He is established as God's worker when Jesus Christ washes away his sins with the water and the blood and the Holy Spirit establishes him as an evangelist and a minister.

Leviticus 8:14–17—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The word of the text

"And he brought the bull for the sin offering. Then Aaron and his sons laid their hands on the head of the bull for the sin offering, and Moses killed it. Then he took the blood, and put some on the horns of the altar all around with his finger, and purified the altar. And he poured the blood at the base of the altar, and consecrated it, to make atonement for it. Then he took all the fat that was on the entrails, the fatty lobe attached to the liver, and the two kidneys with their fat, and Moses burned them on the altar. But the bull, its hide, its flesh, and its offal, he burned with fire outside the camp, as the LORD had commanded Moses" (Leviticus 8:14–17).

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Leviticus 8:14–17 is the first sacrifice offered during the consecration ceremony of the priests. In verses 10–13 the anointing oil was applied to the tabernacle and its utensils, and Aaron and his sons were set apart as priests. But the fact that they had put on the holy garments and received the anointing oil did not mean they could immediately serve God.

Because Aaron and his sons were also human beings with sin, the sacrificial offering of the sin offering was needed first. This shows that an office serving God is not established by denominational qualifications or outward holiness, but is possible only through the transfer of sin, the death of the sacrificial offering, and the shedding of its blood.

2. The reason the first sacrifice of the consecration ceremony was the sin offering

Verse 14 says that *"the bull for the sin offering"* was brought first. Aaron had already put on the garments of the high priest and even received the anointing oil, but he too was a person who needed atonement before God.

A priest must first deal with his own sin problem before doing the work of dealing with the sin of other people. Hebrews 7:27 says that the high priests of the Old Testament offered sacrifices *"first for His own sins and then for the people's."*

Holy garments, religious office, and denominational theology cannot make a person born again. A sinner must without fail receive the grace of atonement God has appointed.

Aaron offered a bull in his place, but Jesus, the sinless High Priest of the kingdom of heaven, offered His own body as the sacrificial offering of atonement for us. Aaron's sacrifice was repeated, but the sacrifice of Jesus was completed once and for all.

Therefore this bull was a sacrificial offering that shows the work of Jesus Christ.

3. *"Aaron and his sons laid their hands on the head of the bull for the sin offering"*

The laying on of hands is the first core of this sacrifice. Aaron and his sons did not merely stand beside the bull. They laid their hands on the head of the bull.

In the context of the sin offering in Leviticus, the laying on of hands was the way the person offering the sacrifice passed his sins on to the sacrificial offering. It was the act of making the sacrificial offering completely one with himself. The person offering the sacrifice became one with the offering of the bull. The bull became the sacrificial offering representing them and became the sin offering before God.

The ones who had sinned were Aaron and his sons, but the bull, which knew no sin, received the laying on of hands and died in their place. Thus the vicarious atonement was accomplished, in which the sinner lives and the sacrificial offering dies.

The death of a bull unrelated to Aaron could not resolve his sin. First the sins had to be passed on by the laying on of hands, and then the death and the shedding of the blood of the offering had to follow.

Jesus also first received baptism from John before receiving the judgment of sin. This order is important for understanding the gospel of the water and the Spirit.

Jesus said.

"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).

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The baptism Jesus received from John was the baptism He received in order to bear all the sin of mankind and fulfill the righteousness of God. Afterward John the Baptist testified, pointing to Jesus, as follows.

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

Just as the bull of the Old Testament shed its blood after receiving the laying on of hands, the baptism Jesus received from John and the blood of the Cross are one work that removed our sins.

4. Moses killed the bull

As the words of verse 15, *"Moses killed it,"* show, Moses carried out the sacrifice because the consecration of Aaron and his sons was not yet finished.

Sin entails judgment and the price of life. To bring the sinner to life, God opened the way of vicarious atonement, in which the sacrificial offering receives in his place the death and the judgment he should receive.

The sinless Jesus bore our sins with the baptism He received from John and was judged in our place on the Cross. This was not a mere martyrdom but a vicarious death for sinners.

5. The reason the blood of the sacrifice was put on the horns of the altar all around

Moses put the blood of the bull on the horns of the altar all around. The altar is the place where the sacrificial offering is presented before God and the judgment of sin is executed.

Putting the blood of the sacrifice on the horns of the altar reveals that the altar is an altar for atonement.

It is important that the blood was applied to all the horns of the altar. The whole altar was placed under the blood of atonement God had appointed.

Leviticus 17:11 explains the meaning of the blood as follows.

"For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul" (Leviticus 17:11).

The blood of the sacrificial offering atones for the sinner's sin not because there is a magical power in the substance called blood. It is because the blood reveals life. That the sacrificial offering shed its blood means that it gave up its own life in the sinner's place.

Therefore Hebrews 9:22 says as follows.

"Without shedding of blood there is no remission" (Hebrews 9:22).

Jesus bore our sins with the baptism He received from John, and paid the price of those sins by shedding His blood and dying on the Cross. The baptism is the event in which He bore our sins, and the blood of the Cross is the event in which He received the judgment of those sins.

6. *"Purified the altar"*

A question may arise as we read this word. The altar is an object; what sin did it have, that it needed to be purified and atoned for?

It does not mean that the altar itself had committed moral sin. To purify and make atonement for the altar here means that the altar which sinful human beings would use in serving God was

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made ceremonially clean and confirmed as a holy altar belonging to God alone.

Because Aaron and his sons were sinful human beings, even the altar they would use had to be set apart to God under the blood of atonement. This shows that a sinner cannot come to God by his own method. The priest, the offering, the blood, and the altar all had to follow the way God had appointed.

The salvation of the New Testament is the same. A person cannot make up a way of salvation with his own thoughts. Good deeds, prayers of repentance, or religious devotion cannot be presented in place of the blood of the Cross. As God has appointed, we must believe the word of the salvation of the water and the Spirit that Jesus accomplished.

7. The remaining blood was poured at the base of the altar

Moses did not use only a little of the blood and keep the rest for personal use. All the remaining blood was poured at the base of the altar. It means that the life of the sacrificial offering was offered wholly before God.

Jesus bore not only our past sins but even the sins we will commit, the sin of the world without remainder, and gave up His life wholly.

Hebrews 9:12 says.

"Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption."

The blood of the bull of the Old Testament was a shadow of the true atonement to come. The blood of animals did not remove sin forever but made the people look toward the sacrifice

of Christ, and Jesus completed that promise with His own blood.

8. *"Consecrated it, to make atonement for it"*

The altar was consecrated to belong to God with the anointing oil in verses 10–11, and in verse 15 it was purified with the blood of the sin offering and set apart as fitting for the service of atonement.

Taking up a church office or service does not bring the remission of sins. One must first believe the gospel of the water and the Spirit. As Hebrews 9:14 says, the person whose conscience has been cleansed by the salvation of Christ serves the living God.

9. The fat on the entrails and the kidneys were burned on the altar

The *"fat"* spoken of in Leviticus 8:16 is different from the *"anointing oil"* in verses 10–12. The anointing oil of verses 10–12 is the fragrant oil for consecrating the tabernacle and the priests, but the fat of verse 16 is the fat attached to the entrails and around the kidneys of the bull.

In the law of sacrifice, the fat around the entrails and the kidneys were the parts set apart to be offered to God. They were not taken by man at his own discretion but burned on the altar as God's portion. This shows that the sacrificial offering that took the sinner's place was offered wholly to God.

Seen in the light of the New Testament, the sacrifice of Jesus was not forced. Jesus gave up His own life according to the will of God the Father. Hebrews 9:14 says that Jesus is the One who

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through the eternal Spirit offered Himself without spot to God.

The fact that the sacrificial offering was offered wholly to God was fulfilled in Jesus Christ, who offered Himself through the Spirit.

10. The hide, the flesh, and the offal of the bull were burned outside the camp

In Leviticus 8:17 the rest of the bull's body was taken outside the camp and burned. This is the scene in which the sin offering that bore the sins receives the judgment of sin.

"Outside the camp" is outside the ordinary dwelling area of the people of Israel. Because the sin offering had borne the sins of Aaron and his sons, its body was carried outside the camp and burned. Yet that does not mean that outside the camp was just any place. Leviticus 4:12 speaks of *"outside the camp to a clean place, where the ashes are poured out."* The offering bore the sins, but it was handled in the way God had appointed.

Hebrews connects this scene directly with the Cross of Jesus.

"For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate" (Hebrews 13:11–12).

Jesus was crucified outside the gate of Jerusalem. It was not because the sinless Jesus was originally unclean or deserving of rejection. Because He bore our sins, He received in our place the curse, the shame, and the judgment the sinner should receive.

11. The whole flow seen through the gospel of the water, the blood, and the Spirit

In Leviticus 8:14–17 Aaron and his sons laid their hands on the bull and passed their sins on to it. The blood of the offering that died in their place was put on the horns of the altar and poured at its base, and the parts to be offered to God were burned on the altar.

In the New Testament, Jesus bore all the sin of mankind with the baptism He received from John, and received in our place the curse, the reviling, and the judgment on the Cross outside the gate. He paid the price of sin by shedding His blood, said, *"It is finished!"* and by rising again from death He overcame sin and death. The Holy Spirit testifies that this salvation is true.

The New Testament, 1 John 5:6–8, says as follows.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one" (1 John 5:6–8).

It says that the "*water"* is the baptism Jesus received from John, the *"blood"* is the blood of the judgment of sin He received on the Cross, and the Spirit is the Spirit who testifies of this truth of salvation. We must not leave out the water and the blood, nor may we replace the testimony of the Spirit with human feelings.

12. The meaning for those who believe in Jesus as their Savior today

The saints of the New Testament do not need to bring a bull

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again, lay hands on it, and kill it. It is because Jesus has already accomplished the one eternal sacrifice.

"But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God" (Hebrews 10:12).

Because Jesus has already borne the sin of the world with the baptism He received from John, hung on the Cross shedding His blood, and risen again from death to become our Savior, what we are to do is believe in our hearts the word of the gospel of the water and the Spirit. Jesus has accomplished the eternal atonement.

However, even the person who has received the remission of sins can do wrong in actual life. At such times he must not hide or rationalize the wrong but humbly acknowledge it. And instead of offering a sacrificial offering again, he must confirm his salvation by believing the word of the gospel—that Jesus bore even the sin he has just committed once and for all with the baptism He received from John, and has already received the judgment of that sin on the Cross.

This is not producing a new atonement. It is pondering anew the eternal atonement already completed. So the conscience of faith that was dying grows bright again, and one can give thanks to the God of salvation, turn from the wrong way, and walk the way of righteousness by faith.

Conclusion

Leviticus 8:14–17 shows that even a sinful priest can serve God not through holy garments, the anointing oil, and an office, but through the laying on of hands and the vicarious atonement of the sacrificial offering.

The sinless Jesus, as the true High Priest and the sacrificial

offering of atonement, bore all our sins with the baptism He received from John, paid their price by shedding His blood on the Cross outside the gate, and rose again from death.

Therefore the faith that believes the gospel of the water and the Spirit is not simply an emotion that pities the suffering of Jesus. It is knowing and believing, according to the word, how Jesus bore my sins, how He was judged, and how He completed the eternal atonement.

With that faith we can stand before the following word.

"For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14).

Leviticus 8:18–21—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The word of the text

"Then he brought the ram as the burnt offering. And Aaron and his sons laid their hands on the head of the ram, and Moses killed it. Then he sprinkled the blood all around on the altar. And he cut the ram into pieces; and Moses burned the head, the pieces, and the fat. Then he washed the entrails and the legs in water. And Moses burned the whole ram on the altar. It was a burnt sacrifice for a sweet aroma, an offering made by fire to the LORD, as the LORD had commanded Moses" (Leviticus 8:18–21).

Leviticus 8:18–21 is the burnt offering of the first ram offered in the consecration ceremony of the priests.

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The sacrifices of the consecration ceremony, then, proceed in the following flow.

— The bull of the sin offering—atoning for sin and uncleanness and purifying the altar

— The burnt offering of the first ram—the dedication offered wholly to God and its acceptance

— The consecration offering of the second ram—filling the priests' hands and entrusting the office

This order is very important. First the problem of sin must be dealt with, then the person is wholly offered to God, and after that he takes up the office of the priest.

2. The reason the burnt offering was offered after the sin offering

The sin offering and the burnt offering are both blood-shedding sacrifices related to atonement. The sin offering emphasizes the aspect of removing sin and uncleanness, and the burnt offering the aspect of the whole offering being given to God and accepted.

The person who has received the remission of sins belongs to God and offers himself in thanksgiving. He does not receive the remission of sins by dedicating himself; he first receives the grace of atonement and then serves God.

In the New Testament this order is the same. Romans 12:1 first says *"by the mercies of God"* and then exhorts as follows.

"You present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service"

3. What *"the ram as the burnt offering"* means

The burnt offering is the sacrifice in which the whole offering is burned on the altar and offered up to God. In other sacrifices parts of the offering are eaten by the priest or by the person who offered the sacrifice, but in the burnt offering the center is that the whole is offered to God.

The ram here is the actual ram used in the consecration ceremony. This literal meaning must first be made clear. It does not mean that the ram itself is Jesus. Rather, the structure of the sacrifice—an offering without blemish receiving the laying on of hands in a person's place, dying, shedding its blood, and being offered wholly to God—shows Jesus Christ who was to come.

Jesus was not only the sacrificial offering in the place of sinners, but also the One who offered Himself wholly to the will of God the Father. Hebrews 10:7 speaks of the obedience of Christ as follows.

"Behold, I have come— In the volume of the book it is written of Me— To do Your will, O God"

Jesus came to this earth not to do His own will but to accomplish the Father's plan of salvation. He became flesh, received baptism from John, and offered His body wholly on the Cross.

4. *"Aaron and his sons laid their hands on the head of the ram"*

As they had done to the bull of the sin offering, Aaron and his sons laid their hands on the ram of the burnt offering as well. The laying on of hands is the act that joins the person offering the sacrifice with the sacrificial offering. The ram did not die as

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an animal that had no relation to them; it was offered as the offering representing those who had laid their hands on it.

Leviticus 1:4 explains the laying on of hands of the burnt offering as follows.

"He shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him"

Two aspects appear together in the laying on of hands.

First, the sin and the judgment of the person offering the sacrifice pass on to the sacrificial offering.

Second, the sacrificial offering is accepted by God in the place of the person offering the sacrifice.

The sinner must die, but the sacrificial offering dies instead, and through the death of the offering the sinner is received before God. In other words, the sinner's sin goes to the offering, and the effect of the offering being accepted by God comes back to the sinner.

In the gospel of the water and the Spirit of the New Testament, this principle of the laying on of hands is connected with the baptism Jesus received from John.

"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).

Jesus did not receive baptism from John to wash away His own sin. The sinless Jesus received baptism from John in order to bear the sin of mankind and fulfill all the righteousness of God. The next day John the Baptist cried out, pointing to Jesus.

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

Just as the ram died after receiving the laying on of hands, Jesus bore the sin of the world with the baptism He received from John and then went to the Cross bearing that sin.

5. The killing of the ram means the judgment of sin

In verse 19 Moses killed the ram. Here too, because the consecration of Aaron was not yet finished, Moses carried out the sacrifice.

The sacrifice is not completed by laying on hands and leaving the ram alive. If the sins have passed on, then death, the wages of sin, must follow. Therefore the laying on of hands and the death cannot be separated within one sacrifice.

Jesus bore the sin of mankind with the baptism He received from John, and received its punishment by shedding His blood on the Cross. By rising again from death He overcame sin and death and completed the salvation, and the Holy Spirit testifies that this salvation is true.

If the baptism Jesus received from John is left out, the principle of the laying on of hands by which He bore the sins is missing; and if the blood and death of the Cross are left out, the judgment of atonement is missing. The water and the blood must be believed together as one work of salvation.

6. *"He sprinkled the blood all around on the altar"*

The blood of the bull of the sin offering was put on the horns of the altar, and the rest was poured at its base. The blood of the ram of the burnt offering was sprinkled all around on the altar. Moses offered each sacrifice according to the law of sacrifice God had commanded.

"Moses killed it. Then he sprinkled the blood all around on the altar" (Leviticus 8:19).

Before this blood was sprinkled, something had already taken place. Aaron and his sons had laid their hands on the head

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of the ram. The laying on of hands was passing their own sins on to the sacrificial offering. Because that ram had received their sins through the laying on of hands, it had to shed its blood and die in their place.

The price of sin is death. The blood of the sacrificial offering is the evidence that the offering bore in the sinner's place the death the sinner should receive. God prepared the sacrificial offering to bring the sinner to life, and appointed the way of receiving the remission of sins through the laying on of hands and the shedding of blood.

Jesus came to this earth to accomplish this salvation. He bore all our sins with the baptism He received from John, and bearing those sins He received the judgment of sin by shedding His blood and dying on the Cross. And He rose again from death and became our Savior.

"Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption" (Hebrews 9:12).

Jesus is the sinless, holy Son of God. With the baptism He received from John and the blood He shed on the Cross, He paid the price of our sins in full. We receive the remission of sins by believing this gospel of the water and the Spirit the Lord has accomplished.

7. The meaning of cutting the ram into pieces

In verse 20 Moses cut the ram into pieces. This is the practical process of dividing the ram into parts to lay them in order on the altar and burn them all.

The ram was not offered only in part; every piece that was cut was laid on the altar. This emphasizes that the burnt offering

given to God was a total sacrifice.

In the fulfillment of the New Testament, Jesus is not One who offered only a part of His life to God the Father. From His birth, through the baptism He received from John, His public ministry of preaching the gospel, and even to His death on the Cross, His whole life was obedience that accomplished the Father's will.

Jesus said on the Cross, *"It is finished!" (John 19:30).*

Jesus did not accomplish the atonement partially, nor did He leave behind a portion for man to supplement later. He offered His body wholly and completed the salvation.

8. The *'fat'* here is not the anointing oil but the fat of the offering

In *"the head, the pieces, and the fat"* of verse 20, the fat is different from the anointing oil that appears in verses 10–12.

— The anointing oil of verses 10–12 is the fragrant oil for consecrating the tabernacle and Aaron.

— The fat of verse 20 is the fat attached to the body of the ram.

This fat spiritually refers to the Holy Spirit. Literally it is the fat of the ram, and as a part of the burnt offering it was burned to God together with all the other parts.

When connecting it with the New Testament, we must also see the overall meaning of the burnt offering, that every part of the sacrificial offering was offered to God without remainder. Jesus is the One who through the eternal Spirit offered Himself without blemish to God.

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9. The reason the entrails and the legs were washed with water

In verse 21 the entrails and the legs were washed in water. The entrails may hold their contents and what is unclean, and the legs may be soiled with the dust and dirt of the ground. Since the offering was a burnt offering to be given to God, these unclean things were washed away before it was laid on the altar.

Jesus is originally without sin and without blemish. The animal offerings of the Old Testament needed a process of washing in order to be offered to God, but Jesus was originally without sin and without blemish.

Therefore, if we apply this scene to the New Testament, we must see the point that there must be nothing unclean in the offering given to God, and that this perfect cleanness was fulfilled in Jesus Christ.

The baptism Jesus received from John was not an event of washing away His own uncleanness, but the event of bearing on His own body the sins of unclean sinners. This distinction must be maintained.

10. *"Moses burned the whole ram on the altar"*

The greatest feature of the burnt offering is the word *"whole."* It was not that only a part of the ram was offered to God and man took the rest. The whole ram was burned on the altar.

The fire completely consumes the offering. Seen in the light of the New Testament, this makes us look at the fact that Jesus received wholly the judgment of our sins and offered Himself completely to God.

Jesus is the sacrificial offering of atonement that bore our

sins and at the same time the burnt offering wholly offered to God. Hebrews 10:10 says.

"By that will we have been sanctified through the offering of the body of Jesus Christ once for all."

Our holiness was obtained not by our own dedication but by the sacrifice of Jesus, who offered His body once and for all.

11. *"A burnt sacrifice for a sweet aroma"*

The words *"a sweet aroma"* do not mean that God simply liked the smell of burning meat. It is an expression that God gladly received the sacrifice offered in faith and obedience according to the way He had appointed.

What pleased God was not the suffering of a sinless animal in itself. The righteousness and the love of God for bringing the sinner to life were revealed through this sacrifice, and He received it because the right sacrifice was offered in obedience to His word.

The New Testament connects this expression directly with the sacrifice of Jesus.

"Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma" (Ephesians 5:2).

Jesus became a fragrant offering not merely because He suffered much pain. It is because, according to the Father's will, He bore the sins of sinners and offered Himself wholly as an offering without blemish, completing the righteousness of God.

When Jesus received baptism from John, the Father also spoke.

"This is My beloved Son, in whom I am well pleased" (Matthew 3:17).

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We cannot say that *"a sweet aroma"* in Leviticus and *"in whom I am well pleased"* in Matthew are literally the same expression. But in the flow of the whole Bible they are connected, in that God was pleased with the Son who obeyed the Father's will wholly and accomplished the salvation.

12. *"As the LORD had commanded Moses"*

Every procedure of the consecration ceremony was carried out according to the command of God. Moses did not omit the blood or the washing for convenience, nor did he leave a part of the offering aside.

It is the same with the faith that believes the gospel of the water and the Spirit. Salvation is not something we alter to fit our feelings or doctrinal habits. We must believe it just as God has spoken.

Jesus bore the sin of mankind with the baptism He received from John and fulfilled all righteousness, received the judgment of sin by shedding His blood on the Cross, and rose again from death. The Holy Spirit testifies that this salvation is the truth.

1 John 5:6–8 speaks of this as the testimony of *"the Spirit, and the water, and the blood"*—and in this salvation no one of these may be removed or replaced by man at his own discretion.

13. The life of burnt offering that the saved person offers

Today the saints do not kill animals and offer burnt offerings. It is because Jesus completed the eternal sacrifice with His own body. A saint's offering of his own body is not a work for

atoning for his own sins or another's.

The saint's "living sacrifice" is the response of thanksgiving for the salvation already received. He does not become righteous by service, offerings, or the discipline of the flesh; he believes the word of the gospel of the water and the Spirit, receives the remission of sins, and offers his life in thanksgiving for that grace.

Just as the whole ram of the burnt offering was offered to God, the person who has received the remission of sins uses not only his heart but also his time, body, possessions, and talents for the righteousness of God. But this is not a self-destruction of forcibly burning oneself. It is knowing the mercy God first bestowed and living by faith in thanksgiving for that love.

Conclusion

The burnt offering of Leviticus 8:18–21 shows that the priest who has received the grace of atonement must now be offered wholly to God. The ram received the laying on of hands, was killed, shed its blood, was cut into pieces, was washed clean, and then was offered wholly to God.

This sacrifice was completed in Jesus Christ. Jesus bore all our sins with the baptism He received from John, received the judgment of sin by shedding His blood on the Cross, and offered His body wholly according to the Father's will. And by rising again from death, Jesus saved us from sin and death.

Therefore the person who believes the gospel of the water and the Spirit does not present his own dedication as the price of salvation. He obtains holiness through the perfect sacrifice of Jesus, and in thanksgiving for that grace offers his life as a living sacrifice. The obedience of the saints is not the cause of salvation but the fruit of that grace.

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Leviticus 8:22–29—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The word of the text

"And he brought the second ram, the ram of consecration. Then Aaron and his sons laid their hands on the head of the ram, and Moses killed it. Also he took some of its blood and put it on the tip of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot. Then he brought Aaron's sons. And Moses put some of the blood on the tips of their right ears, on the thumbs of their right hands, and on the big toes of their right feet. And Moses sprinkled the blood all around on the altar. Then he took the fat and the fat tail, all the fat that was on the entrails, the fatty lobe attached to the liver, the two kidneys and their fat, and the right thigh; and from the basket of unleavened bread that was before the LORD he took one unleavened cake, a cake of bread anointed with oil, and one wafer, and put them on the fat and on the right thigh; and he put all these in Aaron's hands and in his sons' hands, and waved them as a wave offering before the LORD. Then Moses took them from their hands and burned them on the altar, on the burnt offering. They were consecration offerings for a sweet aroma. That was an offering made by fire to the LORD. And Moses took the breast and waved it as a wave offering before the LORD. It was Moses' part of the ram of consecration, as the LORD had commanded Moses" (Leviticus 8:22–29).

This passage deals with the third sacrifice offered after the bull of the sin offering and the ram of the burnt offering, namely

"the ram of consecration."

It is the order of dealing with the problem of sin, offering oneself wholly to God, and then actually taking up the priestly office. This shows the important principle, in the New Testament as well, that salvation comes first and service comes next.

2. *"The second ram, the ram of consecration"*

Verse 22 calls this ram in particular *"the ram of consecration."* The ram offered before was the burnt offering, and the second ram was the offering for establishing Aaron and his sons in the priestly office.

"Consecration" is not simply receiving an honorable title. It is establishing a person to carry out the work God has appointed and entrusting the office into his hands. The focus of this sacrifice, therefore, is not on exalting the priest but on entrusting the service that belongs to God.

Aaron and his sons were established as priests through the calling of God, the washing, the garments, the anointing oil, and the blood of the sacrifice. Their authority came not from their family or the garments themselves but from the command of God.

Jesus is the eternal High Priest sent according to the will of the Father. He is not One who, like Aaron, needed a consecration sacrifice for His own sin; as the sinless Son of God He Himself became the sacrificial offering.

3. Hands were laid on the ram of consecration as well

"Aaron and his sons laid their hands on the head of the ram"

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(Leviticus 8:22).

Aaron and his sons laid their hands on the ram of consecration as they had done in the earlier sin offering and burnt offering. This laying on of hands is the act that joins the priests and the ram in the relation of the law of sacrifice. The ram of consecration was not an animal unrelated to them but became the offering that represented them and was offered for their consecration.

However, this laying on of hands must not be narrowed to only one meaning. In the context of the sin offering in Leviticus, the laying on of hands reveals that sin is transferred, but here the sin offering has already been offered, and the hands are laid particularly on "*the ram of consecration.*" The following meanings, therefore, are contained here together.

— The priests and the sacrificial offering are joined in one relation of sacrifice

— The priestly office is established upon the death and the blood of the sacrificial offering

— The priests take part in the consecration of offering themselves to God

Nevertheless, the fact is clear that after the laying on of hands the ram died without fail. For a sinful human being to enter the office of serving God, the vicarious atonement and the blood of the sacrificial offering were needed.

In the New Testament, the baptism Jesus received from John is the central event that accomplishes the transfer of sin.

"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).

Jesus did not receive baptism from John to wash away His own sin. The sinless Jesus received baptism from John in order to bear the sin of mankind and fulfill all the righteousness of God. As a result, Jesus became *"The Lamb of God who takes away*

the sin of the world."

Therefore the Old Testament principle of the priests laying their hands on the sacrificial offering is fulfilled in the gospel in which Jesus bore the sin of mankind with the baptism He received from John.

4. Moses killed the ram

After the laying on of hands, Moses killed the ram. Here too Moses carries out the sacrifice, because the consecration of Aaron and his sons was not yet completed.

The consecration ceremony was not accomplished by words or declarations alone. The actual death and shed blood of the ram were needed. This shows that the foundation of the priestly office is not human talent or resolution but the blood of the sacrifice.

Today as well, a person does not become a true priest who can serve God merely by studying theology, receiving the laying on of hands, and obtaining a church office. He must first believe the gospel of the water and the Spirit that Jesus accomplished and receive the remission of sins.

Hebrews 9:12 says of Jesus.

"Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption."

The consecration of the Old Testament priests needed the blood of other sacrificial offerings, but Jesus accomplished the eternal atonement with His own blood.

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5. The meaning of putting the blood on the tip of the right ear

Moses first put the blood of the ram on the tip of Aaron's right ear, and did the same to his sons.

Literally, it is the consecration rite of putting the blood of the sacrificial offering on the priest's actual right ear. Yet if we apply it in connection with the priest's office, the ear is the organ that hears the word of God. The priest had to hear the word of God before his own thoughts. He could not decide at his own discretion what to offer, where to put the blood, or which parts to burn.

Therefore, that the blood was put on the tip of the ear can be applied to mean that the priest's life of hearing was set apart to God under the blood of the sacrifice.

The saints of the New Testament who have become priests must also not change the gospel by the standard of their own feelings or the words of the world. They must hear how the baptism Jesus received from John and the blood of the Cross are recorded in the Bible and believe them as they are.

This does not mean, however, that one obtains the remission of sins by hearing the word well. The remission of sins is received by believing the salvation Jesus accomplished. The person who has received that grace now offers to God the ear that hears the voice of God.

6. The meaning of putting the blood on the thumb of the right hand

The hand is the member the priest uses to carry out his actual service. The hand is used in every act of killing the offering,

receiving and applying the blood, burning incense, and serving the work of the tabernacle.

Therefore, that the blood was put on the thumb of the right hand can be understood to mean that all the priest's acts and service belonged to God under the blood of the sacrifice.

In the priest's hands there must be no merit or boasting of his own. Aaron's hands also could serve only by being set apart as holy with the blood of the sacrificial offering.

It is the same with the saints of the New Testament. We are not saved because we have done much for God. After first receiving the remission of sins through the baptism Jesus received from John and His blood, we use our hands for the righteousness of God in thanksgiving for that grace.

Romans 6:13 says as follows.

"And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God."

7. The meaning of putting the blood on the big toe of the right foot

The foot is related to the way a person walks. The priest had to move along the way of the tabernacle God had appointed. He could not enter just any place, nor could he enter the Most Holy Place at just any time.

That the blood was put on the big toe of the right foot can be applied to mean that the priest's walk and his whole life were set apart to God under the blood of the sacrifice.

We cannot assert that "the word big toe itself necessarily means the walk of faith." But the overall picture of the blood

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being put on the ear, the hand, and the foot shows that the priest's hearing, doing, and walking—his whole life—belonged to God.

To sum up, it is as follows.

— The ear—what will he hear

— The hand—what will he do

— The foot—which way will he walk

This is not a dictionary explanation of the text but an application of faith according to the priestly office. The core is that the priest's whole person and life were set apart under the blood of the sacrificial offering.

8. Why was the blood put only on the right side

The text does not directly explain the reason the right side was chosen. Therefore it goes too far to interpret the right side unconditionally as ability and the left side as inability.

However, in the Bible and in the culture of that time, the right side is often used for the important place, the honored place, and the representative side of action. In the consecration ceremony the blood was not put on the whole of the priest's ears, hands, and feet, but on the representative parts of the right side. This can be understood as representatively revealing that the priest's whole being belongs to God under the blood.

What is important is not that the direction called the right has some mysterious power, but the fact that the priest could not carry out his office without the blood of the sacrificial offering.

9. The blood was also sprinkled all around on the altar

After putting the blood on the ears, hands, and feet of Aaron

and his sons, Moses sprinkled the remaining blood all around on the altar. The priest and the altar at which he would serve were joined under the same blood of sacrifice.

The service of coming to God is not accomplished by human zeal alone. Both the priest and the altar are offered to God on the ground of the blood of the sacrifice.

In the New Testament as well, the saints can serve God not because of their own cleanness. We can come before God because our sins passed on to Jesus through the baptism He received from John, and because Jesus shed His blood and received the judgment on the Cross.

Hebrews 9:14 says that the blood of Christ cleanses the conscience to serve the living God. First the conscience is cleansed by the blood of Christ, and then one serves God.

10. The '*fat*' of verse 25 is not the anointing oil but the fat of the ram

"The fat and the fat tail, all the fat that was on the entrails" of verse 25, unlike the anointing oil, the fragrant oil for consecration, is the fat of the ram. The text says that the fat tail, the fatty lobe attached to the liver, and the fat around the kidneys were used as the offering.

These parts are the portion offered to God according to the law of sacrifice. Man did not take them at his own discretion but returned them to God.

When connecting this with the New Testament, rather than attaching excessive symbols to each internal organ, it is fitting to understand it in the flow that the most precious parts and all that was within the sacrificial offering were offered to God. Jesus also obeyed the Father's will not only with outward acts

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but with His whole heart, will, and body.

11. The unleavened bread, the cake mixed with oil, and the wafer

"From the basket of unleavened bread that was before the LORD he took one unleavened cake, a cake of bread anointed with oil, and one wafer, and put them on the fat and on the right thigh" (Leviticus 8:26).

Moses took from the basket of unleavened bread prepared for the consecration ceremony one unleavened cake, one cake of bread anointed with oil, and one wafer. Unleavened bread is bread made without leaven. When God established Aaron and his sons as priests, He had these breads prepared together with the sacrificial offerings.

Moses placed these breads on the fat of the ram and on the right thigh. And he put all of them in the hands of Aaron and his sons and had them wave them before the LORD as a wave offering. Then Moses took them from their hands and burned them on the altar, on the burnt offering. This was the consecration sacrifice offered to God as a sweet aroma.

12. *"He put all these in Aaron's hands and in his sons' hands"*

Verse 27 shows the meaning of the consecration ceremony very vividly. Moses placed the several parts of the ram and the bread in the hands of Aaron and his sons.

The priests' hands were not empty. The offering God had appointed filled their hands. The priestly office was not the work

of presenting one's own thoughts and merits to God, but the work of receiving the offering God had appointed and offering it to God.

This gives an important principle to the work of delivering the gospel in the New Testament as well. In the hands and mouth of the person who preaches the gospel there must be not his own philosophy or experience but the word of the salvation God has accomplished.

What has been entrusted to the saints who have become a royal priesthood is not a new sin offering, but the work of testifying of the gospel of the water and the Spirit that Jesus has already completed.

13. They waved them as a wave offering before the LORD

Aaron and his sons waved the offering they had received in their hands and offered it before the LORD as a wave offering. The offering was in the priests' hands, but it belonged to God. The wave offering was the act of publicly lifting up before the LORD the gift God had given.

The time, possessions, and talents the saints offer have also been received from God. Service is not self-boasting but returning for the righteousness of God what has been received.

This service is not the price of the remission of sins. Just as the laying on of hands and the blood of the sacrifice came before the wave offering of the consecration ceremony, the salvation of Jesus comes first and the service of the saints comes next.

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14. Moses took them from their hands and burned them

After Aaron and his sons held the offering in their hands and waved it, Moses received it back and burned it on the altar together with the burnt offering.

The consecration included not merely declaring dedication in words or displaying the offering, but the obedience of actually offering the offering God had appointed.

In the New Testament, Jesus also did not merely say in words that He would obey the Father's will. He actually offered His own body.

"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

The obedience of Jesus was revealed also in His receiving baptism from John, and it continued to the shedding of His blood and His death on the Cross. And by rising again from death, Jesus revealed that the salvation had been completed.

15. *"Consecration offerings for a sweet aroma"*

The consecration sacrifice was offered to God as *"a sweet aroma."* This does not mean that God simply liked the smell of burning meat. It is an expression that God gladly received the sacrifice offered in faith and obedience according to the way He had commanded.

The sacrifice of Jesus was also offered to God as a fragrant offering. Jesus bore the disobedience of sinners in their place and obeyed the Father's will wholly.

When Jesus received baptism from John and came up out of the water, the Father spoke as follows.

"This is My beloved Son, in whom I am well pleased" (Matthew 3:17).

The baptism Jesus received from John was obedience to the Father's plan of salvation, and the blood of the Cross was the obedience that carried that plan through to the end. God gladly received this whole work of salvation.

16. Moses offered the breast as a wave offering and received it as his part

In verse 29 Moses took the breast of the ram of consecration, waved it before the LORD, and received it as his own part. Moses did not take a good portion at his own discretion. It was the part God had appointed for Moses, who was carrying out the consecration ceremony.

Later, the breast and the right thigh of the peace offering are given as the priests' portion. Leviticus 7:34 says as follows.

"The breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel, from the sacrifices of their peace offerings, and I have given them to Aaron the priest and to his sons from the children of Israel by a statute forever"

This shows the fact that God looks after the needs of those who serve Him. But this word must not be used as a basis for religious leaders today to demand wealth as they please. Moses also received only the part God had designated. The priests' portion, too, was under the command and order of God.

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17. The whole consecration ceremony seen in the gospel of the water and the Spirit

This consecration ceremony makes us look together, in the New Testament, at the salvation of Jesus Christ and the priestly life of the saints.

Like the ram of consecration, Jesus bore the sin of mankind with the baptism He received from John, received the punishment on the Cross, and offered Himself wholly to the Father's will. By rising again from death Jesus gave us new life, and the Holy Spirit testifies that the salvation He accomplished with the water and the blood is true.

1 John 5:6–8 says as follows.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one" (1 John 5:6–8).

The saved person hears the word with ears marked by the blood, serves the righteousness of God with his hands, and walks the way of the gospel with his feet. He delivers not his own merit but the completed gospel entrusted to him, and offers his body and life as a living sacrifice. This is not the condition of salvation but the result of having been saved.

Conclusion

Leviticus 8:22–29 shows that the priest's ears, hands, and feet, and even the offering held in his hands, were placed under the blood of the sacrifice and the command of God. The priest

was set apart as holy and offered the offering God had entrusted.

In the New Testament this sacrifice was completed in Jesus Christ. Jesus is the sinless High Priest and at the same time became the sacrificial offering for us. He bore our sins by receiving baptism from John, received the judgment of those sins by shedding His blood on the Cross, and rose again from death.

The person who has received the remission of sins by believing this gospel testifies, as a royal priest, of the eternal atonement Jesus has accomplished.

True consecration does not end with receiving a title; it leads to the life of hearing the word, doing righteousness, and testifying of the gospel entrusted to us. The ground of that service is always the eternal salvation of the water and the Spirit that Jesus has accomplished.

Leviticus 8:30–36—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The central flow of the text

Leviticus 8:30–36 is a word that concludes the consecration ceremony of Aaron and his sons.

"Then Moses took some of the anointing oil and some of the blood which was on the altar, and sprinkled it on Aaron, on his garments, on his sons, and on the garments of his sons with him; and he consecrated Aaron, his garments, his sons, and the garments of his sons with him. And Moses said to Aaron and his

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sons, Boil the flesh at the door of the tabernacle of meeting, and eat it there with the bread that is in the basket of consecration offerings, as I commanded, saying, Aaron and his sons shall eat it. What remains of the flesh and of the bread you shall burn with fire. And you shall not go outside the door of the tabernacle of meeting for seven days, until the days of your consecration are ended. For seven days he shall consecrate you. As he has done this day, so the LORD has commanded to do, to make atonement for you. Therefore you shall stay at the door of the tabernacle of meeting day and night for seven days, and keep the charge of the LORD, so that you may not die; for so I have been commanded. So Aaron and his sons did all the things that the LORD had commanded by the hand of Moses."

The core of this word is as follows.

Aaron and his sons did not become priests by themselves. They were set apart as holy and established as priests through the sacrifices, the anointing oil, and the command of the word that God had appointed. The priestly office, therefore, does not start from human qualifications or zeal, but from the atonement God has prepared and the calling of God.

2. *"Moses took some of the anointing oil and some of the blood which was on the altar"*—the roles of the oil and the blood

In verse 30 Moses took the anointing oil and the blood which was on the altar together, and sprinkled them not only on Aaron and his sons but also on their garments.

What must first be made clear here is the fact that the anointing oil and the blood are not the same thing.

The anointing oil is, literally, the holy oil God set apart to be

used for the tabernacle and the priests. To apply the anointing oil means to set apart that person and thing for God's possession and office. Throughout the Bible, anointing is connected with God's choosing, with office, and with the work of the Holy Spirit; but that does not mean that the substance called the anointing oil in Leviticus chapter 8 is itself the Holy Spirit.

On the other hand, the blood on the altar is the evidence that the life of the sacrificial offering was given over to death. Aaron and his sons had laid their hands on the bull of the sin offering, the ram of the burnt offering, and the ram of consecration, and those offerings had been killed. The blood on the altar, therefore, reveals the fact that the problem of sin and death must be dealt with through the sacrifice.

That the anointing oil and the blood were sprinkled together shows that the calling of God and the grace of atonement must be together for a person to carry out the priestly office.

That even the garments of Aaron and of his sons were made holy does not mean that the cloth had committed moral sin. It means that those garments were now set apart, not as everyday clothes, but for the holy duty of serving in the tabernacle of God. Not only the person but even the office he carries out and his outward service must belong to God.

3. How should the anointing oil and the blood be connected with the gospel of the New Testament

In the New Testament appear the baptism Jesus received from John, the blood of the Cross, and the work of the Holy Spirit who testifies of them.

When Jesus received baptism from John, He said.

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all righteousness" (Matthew 3:15).

The baptism Jesus received from John was not a baptism to wash away His own sin. Jesus is the sinless Son of God. That baptism was to bear the sin of all mankind and fulfill all the righteousness of God. The next day John the Baptist testified, pointing to Jesus.

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

Jesus bore the sin of the world, received the judgment of that sin by shedding His blood on the Cross, and rose again from death. And the Holy Spirit testifies of this salvation Jesus accomplished with the water and the blood.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth" (1 John 5:6–7).

Therefore, when we connect Leviticus 8:30 with the New Testament, we must not finish by mechanically substituting, "The anointing oil is the Holy Spirit and the blood is the Cross." First we must keep the original meaning: the anointing oil of Leviticus is the anointing oil that sets the priest apart to God, and the blood is the blood of the sacrifice.

Upon that basis we must see the fulfillment of the New Testament. Jesus is the true Christ anointed with the Holy Spirit, and the true High Priest who bore the sin of the world once and for all with the baptism He received from John and accomplished the eternal atonement by being nailed to the Cross and shedding His blood.

4. "Boil the flesh and eat it there with the bread"—the priest who takes part in the sacrifice

In verse 31 Aaron and his sons received the command to eat the flesh of the ram of consecration and the bread of the basket at the door of the tabernacle of meeting.

This food was the holy portion God had given to the priests. By eating it, the priests actually took part in the sacrifice and the consecration, and carried out their office with the food God had given.

The priests were not to merely watch the scene of the offering from a distance. What God had said to eat, they had to actually eat in the appointed place.

Applying this to the faith of the gospel: the gospel is not a doctrine merely to be observed as knowledge. One must receive into his heart, as his own salvation, the fact that Jesus bore his sins with the baptism He received from John, paid the price of those sins by shedding His blood on the Cross, and rose again from death.

5. "*What remains of the flesh and of the bread you shall burn with fire*"

The remaining flesh and bread were not to be kept for personal use or used for any other purpose. Exodus chapter 29 says that what remains until morning is to be burned with fire. The reason is that it was a holy thing used in the holy consecration ceremony.

This command shows the fact that man cannot handle what is holy at his own discretion. The priest had to follow the command of God not only in how and where to eat, but even in

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how to handle what remained.

It is the same with the gospel. We cannot alter the salvation of God to fit human thinking, take only the parts we need, or use it as religious material for establishing our own righteousness. We must receive the salvation Jesus accomplished just as the word says.

However, connecting the burning of the remaining food directly with hell, future sins, or the loss of salvation is an interpretation without basis in the text. What the text emphasizes is that the holy things must not be used privately outside the command of God.

6. *"For seven days he shall consecrate you"*

The consecration ceremony did not end in a single day but continued for seven days. During this period Aaron and his sons could not leave the door of the tabernacle of meeting.

In the Bible the number seven is sometimes related to completeness or fullness, but the meaning to hold first here is the fact that God actually commanded the consecration ceremony to be carried out for seven days. Therefore we must not divide this arbitrarily into something like "the seven stages of salvation."

The seven days of consecration show the following.

First, the priestly office is not a work taken up on impulse. They had to be prepared and set apart until every procedure God had appointed was finished.

Second, the human priest was a weak being who had to receive atonement repeatedly. Exodus 29:36 says that a bull was to be offered every day for seven days as a sin offering. Aaron and his sons needed atonement for themselves before serving for

the sins of others.

Third, this repetition shows the fact that the perfect High Priest who was to come was needed. The priesthood of Aaron was holy, but it was not the perfect substance; it was a shadow pointing to the Christ who was to come.

7. *"The LORD has commanded to do, to make atonement for you"*

Verse 34 makes plain the purpose of the whole consecration ceremony.

Aaron and his sons could not remove sin with the garments, the anointing oil, or their own efforts; they had to receive atonement through the sacrifices and the blood God had commanded.

Aaron had to offer a sacrifice for his own sins first, but the sinless Jesus came to atone not for Himself but for sinners.

Hebrews explains the difference between the two priesthoods as follows.

"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

"But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God" (Hebrews 10:12).

In the consecration ceremony of Aaron the sin offering was repeated for seven days, but Jesus accomplished the eternal atonement by offering His body once. Therefore the person who believes the gospel of the water and the Spirit does not try to obtain the remission of sins by repeating new sacrifices every day. He believes the eternal salvation Jesus accomplished with the baptism He received from John and the blood of the Cross.

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8. *"Keep the charge of the LORD, so that you may not die"*

Aaron and his sons had to stay at the door of the tabernacle of meeting day and night for seven days and keep the charge of the LORD, the command entrusted to them. Before the holiness of God, the priestly office was not something to be handled lightly. To depart from God's way was a matter of life and death.

However, this must not be applied as though the saints today must not go outside the church building for seven days. The command to stay at the door of the tabernacle of meeting was a command given to the historical consecration ceremony of Aaron and his sons.

The saints of the New Testament do not keep trying to atone for themselves by their own merits or acts of repentance; they dwell by faith in the gospel of the water and the Spirit that Jesus accomplished. Even after being saved, they must not rely on their own righteousness and flesh, but keep the word of which the Holy Spirit testifies.

This obedience is not a price paid to obtain salvation. It is the obedience of faith that lives within the grace of atonement God has already bestowed.

9. *"Did all the things that the LORD had commanded"*

Verse 36 records that Aaron and his sons did all the things that the LORD had commanded through Moses.

Here faith and obedience are not separated from each other. If they believed the law of sacrifice God had appointed, they had to do as He had spoken without changing it to their own way. Keeping one part and discarding another was not complete

obedience.

Jesus also fulfilled the Father's will completely. Jesus received baptism from John, bore the sin of the world, shed His blood and died on the Cross, and completed the salvation by rising again from death.

Therefore, to believe in Jesus is not merely to acknowledge the name of Jesus. It is to believe, according to the word, what Jesus actually did to save us.

10. The priestly life of the saved saints

The New Testament calls those who have been saved by believing the gospel of the water and the Spirit *"a royal priesthood."*

"But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light" (1 Peter 2:9).

However, that the saints have become priests does not mean that we have become mediators who atone for the sin of other people in their place. The sacrifice and the mediation that atone for sin were completed by Jesus Christ alone.

The saints first believe the salvation God has given, become holy, and take up their office. They do not serve in order to obtain the remission of sins; because they have received the remission of sins through the baptism Jesus received from John and the blood of the Cross, they preach the gospel in thanksgiving and offer their lives to God.

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Conclusion

Leviticus 8:30–36 shows that a priest must not claim only the calling of God, but must be set apart as holy under the sacrifice and the atonement God has prepared.

The anointing oil set them apart for the office of God, and the blood on the altar showed that their consecration rested on the sacrifice and the atonement. Eating the offering was taking part in the holy portion God had given, and not leaving the door of the tabernacle of meeting for seven days was keeping the work entrusted to them until every command of God was finished.

All this law of sacrifice was completed in the sinless true High Priest, Jesus Christ. Jesus bore the sin of the world with the baptism He received from John, was judged by shedding His blood on the Cross, and rose again from death. The Holy Spirit testifies that this gospel of the water and the Spirit is the truth.

Therefore the faith of today is not a repeated self-atonement but believing the one eternal sacrifice Jesus accomplished. And the person made holy by that faith keeps the gospel in his heart and lives the priestly life of the gospel that God has entrusted to him. Hallelujah! ✉

Sermon 1 by Paul C. Jong

The priest who was washed by the gospel of the water and the Spirit and clothed with the garment of righteousness

< Leviticus 8:1-9 >

"And the LORD spoke to Moses, saying: Take Aaron and his sons with him, and the garments, the anointing oil, a bull as the sin offering, two rams, and a basket of unleavened bread; and gather all the congregation together at the door of the tabernacle of meeting. So Moses did as the LORD commanded him. And the congregation was gathered together at the door of the tabernacle of meeting. And Moses said to the congregation, This is what the LORD commanded to be done. Then Moses brought Aaron and his sons and washed them with water. And he put the tunic on him, girded him with the sash, clothed him with the robe, and put the ephod on him; and he girded him with the intricately woven band of the ephod, and with it tied the ephod on him. Then he put the breastplate on him, and he put the Urim and the Thummim in the breastplate. And he put the turban on his head. Also on the turban, on its front, he put the golden plate, the holy crown, as the LORD had commanded Moses."

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Dear beloved saints, with what must a person who serves God be prepared? Knowing much of the word is needed, and faithfully carrying out the work entrusted to him is also needed. But there is something that must become clear before all that. It is the question of how the sins of the person who would stand before God have been washed away. The person who would deliver the remission of sins to others must first know and believe what the salvation he himself has received is.

In today's text appears the scene in which Aaron and his sons are established as priests. God called and established them, had them washed with water, and had them furnished with the garments for serving God. All this was done according to the word God had commanded Moses.

Through this word we want to look at what kind of person God establishes before Him, and how a sinner becomes holy and can serve God. And we want to think together about how the salvation Jesus accomplished with the baptism He received from John and the blood of the Cross becomes the foundation of our faith and our serving.

God spoke, and God had it prepared

This is verses 1–3 of the text: *"The LORD spoke to Moses, saying: Take Aaron and his sons with him, and the garments, the anointing oil, a bull as the sin offering, two rams, and a basket of unleavened bread; and gather all the congregation together at the door of the tabernacle of meeting."*

The consecration of the priests began with the word of God. It was not Aaron who determined for himself a way to come to God. God named the person who would serve Him, and had even the garments, the anointing oil, and the offerings he needed

prepared.

Here there are not only garments. There is also the bull of the sin offering, and there are the rams and the unleavened bread. Why would a sin offering be needed for receiving an office to serve God? Because Aaron and his sons, who were being established as priests, also had sin. Being chosen by God and entrusted with a duty did not make their sin problem disappear of itself. They too needed the grace of atonement God had appointed.

God said to gather the whole congregation at the door of the tabernacle of meeting. The people of Israel also had to see whom God was establishing and by what way He was making them holy. What the priests and the people had to know together was the will of God. The priests had to serve according to that will, and the people had to receive the remission of sins through the sacrifices God had prepared.

We too must know this fact when we come before God. Our zeal does not produce God's salvation. God first prepared the way of salvation for us. He sent the Savior we sinners needed, and that Savior even accomplished the work of bearing our sins and being judged. Faith is accepting what God has done for us.

The standard for serving God is the word God has commanded

Verses 4–5 say this: *"Moses did as the LORD commanded him. And the congregation was gathered together at the door of the tabernacle of meeting. And Moses said to the congregation, This is what the LORD commanded to be done."*

Moses made plain before the congregation that the work he was about to do was the command of God. He did not introduce

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a method he had thought up. Because God had spoken, he acted according to that word.

We who believe in God must also have this standard. We must confirm before the word whether the salvation I have long been used to thinking of and the salvation God actually accomplished are the same. The fact that we have believed for a long time does not by itself make the content of our faith right. We must know how Jesus bore our sins and why He shed His blood on the Cross.

Just as in the sacrifices of the Old Testament there were together the laying on of hands that passed the sins on to the offering and the shedding of that offering's blood, we must believe together the baptism Jesus received from John and the judgment He received on the Cross. The Lord's bearing of our sins and His paying of the price of those sins are joined within our salvation.

Just as Moses prepared Aaron according to the command of God, today we too must believe the salvation God has spoken just as it is. When we believe that word, the assurance of the remission of sins stands in our hearts, and we can deliver a clear gospel to others as well.

Before putting on the priestly garments, they were washed with water

This is verse 6: *"Moses brought Aaron and his sons and washed them with water."*

Moses washed Aaron and his sons with water. Before the garments for serving God were put on them, there was the washing. The very people who would offer sacrifices for the people had first to be prepared clean.

We must keep this order in our hearts. An office serving God does not wash away a person's sins. Being respected by people does not make one's sins disappear before God. The person who teaches the word, and the person who would preach the gospel, must first stand on the faith in which his own sins have been washed away.

When we think of this washing with water within the gospel of the water and the Spirit, we come to look at the work of Jesus who washed away our sins. What removes the sins of our hearts is not the water that washes the body itself. Our hearts are washed from sin when we believe the gospel—that Jesus bore our sins by receiving baptism from John the Baptist at the Jordan River, and received the judgment of those sins on the Cross.

Moreover, after the washing and the clothing we have read today, the applying of the anointing oil and the offering of the sacrifices follow. From verse 14 onward, Aaron and his sons lay their hands on the head of the bull of the sin offering, and Moses kills the offering and takes its blood. Therefore the one scene of washing with water must not be thought of apart from the sacrifice of the sin offering. In the process of consecration God prepared, the washing clean and the sacrifice for sin are together.

We must ask ourselves: "With what faith am I serving God? Do I clearly believe the salvation of the Lord who washed away my sins?" Standing squarely before this question is the beginning of serving.

Jesus received baptism from John in order to have our sins transferred to Him

Here we must also know clearly the difference between Aaron and Jesus. Aaron was a person who had to be washed and

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to receive atonement for his own sins. But Jesus is the Son of God, who is originally without sin. Jesus received baptism from John not to wash away His own sin. It was to receive our sins upon His own body.

This is Matthew 3:15: *"But Jesus answered and said to him, 'Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.' Then he allowed Him."*

Jesus bore the sin of the world by receiving baptism from John. Just as sins were passed on to the offering by the laying on of hands in the Old Testament, Jesus took the sin of mankind upon Himself with the baptism He received from John. And with that body bearing those sins, He hung on the Cross, shed His blood, and died. The Lord received in our place the judgment we should have received for our sins. Jesus rose again from death and gave life to us who believe.

Our sins are not left out of this salvation. Nor does it hold only the sins revealed to others. The sins we want to hide, the sins we are ashamed of even to ourselves, even the wickedness deep in our hearts—the Lord knew them all. To bear all those sins He received baptism from John, and to pay the price of those sins He shed His blood on the Cross.

Titus 3:5 says: *"Not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit."*

God saved us by His mercy. He washed from sin those of us who believe in the baptism Jesus received from John and the blood of the Cross, and renewed us by the Holy Spirit. He made us children of God in whom the Holy Spirit dwells. This is the grace of being born again of the gospel of the water and the Spirit.

The person who has received this grace can deliver the remission of sins to others as well. Because the ground of the salvation he holds is clear, he can also tell the person suffering

over sin what the Lord has accomplished.

We must serve wearing the garments God has prepared

This is verse 7: *"He put the tunic on him, girded him with the sash, clothed him with the robe, and put the ephod on him; and he girded him with the intricately woven band of the ephod, and with it tied the ephod on him."*

Moses put the tunic on Aaron, who had been washed, and girded him with the sash. Then he clothed him with the robe and the ephod, and tied the ephod on his body with its band. Aaron was fully clothed with the garments God had appointed.

The materials and the form of these garments can be known in more detail in Exodus chapter 28. Verse 31 says to make the robe of the ephod all of blue. Verse 6 says of the ephod: *"They shall make the ephod of gold, blue, purple, and scarlet thread, and fine woven linen, artistically worked."*

We must engrave on our hearts the meaning of the gospel revealed in these garments. The blue thread points to the baptism Jesus received from John, and the scarlet thread to the blood the Lord shed and His sacrifice. The purple thread shows that Jesus, who saved us, is God. The gold thread makes us think of the faith that believes the salvation God has accomplished.

Jesus, who is God Himself, came to this earth. He received baptism from John and so bore our sins, and He shed His blood on the Cross and so received the judgment of those sins. We believe this word of salvation. The person who serves God must have this faith in his heart.

In the putting on of the tunic as well we must think of the grace God gives. We cannot cover our sins or produce a

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qualification to stand before God by the labor of our own flesh. We must believe the salvation God has given and be clothed with that grace.

This is Galatians 3:27: *"As many of you as were baptized into Christ have put on Christ."*

It is believing that when Jesus received baptism from John, my sins were passed on to the Lord, and that the judgment the Lord received was the judgment of my sins. It is believing that the Lord who rose again from death has brought me to life. The salvation Christ accomplished becomes my salvation, and His righteousness becomes my ground for standing before God.

In the band that ties the ephod to the body we can also think of the strength to serve. As we serve the gospel, we come to see our own insufficiency. There are times when the work does not go as our hearts wish. At such times, the strength that holds us is the faith in the salvation the Lord has accomplished. Because the Lord who delivered me from sin is there, we can take hold of the word again and carry out the work entrusted to us.

The one who wears the breastplate on his heart must hold souls in his heart

This is verse 8: *"He put the breastplate on him, and he put the Urim and the Thummim in the breastplate."*

On Aaron's chest was fastened the breastplate. According to Exodus chapter 28, on this breastplate were the stones engraved with the names of the twelve tribes of Israel. Aaron went before God carrying those names on his heart.

This word makes us think of what must be in the heart of the person who serves God. The person who would deliver the remission of sins must hold in his heart the souls who need

salvation. He must look at whether that person understands the word, whether his faith in the remission of sins is clear, and what makes him hesitate before the gospel.

The purpose for which we prepare sermons also lies here. We must help the hearer know the reason Jesus received baptism from John, and realize how the blood of the Cross is connected with the judgment of his own sins. Even to the person who already believes the gospel, we must confirm again how perfect that salvation is. When we hold a person's soul in our heart, we also devote care to the work of explaining the word.

Inside the breastplate were the Urim and the Thummim. Exodus 28:30 connects them with the judgment of the children of Israel. When we think of the light and the perfection the Urim and the Thummim reveal, we must keep in our hearts the fact that God's judgment is bright and clear and His salvation is complete.

Therefore the person who teaches the word must not judge spiritual matters by his own mood or his liking for a person. He must examine, in the light of the word, what salvation God has accomplished and what that person believes. Nor may he teach people to leave the remission of sins to their own feelings. He must clearly make known the salvation Jesus accomplished with the baptism He received from John and the blood of the Cross.

The servant of God must first himself receive the leading of the word. And on the basis of that word he must lead people. We too must accept by faith the leading that accords with the word and the will of God, and join our hearts in the work of serving the gospel.

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"HOLINESS TO THE LORD" makes us believe the holiness the Lord has given

This is verse 9: *"He put the turban on his head. Also on the turban, on its front, he put the golden plate, the holy crown, as the LORD had commanded Moses."*

Moses put the turban on Aaron's head and fastened the golden plate to its front. Exodus 28:36–37 speaks of that golden plate: *"You shall also make a plate of pure gold and engrave on it, like the engraving of a signet: HOLINESS TO THE LORD. And you shall put it on a blue cord, that it may be on the turban; it shall be on the front of the turban" (Exodus 28:36–37).*

On the golden plate were engraved the words *"HOLINESS TO THE LORD."* And that plate was tied to the turban with a blue cord.

We must think, within this word, of the ground on which we can stand holy before God. It is not because we have long disciplined and adorned ourselves that our sins have disappeared. It is because Jesus bore our sins with the baptism He received from John and ended the judgment of those sins with the blood of the Cross that we who believe have received the remission of sins.

Whenever we think of the golden plate tied with the blue cord, we must engrave on our hearts the baptism the Lord received from John. We must not speak of our own holiness while forgetting the work of the Lord who bore our sins. The One who made me holy is the Lord. The One who washed away all my sins so that I can come before God is also the Lord.

Even after receiving the remission of sins, we discover our own weaknesses. Wrongs are revealed in our words and deeds, and we also see the selfishness within our hearts. At such times we must acknowledge our wrongs and turn from them. At the

same time we must clearly believe the salvation of the Lord who washed us. It is not right to look away from our faults, and it is not right to deny the salvation the Lord has accomplished.

The person who believes the holiness the Lord has given treasures that grace. Because he knows the love that delivered him from sin, the heart to serve the Lord rises up. He comes to want others also to receive this salvation and come before God. The holiness engraved on the golden plate does not make us exalt ourselves; it makes us live exalting God who made us holy.

To us who have been washed He has entrusted the work of delivering the gospel

Dear beloved saints, at the beginning of today's text is the record that God spoke to Moses, and at its end is the record that it was done according to God's command. In between, Aaron and his sons were washed, and Aaron was fully clothed with the garments God had appointed.

Our salvation and our serving must also be within the word of God. We must receive the remission of sins by believing the salvation God has prepared, serve with the faith God has given, and hold in our hearts the souls God has entrusted to us.

The work we are to carry out today is not to bear the sin of people in their place and accomplish a new atonement. That work Jesus Christ has accomplished. We deliver the salvation the Lord has completed. It is making known the gospel—that Jesus received baptism from John and so bore the sin of the world, shed His blood on the Cross and received judgment, and rose again from death to become our Savior.

This is 1 Peter 2:9: *"But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may*

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proclaim the praises of Him who called you out of darkness into His marvelous light."

God has made us who believe the gospel of the water and the Spirit His own people. And He has had us proclaim the praiseworthy work of the Lord who saved us. Before this office becomes our boast, it becomes the reason for deep thanksgiving. For He washed us who were sinners and set us in the place of serving God.

Therefore let us keep in our hearts the faith of the salvation the Lord has given. Whenever we look at ourselves, let us not stay in discouragement, but look to the Lord who has saved us completely. When we learn and deliver the word, let us also hold in our hearts the souls who will hear it. Let us faithfully preach the gospel so that they too may believe the gospel of the water and the Spirit, receive the remission of sins, and take part in the joy of serving God.

We give thanks and glory to the Lord, who washed us, clothed us with the grace of salvation, and made us serve God. ✉

Sermon 2 by Paul C. Jong

The gospel of the remission of sins shown through the laying on of hands and the blood

< Leviticus 8:14-29 >

"And he brought the bull for the sin offering. Then Aaron and his sons laid their hands on the head of the bull for the sin offering, and Moses killed it. Then he took the blood, and put some on the horns of the altar all around with his finger, and purified the altar. And he poured the blood at the base of the altar, and consecrated it, to make atonement for it. Then he took all the fat that was on the entrails, the fatty lobe attached to the liver, and the two kidneys with their fat, and Moses burned them on the altar. But the bull, its hide, its flesh, and its offal, he burned with fire outside the camp, as the LORD had commanded Moses. Then he brought the ram as the burnt offering. And Aaron and his sons laid their hands on the head of the ram, and Moses killed it. Then he sprinkled the blood all around on the altar. And he cut the ram into pieces; and Moses burned the head, the pieces, and the fat. Then he washed the entrails and the legs in water. And Moses burned the whole ram on the altar. It was a burnt sacrifice for a sweet aroma, an offering made by fire to the LORD, as the LORD had commanded Moses. And he brought the second ram, the ram of consecration. Then

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Aaron and his sons laid their hands on the head of the ram, and Moses killed it. Also he took some of its blood and put it on the tip of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot. Then he brought Aaron's sons. And Moses put some of the blood on the tips of their right ears, on the thumbs of their right hands, and on the big toes of their right feet. And Moses sprinkled the blood all around on the altar. Then he took the fat and the fat tail, all the fat that was on the entrails, the fatty lobe attached to the liver, the two kidneys and their fat, and the right thigh; and from the basket of unleavened bread that was before the LORD he took one unleavened cake, a cake of bread anointed with oil, and one wafer, and put them on the fat and on the right thigh; and he put all these in Aaron's hands and in his sons' hands, and waved them as a wave offering before the LORD. Then Moses took them from their hands and burned them on the altar, on the burnt offering. They were consecration offerings for a sweet aroma. That was an offering made by fire to the LORD. And Moses took the breast and waved it as a wave offering before the LORD. It was Moses' part of the ram of consecration, as the LORD had commanded Moses."

Dear beloved saints, in the word we read today appear Aaron and his sons, who are being established as priests. They put on the garments for serving God and came to take up the priestly office. Yet God had the sacrificial offerings brought before them. Aaron and his sons had to lay their hands on the heads of those offerings, and the offerings had to shed their blood and die.

This scene shows what is needed for the person who serves God. Putting on the priestly garments did not mean he could

resolve the problem of his own sin. Even the person who would offer sacrifices for the people first needed the grace of atonement. God did not establish them in a place unrelated to the sacrificial offerings.

In today's text the bull of the sin offering, the ram of the burnt offering, and the ram of consecration appear in order. We will look at how each sacrifice was offered, and think of the grace of salvation revealed in them by connecting it with the baptism Jesus received from John and the blood of the Cross. And we will look together at the faith with which the Lord who saved us has made us serve God.

The priests standing before the sin offering also needed the remission of sins

This is verse 14: *"He brought the bull for the sin offering. Then Aaron and his sons laid their hands on the head of the bull for the sin offering."*

Aaron and his sons laid their hands on the head of the bull of the sin offering. The very people who would offer sacrifices for the sins of others first stood before the offering for themselves.

Here the laying on of hands carries an important meaning. Aaron and his sons laid their hands on the head of the sacrificial offering that would bear their sins. Their sins passed on to the offering, and the offering that received those sins died in their place. God did not establish them in the holy office with their sins left as they were. He prepared the sacrifice for their sins.

We too must acknowledge this fact before God. Even a person who teaches the word cannot pass by the problem of his own sin. Before leading the faith of others, he must know clearly what salvation he himself has received. He must acknowledge

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that he too needs the grace of the Lord, and believe how the Lord removed his sins.

In verse 15 it is recorded that Moses killed the bull, put its blood on the horns of the four corners of the altar, and poured the remaining blood at the base of the altar. The text says that through this he purified the altar and consecrated it, making atonement for it. Even the altar on which sacrifices were offered to God was set apart as holy in the way God had appointed.

Verses 16–17 also explain the handling of the offering in its parts. The fat that covered the entrails, the fatty lobe attached to the liver, and the two kidneys with their fat were burned on the altar. But the hide, the flesh, and the offal of the bull were burned outside the camp. Not every part was burned in the same place. Moses did as God had commanded.

Looking at this word, we cannot think lightly of the remission of sins. The offering to which the sins had passed died, its blood was taken, and the sacrifice God had appointed was offered. In the place where Aaron and his sons came to serve God, there was a sacrifice for them.

The death of the offering that received the laying on of hands makes us look at the salvation the Lord accomplished

Jesus came to this earth to bear our sins. Just as the sins were transferred to the offering of the Old Testament through the laying on of hands, Jesus received the sin of the world on His own body by receiving baptism from John.

This is Matthew 3:15: *"But Jesus answered and said to him, 'Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.' Then he allowed Him."*

Why did Jesus receive baptism from John? It was to bear our sins and fulfill all righteousness. Jesus did not receive baptism because He had sins of His own to wash away. The sinless Lord received our sins in order to save us sinners.

Therefore, when we believe the blood Jesus shed on the Cross, we must also know what sins He carried as He went to the Cross. The Lord bore the sin of the world with the baptism He received from John. And with that body bearing that sin, He hung on the Cross, shed His blood, and died. The Lord received in our place the judgment of sin we should have received.

Our salvation was accomplished in this way. I sinned, but the Lord bore those sins; I should have been judged, but the Lord received that judgment. Jesus rose again from death and became the Savior of us who believe.

Before this gospel there is no reason to hide our sins. We can acknowledge our wrongs and still be assured of salvation. For the ground of assurance lies not in my conduct without blemish but in Jesus Christ, who bore my sins and was judged.

What we must deliver is also exactly this. To the person suffering because of sin, merely telling him to set his heart at ease is not enough. We must make known the fact that Jesus received baptism from John and so bore even that person's sins, and paid the price of those sins on the Cross. When he believes this salvation, he can hold the assurance of the remission of sins in his heart.

The burnt offering makes us think of the sacrifice of the Lord who received the judgment of sin in our place

This is verses 18–19: "*He brought the ram as the burnt*

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offering. And Aaron and his sons laid their hands on the head of the ram, and Moses killed it. Then he sprinkled the blood all around on the altar."

After the sin offering, the ram of the burnt offering was offered. Here also Aaron and his sons first laid their hands on the head of the offering. Moses killed that ram and sprinkled its blood all around on the altar.

The blood of the bull of the sin offering was put on the horns of the altar and poured at its base. The blood of the ram of the burnt offering was sprinkled all around on the altar. The text records the ways of handling the blood of these two sacrifices distinctly.

Verses 20–21 say that the ram was cut into pieces, that the head, the pieces, and the fat were burned, and that the entrails and the legs were washed with water and the whole ram was burned on the altar: *"He washed the entrails and the legs in water. And Moses burned the whole ram on the altar. It was a burnt sacrifice for a sweet aroma, an offering made by fire to the LORD, as the LORD had commanded Moses."*

In the burnt offering, the offering that had received the laying on of hands died and was burned on the altar. Looking at this scene, we must think how grave the consequence of sin is. Sin does not disappear because we regard it as nothing. Judgment follows sin. God prepared the offering that would receive that judgment in the sinner's place and so brought the sinner to life.

Therefore, as we read the burnt offering, we must not go straight to speaking only of our zeal or dedication. We must first look to the Lord who sacrificed Himself in our place. Our salvation does not depend on how much we have offered of ourselves. It depends on the fact that Jesus bore our sins and sacrificed Himself.

The text calls this burnt offering a sweet aroma to God. The

offering was offered according to the will God had appointed. The offering that bore the sins was judged, and so the sinner could live. Here we see together the righteousness of God who judges sin and the love that brings the sinner to life.

When we believe this grace, thanksgiving arises. Because we know the love of the Lord who saved us, we come to want to serve the gospel. Serving can never be an act that pays the price of salvation. The person who knows the price the Lord has already paid, and gives thanks, serves God within that grace.

The blood of the ram of consecration was put on Aaron and his sons

This is verses 22–24: *"He brought the second ram, the ram of consecration. Then Aaron and his sons laid their hands on the head of the ram, and Moses killed it. Also he took some of its blood and put it on the tip of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot. Then he brought Aaron's sons. And Moses put some of the blood on the tips of their right ears, on the thumbs of their right hands, and on the big toes of their right feet. And Moses sprinkled the blood all around on the altar."*

This time it is the ram of consecration. As with the two sacrifices before, Aaron and his sons laid their hands on its head. And Moses killed the ram and took its blood.

But here the blood was not sprinkled only on the altar. It was put on the tip of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot. The same parts of Aaron's sons also received the blood. The blood of the sacrificial offering was put directly on the people being established as priests.

Here we must not forget what blood this is. It is the blood of

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the ram on which Aaron and his sons had laid their hands. The blood of the sacrificial offering that died in their place was put on them. Within the grace of this sacrifice they were set apart as those who would serve God.

Aaron needed the blood, and his sons also needed the blood. Among those who served God there was no one who could stand without the grace of the sacrifice. A difference of office did not mean that one stood by his own righteousness while another stood by grace.

It is the same with us today. The person who believed the gospel first and the person who believed later rely alike on the salvation of Jesus Christ. The person who delivers the word also stands by the grace of the Lord, and the person who hears that word receives the remission of sins by the same grace.

Therefore the person who serves God must remember the Lord who brought him to life before putting forward his own ability. The One who saved me is the Lord, and the One who saves others through the gospel I deliver is also the Lord. The person who knows this fact can humbly learn the word and deliver the way of salvation to others.

The offering God had appointed was placed in their hands

In verses 25–27 the fat of the ram of consecration and the fat tail, the fat covering the entrails and the fatty lobe attached to the liver, the two kidneys with their fat, and the right thigh are taken. And from the basket of unleavened bread one unleavened cake, one cake of bread mixed with oil, and one wafer are brought and placed upon them.

Verse 27 says: *"He put all these in Aaron's hands and in his*

sons' hands, and waved them as a wave offering before the LORD."

The offering was placed in the hands of Aaron and his sons. They waved it and offered it before the LORD. The wave offering is this way of offering, waving the offering before God.

What was placed in their hands were the parts of the offering and the breads God had appointed. Aaron and his sons did not change the content of the offering according to their own thoughts. Even what they were to receive in their hands and how they were to offer it followed the word God had appointed.

We who serve God also need this faith. We must accept the salvation God has accomplished and deliver the word God has entrusted. We must not blur the salvation the Lord actually accomplished while making up content the hearers would like. We must clearly deliver the baptism Jesus received from John and the blood of the Cross, and make known that He rose again from death and became our Savior.

The gospel we deliver did not come from ourselves. It is the news of salvation God accomplished and made known to us. We who first received that grace deliver it to others as well.

Verse 28 says that Moses took the offering from the hands of Aaron and his sons and burned it on the altar, on the burnt offering. The offering that had been placed in their hands and waved was offered to God as an offering made by fire. The text calls this the consecration sacrifice offered for a sweet aroma.

We must engrave on our hearts this picture of offering the offering God appointed in the way God appointed. Faith treasures the will of God. It makes us want to learn and do according to the word, both the content of salvation and the work of serving God.

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Moses' part was also determined according to the command of God

This is verse 29: *"Moses took the breast and waved it as a wave offering before the LORD. It was Moses' part of the ram of consecration, as the LORD had commanded Moses."*

The breast of the ram of consecration Moses waved before the LORD as a wave offering, and it became the portion that went to Moses. His part here means the portion appointed for Moses.

Earlier, the right thigh and the fat and the breads were burned on the altar. But the breast, after being offered as a wave offering, became Moses' portion. Not every part was handled the same just because it was waved as a wave offering. God appointed the parts to be offered and the part that would go to the one who served.

The text says at the end, once again, that it was as God had commanded. From bringing the offerings, to laying on hands and taking the blood, to burning on the altar and receiving the portion—the word of God was the standard.

Moses also did not manage this work by his own thinking. He carried out the work of establishing the priests according to the command of God. Aaron and his sons also did not set out to serve God in their own way, but followed the process of consecration God had prepared.

We too must carry out the work entrusted to us within the grace God has given. What God wants to do through us is that souls hear the gospel and receive the remission of sins. In serving that work as well, we must put the word of God in our hearts before our own judgment.

Jesus accomplished the eternal atonement and set us before God

In the Old Testament many offerings were presented. In today's text also, the bull and the two rams were offered in order. But the fulfillment of the salvation these offerings showed lies in Jesus Christ.

This is Hebrews 9:12: *"Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption."*

Jesus did not accomplish our salvation with the blood of another offering. He bore our sins with His own body and accomplished the eternal atonement with His own blood. He received baptism from John and so bore the sin of the world, received the judgment of that sin on the Cross, and rose again from death to become our Savior.

Therefore we must not take the three sacrifices of today's text to mean that we must be saved three times. We believe the perfect salvation Jesus Christ accomplished. Nor does the Lord need to die again for us several times. Our salvation rests on the eternal atonement the Lord accomplished.

This salvation must also be believed clearly in our conscience. If we forget what the Lord accomplished whenever we discover our weakness, our hearts remain pressed down by sin. On the other hand, we must not treat our wrongs as nothing on the ground that we have received the remission of sins.

We must acknowledge a wrong as a wrong. And we must believe the fact that Jesus received baptism from John to bear even that sin, and received even the judgment of that sin on the Cross. When we believe the Lord's salvation like this, the conscience stands on the gospel again. It is not accomplishing the Lord's atonement anew, but relying in our hearts on the

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atonement He has already accomplished.

Hebrews 9:14 says: *"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?"*

In this word, being cleansed from sin and serving the living God appear together. The Lord delivered us from being pressed down by sin and made us serve God. In us who have received the remission of sins by believing the gospel of the water and the Spirit, the Holy Spirit dwells. We live as the people of God who believe the salvation God has accomplished.

The strength to serve also comes from this grace. When we look only at ourselves, there is much that is lacking. But when we think of the fact that the Lord saved me, made the gospel known to me, and entrusted me with delivering it to others as well, thanksgiving arises. With that thanksgiving we open the word again, pray for the souls who need salvation, and preach the gospel.

Let us serve the gospel as those who have received the grace of the sacrifice

Dear beloved saints, Aaron and his sons stood before the sacrificial offerings. They laid their hands on the heads of those offerings, and the offerings shed their blood for them. The blood of the ram of consecration was put on them, and in their hands was placed the offering to be given to God. God established them as those who would serve Him.

Today, through this word, we must know our own place. We are not people who removed our sins by our own strength. We are people who received the remission of sins through the

baptism Jesus received from John and the blood of the Cross. The Lord rose again from death and gave us life, and to us who believe that salvation He has entrusted the work of delivering the gospel.

Therefore, rather than boasting of our serving, let us give thanks for the salvation that has made us able to serve. Rather than drawing back because of our insufficiency, let us rely on the grace of the Lord who saved us. When we deliver the word to others as well, let us explain it faithfully so that they may clearly know the ground of the remission of sins.

Let us tell others why Jesus received baptism from John, why He shed His blood on the Cross, and what salvation the Lord who rose again from death has given to us who believe. Making the grace the Lord has bestowed on us known to other souls, so that they also believe—this is the blessed office we have received.

We thank the Lord, who washed us from sin and set us in the place of serving God. May we, with the faith that believes the gospel of the water and the Spirit, carry out with thanksgiving the work the Lord has entrusted to us. ✉

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Sermon 3 by Paul C. Jong

Eat the food of the gospel and keep the office of the priest

< Leviticus 8:30-36 >

"Then Moses took some of the anointing oil and some of the blood which was on the altar, and sprinkled it on Aaron, on his garments, on his sons, and on the garments of his sons with him; and he consecrated Aaron, his garments, his sons, and the garments of his sons with him. And Moses said to Aaron and his sons, Boil the flesh at the door of the tabernacle of meeting, and eat it there with the bread that is in the basket of consecration offerings, as I commanded, saying, Aaron and his sons shall eat it. What remains of the flesh and of the bread you shall burn with fire. And you shall not go outside the door of the tabernacle of meeting for seven days, until the days of your consecration are ended. For seven days he shall consecrate you. As he has done this day, so the LORD has commanded to do, to make atonement for you. Therefore you shall stay at the door of the tabernacle of meeting day and night for seven days, and keep the charge of the LORD, so that you may not die; for so I have been commanded. So Aaron and his sons did all the things that the LORD had commanded by the hand of Moses."

If God has saved us from sin, on what are we who have been

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saved to rely as we live? When we receive the remission of sins we need the grace of the Lord—but from then on, can we serve God by our own ability? No. The grace that saved us is the food of life that keeps holding our hearts even while we serve God.

Leviticus chapter 8 records the establishing of Aaron and his sons as priests. They were clothed with the garments God had appointed, laid their hands on the offerings, and the blood of the sacrifices was taken and the sacrifices were offered. In today's text Moses sprinkles the anointing oil and the blood from the altar on Aaron and his sons and on their garments. And he commands them to eat the flesh and the bread of the consecration ceremony, and to stay at the door of the tabernacle of meeting for seven days and keep the charge of God.

God made them holy, gave them food to eat, and appointed the place where they were to stay and the word they were to keep. Through this word, let us look at how we who have received the remission of sins through the gospel of the water and the Spirit are to live by faith.

He made them holy with the blood of the sacrifice and the anointing oil

This is verse 30: *"Moses took some of the anointing oil and some of the blood which was on the altar, and sprinkled it on Aaron, on his garments, on his sons, and on the garments of his sons with him; and he consecrated Aaron, his garments, his sons, and the garments of his sons with him."*

Moses took the anointing oil and the blood that was on the altar. The anointing oil is the holy oil made with the materials and in the way God appointed. The blood on the altar is the blood of the sacrifices that had been offered to God. God had these

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sprinkled not only on Aaron and his sons but also on the garments they wore.

The text says that the people and the garments were made holy together. Both the people who would serve as priests and the garments used for that duty were set apart to God. Aaron and his sons did not produce holiness by themselves. They became holy according to the way of atonement and consecration God had appointed.

When we think of this blood of the sacrifice, we must not forget the laying on of hands that came before it. Aaron and his sons laid their hands on the head of the ram of consecration, and Moses killed that ram and took its blood. The offering that had received their sins was sacrificed.

This makes us look at the salvation Jesus accomplished for us. Jesus received baptism from John and so bore the sin of the world on His own body. And with that body bearing those sins, He hung on the Cross, shed His blood, and died. The Lord received in our place the judgment of sin we should have received. Jesus rose again from death and became the eternal Savior of us who believe.

We must also think together of the meaning of the Holy Spirit that the anointing oil shows. Our salvation is not something man produced with a religious resolution. It is the salvation God accomplished and of which the Holy Spirit testifies.

1 John 5:6–8 says: *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one –ASV"*

The baptism Jesus received from John and the blood of the

Cross testify of our remission of sins. The Holy Spirit testifies of this truth of salvation. We have received the remission of sins by believing the gospel of the water and the Spirit, and have become the people of God in whom the Holy Spirit dwells.

Therefore the person who serves God must not judge holiness by his own feelings alone. On the day the heart burns and on the day the heart is heavy because of one's insufficiency, the ground of salvation is the same. It is believing in Jesus Christ, who bore our sins and was judged.

God gave food to those He had made holy

This is verse 31: *"Moses said to Aaron and his sons, Boil the flesh at the door of the tabernacle of meeting, and eat it there with the bread that is in the basket of consecration offerings, as I commanded, saying, Aaron and his sons shall eat it."*

Aaron and his sons boiled the flesh of the ram of consecration and ate it with the bread in the basket. Those who were to eat were appointed, and the food to eat and the place were appointed. They ate at the door of the tabernacle of meeting what God had commanded them to eat.

This meal was not an ordinary meal unrelated to the consecration ceremony. It was the place of eating what God had appointed to be eaten from among the offerings used to make them holy. As God established the priests before Him, He also prepared the food they would eat.

After being saved, we too must keep receiving the grace of the Lord as the food of our hearts. We must not leave the fact that Jesus saved me with the baptism He received from John and the blood of the Cross as a story we believed once and passed by. That salvation is the grace that makes me stand before God

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today as well.

When we discover our wrongs, we must also receive this gospel into our hearts. “I am a person who has done this wrong. But the Lord bore even this sin and received even its judgment.” In this way we acknowledge our sin and believe the salvation of the Lord.

Then we can leave the place of staring only at our own weakness and look to the Lord. We realize again the love that saved us, and can come before God with a thankful heart. To make the grace of the Lord the food of our hearts is like this: actually believing and relying on that salvation as we live.

Those who have received the same salvation live in fellowship within the word

Aaron and his sons ate together the flesh and the bread God had prepared. In this scene we can think of the fellowship that those who have received the remission of sins enjoy together.

Those who have believed the gospel of the water and the Spirit have the same salvation. The Lord who bore my sins also bore the sins of my brothers and sisters. Just as I became righteous by the grace of the Lord, they also became righteous by the same grace. So when we deal with one another, we must keep in our hearts the salvation we received together rather than putting forward our own righteousness.

But receiving the remission of sins does not mean that the insufficiency of our thoughts and conduct disappears. We misunderstand people, insist on our own thoughts, and are caught by the worries in our hearts. At such times, fellowship within the word is needed.

In true fellowship one does not insist that his own thought is

always right. He acknowledges his insufficiency and examines the matter in the light of the word. When he hears of another's weakness as well, he does not call the wrong right, but as a person with the same weakness looks together at the word of the Lord.

For example, suppose a brother has misunderstood someone's words and holds hurt in his heart. If he keeps turning it over alone, the misunderstanding can grow. But if he shares his heart honestly and examines it in the light of the word, he can move from the place of seeing only the other's fault to looking back at his own thinking as well. He can acknowledge what he thought wrongly, and rely on the grace of the Lord to go forward in the right direction again.

Our sharing of one another's weaknesses is not in order to obtain the remission of sins anew by the act of speaking of them. It is entrusting our hearts and lives to the leading of the word within the grace of the Lord who has already saved us.

The person who knows his own weakness can help the weak. For he knows that he too cannot stand without grace. When the saints believe the gospel together, examine the word together, and help one another like this, fellowship with life in it comes about within the church.

Even the remaining food was handled according to the word of God

This is verse 32: "*What remains of the flesh and of the bread you shall burn with fire.*"

God not only commanded them to eat; He also spoke of how to handle what remained. Exodus chapter 29, which explains the same statute, commands that if any of the flesh or the bread of

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the consecration ceremony remains until morning, it is to be burned with fire. Because it was holy, it had to be handled so.

Aaron and his sons could not handle the food at their own pleasure just because it had been given to them to eat. Both the eating and the handling of what remained had to follow the word of God.

We must also treasure the gospel we have received. Just because it is the salvation God has given us, we cannot change its content to fit our own thinking. We cannot leave out the baptism Jesus received from John, or blur the meaning of the judgment He received on the Cross, and still call it the same gospel.

We must know exactly what the Lord did, and believe it. And when we deliver it to others, we must preserve that content. If we change the gospel to draw people's interest, we cannot give the hearer the clear ground of salvation either.

The person who treasures the grace of God devotes care also to learning the word. He does not pass it by with the thought that he already knows, but examines whether what he believes and delivers agrees with the salvation God has accomplished. Because he has received what is precious, he keeps it preciously.

For seven days they had to stay in the place God had appointed

This is verse 33: "*You shall not go outside the door of the tabernacle of meeting for seven days, until the days of your consecration are ended. For seven days he shall consecrate you.*"

The consecration ceremony was carried out for seven days. Aaron and his sons had to stay at the door of the tabernacle of meeting until the period God had appointed was finished. They

could not judge for themselves that they were sufficiently prepared and shorten that period or leave the place.

Even in the process of receiving the consecration they had to follow the word of God. To take up an office serving God is to become a person who hears the will of God and acts according to that will.

We too must keep receiving the leading of the word after being saved. We must not acknowledge that the word of God is right when we first believe the gospel but then follow only our own judgment afterward. Believing the fact that the Lord saved me and living while treasuring the word of the Lord are joined together.

As we live the life of faith, we meet things we do not know. There are times when we grow impatient before things that do not go as we wish. What is needed then is not pushing our own thoughts harder, but examining the word, praying, and receiving the leading of faith.

The seven days in this text are the actual period of the consecration ceremony God appointed. Through Aaron and his sons, who kept that command to the end, we receive the lesson that the person who serves God must put the word of God before his own time and method.

Hebrews 13:9 says: *"Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them."*

What makes our hearts firm is the grace the Lord has given. When the faith that believes the gospel of the water and the Spirit is clear in the heart, we are not dragged about by many thoughts but can rely on the Lord. We must treasure what God has done for us and stay within that word.

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God commanded so as to make atonement for them

This is verses 34–35: *"As he has done this day, so the LORD has commanded to do, to make atonement for you. Therefore you shall stay at the door of the tabernacle of meeting day and night for seven days, and keep the charge of the LORD, so that you may not die; for so I have been commanded."*

Verse 34 makes plain the purpose of what had been done so far. God commanded it so as to make atonement for them. The several procedures of the consecration ceremony were connected with making Aaron and his sons holy so that they could serve God.

In the command that follows, life and death were at stake. He said that if they kept the charge of God they would not die. Coming before the holy God could not be left to human judgment. The word God had appointed had to be kept.

In this word we must look back at our attitude toward the salvation of God. We cannot think that it does not matter how God removed sin, and that believing in our own way is enough. The way that brings us to life out of the judgment of sin lies in the salvation God has prepared.

Jesus bore our sins with the baptism He received from John. He received the judgment of those sins on the Cross, and rose again from death to become our Savior. Believing this salvation is the faith that accepts what God has done.

Therefore we must not think of the life that keeps the word of God as paying the price of salvation. The price of salvation the Lord has paid. Because we believe that grace, we treasure and follow the word of the Lord. It is acknowledging that, since the One who brought me to life is the Lord, my life also must receive the leading of the Lord.

God works through those who do according to the word

Verse 36 closes as follows: *"Aaron and his sons did all the things that the LORD had commanded by the hand of Moses."*

Aaron and his sons did what God had commanded. They received the grace that made them holy, ate the food He commanded, stayed for the appointed period, and kept the charge of God.

Today we too are people who have received the remission of sins through the gospel of the water and the Spirit. God has given us salvation, and has also entrusted us with the work of delivering that salvation to others.

This is Romans 1:5–6: *"Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, among whom you also are the called of Jesus Christ;"*

The Apostle Paul received grace and apostleship and carried out the work of bringing people to believe and obey. We also deliver the salvation we have received from the Lord and serve so that people believe in Jesus Christ. It is not that we make people holy by our own ability; the person who hears and believes the gospel of the water and the Spirit that we deliver receives the remission of sins.

The work entrusted to each saint may differ. There is the work of directly delivering the word, and there is the work of helping that word be delivered to people. But in that we serve so that the salvation the Lord accomplished is delivered to souls, it is work we do together. God accomplishes this precious work even through insufficient people like us.

Therefore, when we discover our insufficiency, let us not withdraw our hearts from the place of serving the Lord. Let us

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acknowledge our insufficiency and receive the leading of the word. At the same time, let us also clearly believe the fact that the Lord has saved us and made us the people of God.

Acknowledging only our weakness and not acknowledging the salvation of the Lord is not whole faith. Conversely, speaking of salvation without looking back at our own wrongs is not right living either. We must examine ourselves honestly and live relying on the grace of the Lord who saved us.

Dear beloved saints, God has made us holy. He has given us the gospel of life, made us have fellowship within the word with the saints who have received the same salvation, and entrusted us with the work of serving the gospel.

Let us make this grace the food of our hearts. Let us keep the gospel of the water and the Spirit preciously, help one another with the word, and carry out by faith the work the Lord has entrusted to us. We give thanks and glory to the Lord, who saved us and leads us with the word even now. ✉

Questions and Answers on Leviticus Chapter 8

[Question] 1. What is the reason sacrifices were offered when the priests were established?

The consecration sacrifices show that the priestly office is given by the calling of God, and that the person who would serve God must also first be made clean before Him. Aaron and his sons did not become priests by themselves. God chose them and entrusted the office to them according to the procedure He appointed through Moses. Hebrews also says that no one takes this honor to himself, but that, like Aaron, he must be called by God (Hebrews 5:4).

In the consecration ceremony the bull of the sin offering, the ram of the burnt offering, and the ram of consecration were used. Aaron and his sons laid their hands on the head of each sacrificial offering, and Moses carried out the sacrifices as God had commanded (Leviticus 8:14–30). From the fact that even those who would offer sacrifices for the people had to resolve their own sin and uncleanness, we can see that an office or holy garments in themselves do not make a person clean from sin.

This gives an important lesson to the saints who serve God today as well. Before one's office or ability, one must know the grace of the remission of sins God has bestowed. Jesus bore our sins with the baptism He received from John, received in our place the judgment of those sins on the Cross, and rose again from death. Because the saints have become those who belong to God by believing this salvation, they serve Him with

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thanksgiving and faith.

[Question] 2. What mission does the serving of the Old Testament high priest, who worked for the people, make today's saints realize?

The high priest of the Old Testament served so that the people could come before God through the sacrifices God had appointed. Through this work, the saints of the New Testament learn the mission of delivering the gospel of the remission of sins they have received to others, and of serving so that they come to God. 1 Peter calls the saints a holy priesthood, and says that they were made to proclaim the praises of God who saved them (1 Peter 2:5, 9).

To carry out this mission, one must first know and believe the gospel clearly himself. He must believe the salvation by which Jesus washed away our sins with the baptism He received from John and the judgment of the Cross, and deliver that grace to others. Praying for people, delivering the word rightly, and helping one another serve the gospel also belong to this mission.

That the saints serve as priests does not mean that they take the place of Jesus' vicarious atonement or produce a new atonement. The One who removed sin is Jesus Christ, and the saints are those who deliver the salvation He has already accomplished. Therefore, rather than exalting their own authority or merit, they must reveal the Savior and live lives offered to God in a manner worthy of the grace they have received.

[Question] 3. Leviticus 8:1–3—whom and what did Moses have to prepare in order to carry out the consecration ceremony of the priests?

God commanded Moses to bring Aaron and his sons, and to prepare the priestly garments and the anointing oil, the bull of the sin offering, two rams, and a basket of unleavened bread. He also had the whole congregation gathered at the door of the tabernacle of meeting for this consecration ceremony.

Each of the things prepared was used in the consecration ceremony that followed, as below.

• The priestly garments: they were put on Aaron and his sons to set them apart as those entrusted with the priestly office.

• The anointing oil: it was used to set apart as holy the tabernacle and the utensils in it, and Aaron.

• One bull: it was offered as the sin offering (verse 14).

• Two rams: one was offered as the burnt offering, and the other as the offering of the consecration ceremony (verses 18, 22).

• A basket of unleavened bread: it was used for the consecration sacrifice and the meal that followed it (verses 26, 31).

This preparation was not simply a matter of arranging the ceremony. God appointed not only the people to be established as priests but also the garments and the oil that set them apart, and even the sacrificial offerings. Moses prepared and carried out the consecration ceremony according to that command.

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[Question] 4. Leviticus 8:3—why did God have the whole congregation of Israel also attend the place where Aaron and his sons were established?

The whole congregation was gathered at the door of the tabernacle of meeting because the consecration of the priests was a matter concerning all Israel. Since the priest was a person who would serve before God for the people, the people also had to confirm who was taking up that office and by what command.

Moses said to the gathered congregation, *"This is what the LORD commanded to be done" (Leviticus 8:5)*. He made plain before the congregation that the consecration ceremony was being carried out not by the personal will of Aaron's house or an arbitrary decision of Moses, but according to the command of God.

Watching the priests being washed, clothed, and the sacrifices being offered, the congregation could learn the fact that coming to God is done according to the statutes of holiness He has appointed. The priestly office was not a personal honor unrelated to the people, but a public mission to be carried out in serving God and for the people.

[Question] 5. Leviticus 8:4–9—what does the process of Moses washing the priests and clothing them teach about the attitude of serving God?

The lesson that stands out in this process is that serving God must follow His word. Moses gathered the congregation as the LORD had commanded, washed Aaron and his sons, and furnished Aaron with the appointed garments and ornaments. Verse 9 also confirms that this was as the LORD had

commanded Moses.

It was not that Aaron chose garments to his own taste or that Moses changed the procedure at will. Since the office was entrusted by God, the process of receiving that office also had to follow the word God had appointed. Moses' role lay not in devising a new method of his own, but in faithfully doing the command he had received.

The saints too must have obedience to the word together with their zeal to serve God. Especially in the matter of the remission of sins and salvation, we must not make our own thoughts or experiences the standard, but know and believe what God the Father accomplished through Jesus Christ. Honoring the word we have received, and fitting our faith and our serving to that word, is the attitude to learn from this process.

[Question] 6. Leviticus 8:6—what was the first preparatory procedure Moses carried out as he established Aaron and his sons as priests?

The first thing Moses did to them was to wash their bodies with water. Aaron and his sons were washed before putting on the priestly garments. This also agrees with the command of the consecration ceremony given beforehand in Exodus (Exodus 29:4).

God did not have them merely take on the outward appearance of priests; He had them first pass through the procedure of being made clean. In the consecration ceremony that followed as well, He set them apart as holy using the oil and the blood of the sacrificial offerings. Thus the washing was the first procedure of the consecration ceremony, showing the fact that the person who would serve God needs cleanness.

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Spiritually as well, the person who serves God must first know the grace of the washing of sins that He gives. Taking up an office or furnishing a religious outward form does not by itself remove sin. The saints must believe the salvation Jesus accomplished with the baptism He received from John and the sacrifice of the Cross, and serve God relying on that grace.

[Question] 7. Leviticus 8:7–9—what were the garments Aaron was clothed with in the consecration ceremony?

In verse 7 it is recorded that Moses put the tunic on Aaron and girded him with the sash, then clothed him with the robe and the ephod, and tied it on his body with the intricately woven band of the ephod. In verses 8–9 that follow, he fastens the breastplate, puts the turban on his head, and puts the holy golden plate on the front of the turban.

Arranged in the order of the text, they are the tunic, the sash, the robe, the ephod, the band that ties the ephod, the breastplate, and the turban with the golden plate on its front. The Urim and the Thummim were put inside the breastplate. This clothing revealed the office of Aaron, who served before God for the people.

Here the clothing of Aaron and the clothing of his sons must be distinguished. Verse 13 says that tunics were put on the sons, that they were girded with sashes, and that hats were put on them. Therefore we must not explain that the ordinary priests also wore all the items of verses 7–9, such as the ephod and the breastplate.

[Question] 8. Leviticus 8:7—what meaning of the gospel can be seen through the materials used in Aaron's ephod and his office?

The ephod was the priestly garment Aaron wore when he served before God for the people. According to Exodus 28:6, the ephod was made of gold, blue, purple, and scarlet thread, and fine woven linen. If we look at these materials as a type of the gospel, we come to think of the salvation Jesus Christ accomplished and the faith that believes that salvation.

• The gold thread: it reveals the faith that believes the salvation God has accomplished.

• The blue thread: it points to the baptism Jesus received from John in order to bear our sins.

• The purple thread: it reveals that Jesus is God and the King of kings.

• The scarlet thread: it points to the sacrifice of Jesus on the Cross, where He received in our place the judgment of our sins.

• The fine woven linen: it reveals that the words God has given concerning our salvation in the Old and New Testaments fit together minutely and completely. Like linen thread woven strand by strand, God has made known concretely by the word how He saves us. The salvation promised in the Old Testament was fulfilled just so through Jesus Christ in the New Testament.

Aaron could not serve wearing clothes made according to his own thinking. In the same way, the saints must not rely on a way of salvation they have made, but believe the salvation Jesus accomplished. Moreover, the fact that on the shoulders of the ephod he bore memorial stones engraved with the names of the sons of Israel shows that his office was one of standing before God and serving for the people (Exodus 28:12). The saints who know the gospel must also treasure people's souls, pray for them,

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and deliver the word of the gospel of the water and the Spirit.

[Question] 9. Leviticus 8:8—what relation does the way of asking God's will through the Urim and the Thummim have with the revelation of the New Testament, in which God spoke through the Son?

The Urim and the Thummim were placed inside the breastplate of judgment of the high priest and were related to Israel's asking judgment of God. In Numbers 27:21 as well, the priest Eleazar was to inquire before the LORD by the judgment of the Urim. This shows that when the people of God decide important matters, they must not rely only on their own thinking but seek the will God makes known.

God made His will known in various ways in the Old Testament. Hebrews 1:1–3 explains that God, who spoke through the prophets in various parts and in various ways, has in these last days spoken through the Son. Therefore the flow of revelation does not stay at the one method called the Urim and the Thummim, but leads on to the will and the salvation of God being revealed brightly through Jesus Christ.

Today the saints must know and believe from the word of the Bible who Jesus is and what He accomplished for us. It is knowing the gospel that Jesus washed away sin with the baptism He received from John and the sacrifice of the Cross, and living according to His word. The development of revelation spoken of in this question does not mean that God changes or that His earlier word was wrong; it must be understood to mean that the will of salvation God made known was revealed clearly through the Son.

[Question] 10. Leviticus 8:10–12—what does the pouring of the anointing oil on Aaron's head to consecrate him show about his office?

The pouring of the anointing oil on Aaron shows the fact that God set him apart and established him as the priest who would serve Him. Moses made the tabernacle and the utensils in it holy with the anointing oil, and then poured the anointing oil also on Aaron's head and made him holy. To make holy here means to set apart to belong to God and to serve Him.

Aaron's office was not a position obtained by his own ability or by people's evaluation alone. Since it was the office God called him to and appointed, Aaron had to serve for the people according to His will. The pouring of the anointing oil reveals that the authority and responsibility of the duty entrusted to him came from God.

This does not mean, however, that Aaron, having received the anointing, became a person who no longer needed atonement. In the text that follows, Aaron and his sons lay their hands on the head of the sin offering (verse 14). Even the person set apart to God and entrusted with an office had to acknowledge his own sin and follow the way of cleansing He had prepared. The saints likewise must not make their office their own boast, but serve relying on the word and on grace, as those who belong to God.

[Question] 11. Leviticus 8:13—with whom can the priestly offices of Aaron and of his sons each be connected and understood within the gospel?

The high priesthood of Aaron can be understood in connection with Jesus Christ, our High Priest. Aaron was

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entrusted with the work of sacrificing before God for the people. Jesus is the High Priest of heaven, who gave Himself as the sacrificial offering and removed our sins. By receiving baptism from John He bore our sins, received their judgment in our place on the Cross, and rose again from death to become our Savior.

Aaron is an earthly priest, but Jesus is the High Priest of heaven. Aaron also needed sacrifices for his own sins, but Jesus is without sin and accomplished the salvation by offering Himself once and for all (Hebrews 7:26–27). We may look at the work of Jesus through the office of Aaron, but we must clearly know the perfect vicarious atonement of Jesus.

The establishing of Aaron's sons as priests can be looked at in connection with the saints, who have received the remission of sins in Christ and come to serve God. In the Old Testament the sons of Aaron served as priests through the appointed procedure, and in the New Testament those who believe in Christ have been called as a holy priesthood (1 Peter 2:5, 9). This calling of the New Testament does not arise from succeeding a particular family line, but lies in believing the salvation of Christ and becoming the people who belong to God.

The saints must know the grace the Lord has given, deliver the gospel to others, and offer themselves to the service that pleases God. What is to be learned through the offices of Aaron and his sons is not the exalting of a person's position, but the life that carries out by faith the mission God has set apart and entrusted. ✉

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CHAPTER

9

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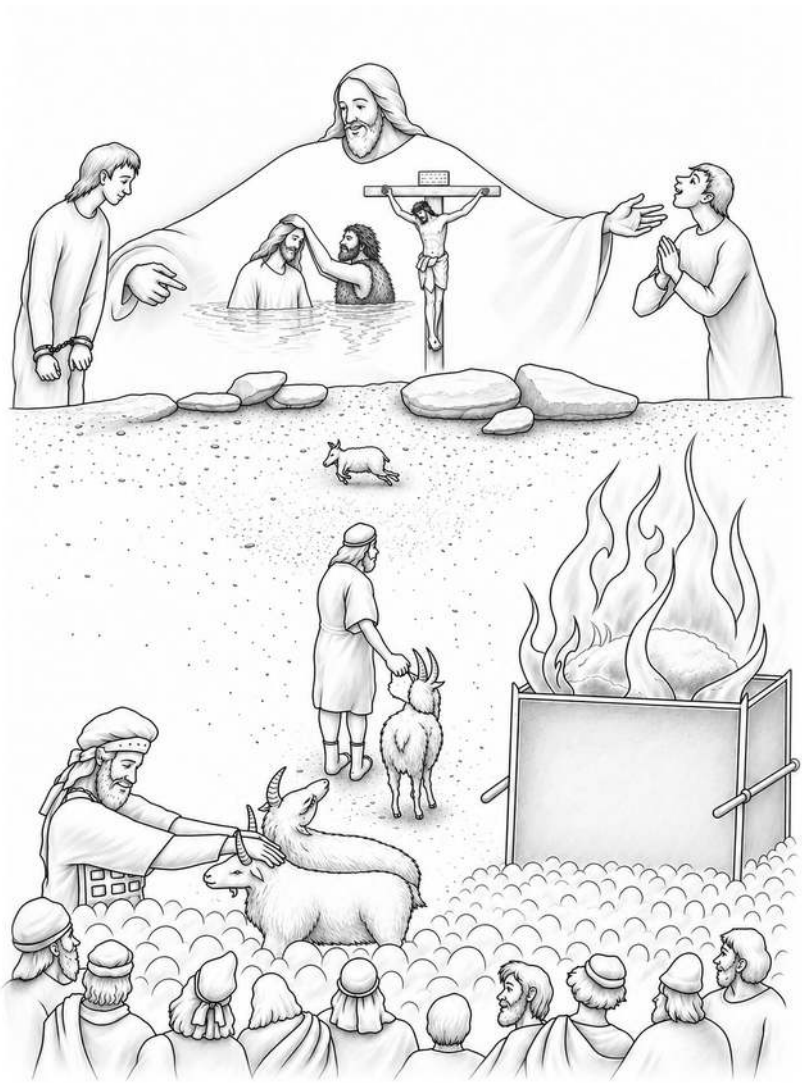

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Leviticus Chapter 9 seen from the perspective of the gospel of the water and the Spirit

Leviticus 9:1–7—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The flow of the text

Leviticus 9:1–7 is the scene in which Aaron begins to perform the office of the priest for the first time, after the seven-day consecration ceremony of the priests was finished.

"It came to pass on the eighth day that Moses called Aaron and his sons and the elders of Israel. And he said to Aaron, Take for yourself a young bull as a sin offering and a ram as a burnt offering, without blemish, and offer them before the LORD. And to the children of Israel you shall speak, saying, Take a kid of the goats as a sin offering, and a calf and a lamb, both of the first year, without blemish, as a burnt offering, also a bull and a ram as peace offerings, to sacrifice before the LORD, and a grain offering mixed with oil; for today the LORD will appear to you. So they brought what Moses commanded before the tabernacle of meeting. And all the congregation drew near and stood before the LORD. Then Moses said, This is the thing which the LORD commanded you to do, and the glory of the LORD will

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appear to you. And Moses said to Aaron, Go to the altar, offer your sin offering and your burnt offering, and make atonement for yourself and for the people. Offer the offering of the people, and make atonement for them, as the LORD commanded."

There are three main flows in this text.

First, even the priest who had been consecrated had to offer the sin offering sacrifice for himself first.

Second, the people also had to come out with the sacrificial offerings God had appointed.

Third, God promised to reveal His glory when the appointed sacrifices were offered.

When we connect this with the gospel of the water and the Spirit of the New Testament, the difference between Aaron, who had sin, and the sinless High Priest Jesus Christ is revealed clearly.

2. *"On the eighth day"*—the completion of the consecration and the beginning of the office of the priest

In Leviticus chapter 8, Aaron and his sons stayed at the door of the tabernacle of meeting for seven days and carried out the consecration ceremony. On the next day, *"The eighth day,"* Aaron begins to officiate the sacrifices.

God first sets a person apart as holy and then entrusts the office. The saints of the New Testament likewise are not saved by serving; they believe the salvation Jesus accomplished, receive the remission of sins and the Holy Spirit, and then serve God in thanksgiving.

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3. *"Called Aaron and his sons and the elders of Israel"*

Moses called not only Aaron's family but also the elders of Israel, who represented the people. The office of the priest for the life and the remission of sins of the people was not a private religious act but a public office that concerned the whole congregation.

God spoke the law of sacrifice openly through Moses and had it carried out before the whole congregation. Salvation is not based on an individual's imagination or a secret experience.

The gospel of the water and the Spirit of the New Testament is the same. The baptism Jesus received from John, the Cross, and His rising again from death are not religious notions formed in someone's mind, but the salvation of mankind accomplished once and for all within the word of the truth.

4. "The sin offering and the burnt offering for Aaron"—the priest also needed atonement

In Leviticus 9:2 God told Aaron to offer a young bull without blemish as a sin offering and a ram without blemish as a burnt offering.

Aaron had already washed with water, put on the holy garments of the priest, received the anointing oil, and finished the seven-day consecration ceremony. Yet on the day he began the office of the priest, he had to offer again a sin offering and a burnt offering for himself.

The holy garments and the anointing oil, the office of the priest and the period of consecration, did not make Aaron a sinless man. Aaron, a weak human being, had to offer a sacrificial offering for his own sins before the sacrifice for the

sins of the people.

Hebrews explains this clearly.

"For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins" (Hebrews 5:1).

"Because of this he is required as for the people, so also for himself, to offer sacrifices for sins" (Hebrews 5:3).

Today as well, the office of a pastor or a worker of the gospel does not make that person sinless. Everyone must first receive the grace of the salvation Jesus accomplished. One cannot preach the gospel of the water and the Spirit to others while not believing that gospel oneself.

5. The decisive difference between Aaron and Jesus Christ

Aaron needed a sin offering for himself, but Jesus did not.

"For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens" (Hebrews 7:26).

"Who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself" (Hebrews 7:27).

Unlike Aaron, the sinless Jesus received baptism from John, not to wash away His own sins, but to bear the sin of mankind and fulfill all righteousness.

"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).

And the next day John the Baptist pointed to Jesus and testified as follows.

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"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

Jesus bore the sin of the world with the baptism He received from John, went to the Cross bearing that sin, shed His blood and was judged, and rose again from death. Therefore Jesus is the offering without blemish who needs no sacrifice for Himself, and at the same time the true High Priest who offered the sacrifice for us.

6. The offering *"without blemish"*

Aaron's young bull and ram, and the calf and the lamb the people were to offer, all had to be without blemish.

God received not sick or injured animals but offerings without blemish that met the conditions He had appointed. This offering is a shadow that points to the sinless Jesus Christ.

"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?" (Hebrews 9:14).

A sinner cannot bear the price of another sinner's sin in his place. Aaron also needed an offering for himself because he had sin. But Jesus, being without blemish, could become the perfect offering that bears the sins of all sinners.

7. The four kinds of sacrifices required of the people

In verses 3–4 the people of Israel had to bring a male goat as a sin offering, a calf and a lamb as a burnt offering, a bull and a ram as peace offerings, and a grain offering mixed with oil as

the grain offering.

Each sacrifice has a different aspect, but on this day they were offered together.

The sin offering deals with the problem of sin that must be resolved before fellowship with God.

In the New Testament, Jesus bore our sins once and for all with the baptism He received from John and shed His blood on the Cross, and so became the substance of the sin offering.

The burnt offering is the sacrifice in which the whole offering is burned to God. The offering receives in the sinner's place the judgment the sinner was to receive, and that sacrifice is offered wholly to God.

Jesus obeyed the Father's will completely and offered His own body. The obedience and sacrifice of Christ were not lacking or partial but perfect.

The peace offering shows that God and the people are reconciled and have fellowship on the foundation of sin having been dealt with through the sacrificial offering. Because Jesus resolved sin with the baptism He received from John and the blood of the Cross, the person who believes can draw near to God as Father.

The grain offering is the offering presented with grain. It shows the character of thanksgiving and devotion to God, and of the serving that offers back to God what God has given.

That the sin offering, the burnt offering, the peace offering, and the grain offering were offered together on this day shows that the relationship with God does not end with the one concept of the remission of sins, but begins with atonement and leads on to a life of devotion, reconciliation, and thanksgiving.

But these four sacrifices must not be matched one-to-one at will with the water, the blood, the Holy Spirit, and the resurrection. Each sacrifice first has the meaning of the sacrifice

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appointed in Leviticus, and the whole of them shows, from several aspects, the complete salvation Christ would accomplish.

8. *"Today the LORD will appear to you"*

God first promised His appearing and then appointed the law of sacrifice by which they were to come to Him. That promise is fulfilled at the end of Leviticus chapter 9.

"And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people. Then the glory of the LORD appeared to all the people, and fire came out from before the LORD and consumed the burnt offering and the fat on the altar. When all the people saw it, they shouted and fell on their faces" (Leviticus 9:23–24).

The glory of the LORD appeared after the sacrifices God had appointed were offered. It was not that human beings forced God's heart to move with their sacrifices; God came according to the sacrifices and the promise He had prepared in order to meet sinners. The holy God did not overlook sin; He made atonement through the sacrifice and dwelt among the people.

9. The appearing of God and the baptism Jesus received from John

In Leviticus the glory of the LORD who receives the sacrifices of the tabernacle appeared, and in Matthew the testimony of the Father, the Son, and the Holy Spirit appeared when Jesus' public ministry began.

But in the flow of the whole Bible there is an important connection.

When Jesus received baptism from John and came up from the water, the Holy Spirit came upon Him like a dove, and from heaven the Father's voice was heard: *"This is My beloved Son, in whom I am well pleased."* When Jesus began the work of salvation, bearing the sin of mankind once and for all and fulfilling all righteousness, God Himself testified of it.

1 John says as follows.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth –ASV" (1 John 5:6–7).

The water refers to the baptism Jesus received from John, and the blood refers to the judgment of sin He received on the Cross and the sacrifice of His life. The Holy Spirit testifies that the salvation accomplished with this water and blood is true.

Therefore, seeing the glory of God must not be understood only as experiencing a dazzling phenomenon or an intense emotion. The true glory of God is revealed most clearly in the salvation in which He sent His only begotten Son to save sinners, and Jesus fulfilled the righteousness of God with the baptism He received from John and the Cross.

10. *"They brought what Moses commanded before the tabernacle of meeting"*

The people prepared their offerings, not as they wished, but according to the command of God delivered through Moses, and brought them before the tabernacle of meeting. Faith is not expecting one's own way to be accepted, but hearing and receiving the word God has appointed.

In the New Testament as well, the way to come to God is not

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something we newly invent. God sent Jesus Christ as the Savior, and Jesus saved us with the baptism He received from John and the blood of the Cross. We believe in our hearts the way of salvation God has completed.

That the people brought their offerings before the tabernacle of meeting and that we today receive the gospel by faith do not mean the same act. In the Old Testament they brought actual offerings of animals and grain, but in the New Testament Jesus Christ, the substance of those sacrifices, has already completed the one eternal sacrifice.

11. *"All the congregation drew near and stood before the LORD"*

After bringing the offerings, all the congregation stood before the LORD. Here the people did not stand putting forward their own righteousness; they stood relying on the offering and the law of sacrifice God had prepared.

The person who believes the gospel of the water and the Spirit also does not stand before God relying on his own good deeds or religious career. He stands before God believing the following facts.

—I was a being who had to be judged because of sin.

—Jesus bore all my sins with the baptism He received from John.

—Jesus shed His blood on the Cross and received the judgment of my sins.

—Jesus rose again from death.

—The Holy Spirit testifies that this gospel is the truth.

—By believing this salvation I have received the remission of sins and have come to be able to stand before God.

The ground for standing boldly before God is not one's own perfection but the salvation Christ has completed.

12. *"Make atonement for yourself and for the people"*

In verse 7 Moses commanded Aaron to offer first the sin offering and the burnt offering for himself, and then to offer the offering of the people and make atonement for them. Aaron, who interceded for the people, also needed atonement first. Jesus, on the other hand, is the High Priest who needs no atonement for Himself, and the offering without blemish who died in our place.

"Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption" (Hebrews 9:12).

Aaron offered sacrifices repeatedly with the blood of animals, but Jesus accomplished eternal atonement with His own body and blood and completed the purpose of all those sacrifices.

13. The whole structure seen within the gospel of the water and the Spirit

Leviticus 9:1–7 shows that one cannot seek only the glory of God and reconciliation before the remission of sins, and that a sinless sacrificial offering without blemish is indispensable.

Jesus bore the sin of the world once and for all with the baptism He received from John, shed His blood and was judged on the Cross, and rose again from death. The Holy Spirit testifies that this gospel of the water and the blood is the truth.

After being saved, a life of devotion, reconciliation, and thanksgiving follows. Serving is not the condition of the

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remission of sins but the fruit of faith.

Conclusion

Leviticus 9:1–7 is a word saying that God first prepared the way of atonement in order to come with glory among sinners. Aaron and the people came to God, not in their own way, but through the offering without blemish and the law of sacrifice God had commanded.

Unlike Aaron, who needed atonement for himself, Jesus came as the true High Priest without sin. With the baptism He received from John He bore all our sins once and for all, shed His blood and was judged on the Cross, and rose again from death. The Holy Spirit testifies that this salvation is true.

Therefore the way to stand before God is not the sacrifice of animals or one's own good deeds, but believing the eternal atonement Jesus accomplished. The person who has received the remission of sins enjoys reconciliation with God, serves with thanksgiving and devotion, and proclaims the glory of salvation.

Leviticus 9:8–11—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The center of the text

"Aaron therefore went to the altar and killed the calf of the sin offering, which was for himself. Then the sons of Aaron

brought the blood to him. And he dipped his finger in the blood, put it on the horns of the altar, and poured the blood at the base of the altar. But the fat, the kidneys, and the fatty lobe from the liver of the sin offering he burned on the altar, as the LORD had commanded Moses. The flesh and the hide he burned with fire outside the camp" (Leviticus 9:8–11).

This word is the first sin offering Aaron officiated after being consecrated as priest. And the first sacrifice Aaron offered was not the sacrifice for the people but *"the sin offering, which was for himself."*

The sacrificial offering dies, the blood is applied to the altar, the fat and the designated parts are burned on the altar, and the flesh and the hide are burned outside the camp. Every procedure follows the command of God.

When we connect this with the gospel of the water and the Spirit of the New Testament, the gospel of salvation is revealed: Jesus bore the sin of the world with the baptism He received from John, shed His blood on the Cross and received the judgment of that sin, and rose again from death.

2. *"Aaron therefore went to the altar"*—the priest also had to pass through the altar

Aaron had received the holy garments and the anointing oil and finished the consecration ceremony, but as a weak descendant of Adam he had to offer a sin offering for himself first. The office of the priest itself did not remove sin.

Hebrews explains the limit of the priests of Aaron's line as follows.

"Who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for

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this He did once for all when He offered up Himself" (Hebrews 7:27).

Here the difference between Jesus and Aaron appears.

Aaron needed a sacrificial offering for himself, but Jesus needed no atonement for Himself. For Jesus was the One *"who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens" (Hebrews 7:26)*. Jesus is not a priest who must receive atonement, but the true High Priest who made atonement for sinners.

3. *"The calf of the sin offering, which was for himself"*

This calf had no sin at all, but it died in Aaron's place. The basic principle of the sin offering is vicarious atonement. The person who sinned had to die, but God allowed an offering without blemish and let that offering die in the sinner's place.

In Leviticus 9:8–11 the scene of the laying on of hands is not recorded again. But it clearly appears in Leviticus chapter 4, which sets the law of this sacrifice.

"He shall bring the bull to the door of the tabernacle of meeting before the LORD, lay his hand on the bull's head, and kill the bull before the LORD" (Leviticus 4:4).

We must see together the order in which sin is transferred through the laying on of hands before the death of the offering. The blood of the sin offering has its effect because the offering bore sin through the laying on of hands and died.

4. The laying on of hands and the baptism Jesus received from John

The laying on of hands in the Old Testament was the process by which the sinner's sins were passed on to the sacrificial offering. This foreshadowing is connected in the New Testament with the baptism Jesus received from John.

Jesus had no sin, yet He received baptism from John. Jesus stated the reason as follows.

"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).

The baptism Jesus received from John was not to wash away His own sins. It was the baptism by which He bore the sin of the world once and for all in the place of sinners and fulfilled the righteousness of God. So the next day John the Baptist saw Jesus and testified.

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).

That Jesus took away the sin of the world means that He bore that sin. Without the transfer of sin, the Cross of Jesus becomes merely the event of one righteous man dying unjustly, with no relation to sin.

But Jesus bore all the sin of mankind with the baptism He received from John, and because of that sin He was judged on the Cross. The laying on of hands and the death of the sacrificial offering of the Old Testament revealed their substance in the baptism Jesus received from John and the Cross of the New Testament.

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5. *"Killed the calf"*—the death of the offering that bore sin

Aaron killed the calf of his own sin offering himself. This shows the righteousness of God, that the result of sin is death.

"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23).

That the calf died in his place does not mean that God overlooked sin; it means that God judged the wages of sin by receiving the life of the offering to which sin had been transferred.

Jesus also bore our sins once and for all with the baptism He received from John and died on the Cross. On the Cross the righteousness of God toward sin and the love of God who gave His Son in our place appear together.

6. *"The sons of Aaron brought the blood to him"*

Aaron's sons received the blood of the calf and brought it to Aaron, and Aaron applied that blood to the places God had commanded. The blood was the proof that the life of the offering had been given over to death. Aaron came forward with the blood of another life, but Jesus accomplished eternal atonement with His own blood.

"Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption" (Hebrews 9:12).

Jesus is the High Priest and at the same time the sacrificial offering who offered Himself. He gave His own life for us.

7. *"He dipped his finger in the blood, put it on the horns of the altar"*

Aaron dipped his finger in the blood and put it on the horns of the altar of burnt offering.

The horns of the altar are the parts that protrude from the four corners of the altar. Putting the blood on the horns of the altar shows that the sacrifice of life for atonement was actually applied before God.

Before identifying the horns of the altar directly with a particular spiritual object or with the Book of Judgment of God, we must see the primary fact the text states. The blood of the sacrificial offering was put on the altar of God, and through this blood the sin offering sacrifice was carried out.

The blood of Christ is not a vague religious symbol either. Jesus actually bore our sins and actually shed His blood on the Cross. That blood is the proof that the life of Jesus was given for us.

Hebrews says that the blood of Christ cleanses not only the outward ceremony but even the conscience of the person who believes.

"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?" (Hebrews 9:14).

8. *"Poured the blood at the base of the altar"*

The priest put the blood of the sacrificial offering on the horns of the altar of burnt offering and poured the remaining blood at the base of the altar. This shows that the sacrificial

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offering to which sin had been transferred received the judgment in the sinner's place.

The sins a person commits are recorded in the Book of Judgment of God and on the tablet of his own heart. Therefore the remission of sins must resolve not only the sins recorded before God but also the sins recorded on the tablet of our hearts. Putting the blood on the horns of the altar of burnt offering shows that the sins recorded in the Book of Judgment of God are remitted. Pouring the remaining blood on the ground shows that the sins recorded on the tablet of a person's heart are remitted.

Jesus bore all our sins with the baptism He received from John. And by bearing that sin and shedding His blood and dying on the Cross, He received in our place the judgment we were to receive, and He rose again from death and became our Savior.

We must believe this salvation in our hearts as the remission of our own sins. It is not stopping at knowing the fact that Jesus died on the Cross, but believing the fact that with the baptism He received from John He bore my own sins, and that because of those sins He shed His blood and died in my place. When we receive into our hearts the gospel of the water and the Spirit Jesus accomplished, we can come before God with the faith that we have received the remission of all our sins.

9. *"The fat of the sin offering sacrifice"*

The *"fat"* of verse 10 must be distinguished exactly.

Here the fat is not the anointing oil or olive oil but the fat attached to the body of the calf. The expression *"the kidneys, and the fatty lobe"* that follows shows that clearly. This fat spiritually refers to the Holy Spirit.

The meaning of the text is that the fat attached to the entrails

of the offering, the kidneys, and the fatty lobe of the liver were taken and burned to God on the altar of burnt offering. God received as His own portion the inner parts He had specially set apart from the offering.

This scene is also connected with the explicit word of the New Testament. Hebrews 9:14 says that Christ is the One who *"through the eternal Spirit offered Himself without spot to God."* Just as the sin offering of the Old Testament was offered in the way God had appointed, the salvation accomplished by Jesus is not something human beings devised, but the salvation of God accomplished within the will of God the Father, God the Son, and God the Holy Spirit.

10. The reason the kidneys and the fatty lobe of the liver were burned on the altar

The kidneys and the fatty lobe of the liver are also actual parts of the body God designated to be taken in the sin offering. The emphasis of the text is that the priest did not choose and offer the parts he thought important, but offered exactly what God had designated.

The kind of offering, the laying on of hands, the death and the handling of the blood, and even the parts to be burned on the altar and outside the camp had to follow the command of God.

This shows that salvation also cannot be revised as human beings wish. One cannot say, "It is enough to believe only the Cross; the baptism Jesus received from John is not important," or, on the contrary, "Since Jesus bore sin, the judgment of the Cross is not important."

We must believe wholly the gospel of the water and the blood God has accomplished.

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11. *"As the LORD had commanded Moses"*

This sentence emphasizes that the standard of the sin offering sacrifice was not Aaron's judgment or feeling. Aaron did as God had commanded.

Faith is not offering to God what a person wishes to offer, but receiving as the word says the salvation God has accomplished. Just as Aaron had no authority to change the procedure of the sacrifice, we have no authority to take the baptism Jesus received from John or the blood of the Cross out of the gospel, or to add other human merits to it.

Tears and repeated pleadings for the remission of sins, good deeds and religious office, and intense experiences do not accomplish salvation. Salvation is received by believing the work God accomplished through the baptism Jesus received from John and the blood of the Cross.

12. *"The flesh and the hide he burned with fire outside the camp"*

The fat of the calf, the kidneys, and the fatty lobe of the liver were burned on the altar, but the flesh and the hide were carried outside the camp and burned. Leviticus 4:12 explains that place as *"outside the camp to a clean place, where the ashes are poured out."*

Therefore, outside the camp does not simply mean a dirty and unclean dump. It was the clean place outside the camp God had designated for handling the body of the sin offering.

But at the same time, that the body of the offering that bore sin was carried outside the camp of Israel and burned strongly shows the judgment and removal of sin. The offering that bore

sin could not remain inside the camp.

Hebrews connects this scene directly with the suffering of Jesus.

"For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate" (Hebrews 13:11–12).

Jesus suffered, hanged on the Cross outside the gate of Jerusalem. The sinless Jesus went to the place of the sinner, the place of curse and rejection. The reason is that Jesus had borne our sins with the baptism He received from John.

The calf burned outside the camp becomes a clear foreshadowing that points to Jesus Christ, who bore our sins and curse outside the gate.

13. Are the fire on the altar and the fire outside the camp two atonements?

The burning on the altar and outside the camp is not two atonements; within one sin offering, the portion to be offered to God and the portion to be handled outside the camp were distinguished.

Jesus also completed one salvation by bearing sin with the baptism He received from John, shedding His blood and being judged on the Cross, and rising again from death. The Holy Spirit testifies of this gospel of the water and the blood.

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth" (1 John 5:6–7).

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14. The whole structure of the sin offering seen with the gospel of the water and the Spirit

When we connect Leviticus 9:8–11 with the fulfillment of the New Testament, the following flow appears.

The process of bearing sin—the calf became the sin offering and bore sin through the laying on of hands. Jesus bore all the sins of the world with the baptism He received from John.

Death and blood—the calf that bore sin was killed and shed its blood. Jesus shed His blood and died on the Cross because of the sins He had borne.

Atonement before God—the blood was applied to the altar and the parts God had appointed were burned. Jesus accomplished eternal atonement with His own blood.

Judgment outside the camp—the flesh and the hide of the sin offering were burned outside the camp. Jesus suffered outside the gate, bearing our sins and curse.

The resurrection and the testimony of the Holy Spirit—Jesus rose again from death. The Holy Spirit testifies that this salvation Jesus accomplished with the water and the blood is the perfect truth.

15. The faith and life of the saved person

This word also carries on into the life of the person who has believed the gospel of the water and the Spirit and received the remission of sins.

Even a saved person can commit sin through the weakness of the flesh. At that time he should not try to seek a new atonement; he should acknowledge the wrong and confirm through the word the eternal atonement, that Jesus resolved even

that sin with the baptism He received from John and the Cross. When we do not remain in feelings of guilt and condemnation but believe the gospel, the conscience becomes clean and fellowship with God is restored.

Moreover, the person who preaches the gospel must first believe that gospel clearly himself. Just as Aaron first offered his own sin offering, he must deliver the remission of sins to others with the faith that his own sins were passed on to Jesus.

Conclusion

Leviticus 9:8–11 shows the way of atonement through the death and blood of the sacrificial offering that bore sin, and the handling carried out on the altar and outside the camp.

Jesus, the substance of it, bore our sins with the baptism He received from John, shed His blood and received the judgment and the reproach on the Cross outside the gate, and rose again from death. The Holy Spirit testifies that this salvation of the water and the blood is true.

The center of the sin offering sacrifice is not what human beings did for God, but the offering and the salvation God prepared to save sinners. Believing in the heart what Jesus Christ, the substance of it, has done—this is the faith that believes the gospel of the water and the Spirit.

Leviticus 9:12–21—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

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1. The whole flow of the text

"And he killed the burnt offering; and Aaron's sons presented to him the blood, which he sprinkled all around on the altar. Then they presented the burnt offering to him, with its pieces and head, and he burned them on the altar. And he washed the entrails and the legs, and burned them with the burnt offering on the altar. Then he brought the people's offering, and took the goat, which was the sin offering for the people, and killed it and offered it for sin, like the first one. And he brought the burnt offering and offered it according to the prescribed manner. Then he brought the grain offering, took a handful of it, and burned it on the altar, besides the burnt sacrifice of the morning. He also killed the bull and the ram as sacrifices of peace offerings, which were for the people. And Aaron's sons presented to him the blood, which he sprinkled all around on the altar, and the fat from the bull and the ram—the fatty tail, what covers the entrails and the kidneys, and the fatty lobe attached to the liver; and they put the fat on the breasts. Then he burned the fat on the altar; but the breasts and the right thigh Aaron waved as a wave offering before the LORD, as Moses had commanded" (Leviticus 9:12–21).

In this text appear the burnt offering for Aaron himself and the sin offering, the burnt offering, the grain offering, and the peace offering for the people. Each sacrifice shows the remission of sins, complete offering, thanksgiving and serving, and reconciliation; they are not different ways of salvation. Their meaning is completed within the one eternal sacrifice Jesus Christ accomplished.

2. Aaron, who offered the burnt offering after his own sin offering

The word *"he killed the burnt offering"* in verse 12 is connected with the preceding sin offering. Aaron first offered the calf of the sin offering for himself in verses 8–11. Then he offered the ram of the burnt offering for himself.

That the burnt offering follows the sin offering shows the order in which one is offered wholly to God after sin has been atoned for. Aaron had to receive the remission of sins first before he could serve for the people.

The saints of the New Testament also do not obtain the remission of sins by serving; they believe the salvation Jesus accomplished and then offer their lives in thanksgiving. Devotion is not the condition of atonement but its fruit.

3. The reason the blood of the burnt offering was sprinkled all around on the altar

When Aaron killed the burnt offering, his sons brought the blood to him, and Aaron sprinkled that blood all around on the altar.

The burnt offering also was not a sacrifice of devotion alone without blood. For a sinner to be accepted by God, the death and the blood of the sacrificial offering were needed.

In Leviticus chapter 1 the basic statute of the burnt offering is recorded as follows.

"He shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him" (Leviticus 1:4).

In Leviticus 9:12 the laying on of hands is not recorded again,

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but the preceding statute of the burnt offering requires laying hands on the head of the offering. The person who offered the burnt offering was joined with the sacrificial offering, and that offering died and shed its blood in his place.

Devotion is not accepted by God through human resolution alone. Its ground is the salvation in which Jesus bore our sins with the baptism He received from John and shed His blood and was judged on the Cross.

4. Cutting the burnt offering into pieces and burning them with the head

In verse 13 Aaron's sons brought to him the burnt offering cut into its pieces, with the head, and Aaron burned them on the altar.

Cutting the offering into pieces shows the process in which the whole sacrificial offering is offered to God without remainder. The head and every part of the body were all burned on the altar. The center of the text is that the whole of the burnt offering was offered to God.

This complete offering of the burnt offering is connected with the complete obedience of Jesus. Jesus did not offer only part of His will to God; He obeyed the Father's will completely and offered His body as the offering.

"Given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma" (Ephesians 5:2).

The complete obedience of Jesus includes the baptism He received from John and also includes the death of the Cross. When Jesus received baptism from John He said that *"it is fitting for us to fulfill all righteousness,"* and He fulfilled that will completely, even to the Cross.

5. The meaning of washing the entrails and the legs with water

In verse 14 the entrails and the legs of the burnt offering were washed with water and then burned on the altar.

The entrails are inside the body, and the legs are the parts that touch the ground. In the actual preparation of the offering, the filth remaining inside and the dirt from outside were washed with water. An offering presented to God could not be placed on the altar in a dirty state.

Thus the offerings of the Old Testament had to have their designated parts washed before being offered to God, but Jesus was originally without sin and without blemish. Jesus received baptism from John, not to cleanse Himself, but to bear the sins of sinners.

Therefore, the core of the 'water' in the gospel of the water and the Spirit must be seen as the truth of the washing away of sin, in which Jesus took upon Himself the sin of the world by the baptism He received from John.

6. *"The goat, which was the sin offering for the people"*

From verse 15 the sacrifices for the people begin. Aaron first took the goat of the sin offering for the people, killed it, and offered it *"for sin, like the first one."*

"Like the first one" means that the procedure of the sin offering for Aaron himself was applied to the people as well. Though their standing differed, both sides needed the sacrifice and the blood God had appointed. Office, knowledge, and social position do not deliver from the judgment of sin.

In the New Testament the sinless Jesus became the sacrificial

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offering of atonement for the people.

"For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him" (2 Corinthians 5:21).

That Jesus bore our sins was not because He Himself had sin. Because Jesus bore our sins once and for all with the baptism He received from John, He received the judgment of sin in our place.

7. The sin offering of the people and the baptism Jesus received from John

Leviticus 9:15 does not repeat the laying on of hands on the goat in detail; it summarizes it as offering it *"for sin, like the first one."* But the statute of the sin offering in Leviticus presupposes the laying on of hands that passes sin on to the sacrificial offering.

This transfer of sin is connected in the New Testament with the baptism Jesus received from John.

Jesus came as the sinless Lamb of God, and by receiving baptism from John He bore the sin of the world once and for all. That John the Baptist testified of Jesus the next day as *"The Lamb of God who takes away the sin of the world"* shows that Jesus had borne sin.

Just as sin passed on to the sacrificial offering and that offering had to shed its blood and die, Jesus bore sin with the baptism He received from John and paid its wages by shedding His blood on the Cross. This baptism and the blood of the Cross cannot be understood separately from each other.

8. *"He brought the burnt offering and offered it according to the prescribed manner"*

In verse 16 Aaron offered the burnt offering of the people *"according to the prescribed manner."*

The expression "*according to the prescribed manner"* is very important. Aaron was the consecrated high priest, but he had no authority to change the law of sacrifice at will. The offering, the laying on of hands, the blood, and every procedure of burning had to be done as God had appointed.

Faith is the same. Faith is not the strength of conviction in one's heart itself, but receiving as the word says what God has done.

We cannot leave out or make light of the baptism Jesus received from John or the judgment of the Cross, nor can we add human acts of repentance and merits or invent a new atonement. The Holy Spirit testifies of the salvation Jesus completed with the baptism He received from John, the blood of the Cross, and His rising again from death.

9. *"He brought the grain offering, took a handful of it"*

In verse 17 the grain offering for the people is offered. The grain offering is not a sacrifice of blood in which an animal is killed, but a sacrifice of grain offered with fine flour, oil, frankincense, and the like.

Therefore the grain offering itself must not be interpreted as identical with the blood of atonement. The grain offering has the character of a gift, thanksgiving, and serving offered to God. But on this day the grain offering was offered together, after the sin offering and the burnt offering.

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This order shows an important fact in the life of faith. First the problem of sin is dealt with through the sacrifice, and then the people who have received that grace offer to God the gifts of thanksgiving and serving.

Jesus also offered His whole life in obedience to the Father's will. And the saint who believes the salvation Jesus accomplished comes to offer his body, time, possessions, and life to serving the gospel.

But such serving cannot take the place of the price of the remission of sins. Just as the grain offering did not replace the blood of the sin offering, the serving and devotion of the saints cannot replace the baptism Jesus received from John and His blood.

10. *"Besides the burnt sacrifice of the morning"*

The handful of the grain offering was burned in addition to the burnt sacrifice of the morning that was already being offered. The special sacrifices of this day did not abolish the regular burnt offering God had commanded, but were offered together with it.

In the Old Testament the sacrifices repeated morning and evening were necessary. But that repetition also shows that those sacrifices were not yet the complete substance.

Hebrews contrasts this with the one eternal sacrifice of Jesus.

"Every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God" (Hebrews 10:11–12).

Jesus accomplished eternal atonement once and for all. We believe and give thanks anew every day for the completed salvation, but we do not offer sacrifices that pay a new price of sin.

11. *"Sacrifices of peace offerings, which were for the people"*

In verse 18 a bull and a ram were offered as the peace offerings for the people.

In the peace offering also the sacrificial offering died and its blood was sprinkled all around on the altar. Reconciliation with God is not accomplished while sin is left covered up. The salvation in which Jesus bore sin once and for all with the baptism He received from John and shed His blood is the ground of peace.

"Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

The person who believes the gospel of the water and the Spirit is no longer in the place of an enemy who must avoid God because of sin. Because Jesus resolved sin with the baptism He received from John and the blood of the Cross, the person who believes can enjoy reconciliation with God.

Reconciliation is not established because our feelings have become peaceful. First Jesus removed sin, and when we believe that fact, peace also comes into the heart.

12. The blood of the peace offering also was sprinkled all around on the altar

In the peace offering as well, Aaron's sons brought the blood to Aaron and Aaron sprinkled that blood all around on the altar.

There was blood not only in the sin offering and the burnt offering but also in the peace offering. This shows that fellowship with God cannot be established without the sacrifice of life.

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We do not have to become good people first in order to become close to God. Jesus opened the way of reconciliation with God by shedding His blood for us. Faith is receiving that way.

This does not mean, however, that the sin offering, the burnt offering, and the peace offering are entirely the same sacrifice. The purpose and the manner of handling of each sacrifice differ. Yet they share the common point that all were offered before the holiness of God with the sacrifice and the blood at the center.

13. *"The fat from the bull and the ram"*

The *"fat"* of verses 19–20 also must first have its literal meaning made clear.

Here the fat is not the anointing oil or olive oil but the fat attached to the bodies of the bull and the ram. The expressions *"the fatty tail," "what covers the entrails,"* and *"the kidneys, and the fatty lobe attached to the liver"* show that fact clearly.

This fat spiritually refers to the Holy Spirit. God appointed the fat and the particular inner parts of the peace offering as His own portion and had them burned on the altar.

In the New Testament, the Holy Spirit testifies that the salvation Jesus accomplished with the water and the blood is the truth.

"For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one –ASV" (1 John 5:8).

14. Putting the fat on the breasts and then burning it on the altar

If we look at verse 20 carefully, Aaron's sons put the fat on the breasts, and Aaron burned that fat on the altar. It does not mean that the breasts were also burned on the altar together. The fat was burned to God, and the breasts and the right thigh were offered as the wave offering in the next verse.

This distinction also appears in Leviticus chapter 7.

"The priest shall burn the fat on the altar, but the breast shall be Aaron's and his sons'" (Leviticus 7:31).

The portion to be offered to God and the portion the priest was to receive were distinguished according to the command. The priest did not take at will; he first offered what was to be offered to God and then received the parts that were allowed.

Applied to the life of the New Testament, we can learn the lesson that a worker of the gospel must not seek his own gain first. But this also must not be stretched into a ground on which a gospel worker may absolutely demand particular material rights. The direct content of the text concerns the priests' portion appointed in the peace offering of the Old Testament.

15. Waving the breasts and the right thigh as the wave offering

In verse 21 Aaron waved the breasts and the right thigh of the peace offering before the LORD as the wave offering.

The wave offering is the act of sacrifice that presents that portion before the LORD and acknowledges that it is a gift belonging to God. After that, the breasts and the right thigh became the portion given to the priests. God appointed the

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breasts and the right thigh of the peace offering as the portion of the priests.

The priest received from the sacrifice offered to God the food God gives. This shows that the priest did not carry out his office by his own strength alone but served with what God supplied.

Speaking of the application of faith, a worker of the gospel today also does not save souls by his own will and ability. Only when he feeds on the gospel Jesus completed and lives by that grace can he deliver that gospel to others.

16. The many sacrifices completed in the one Jesus

In Leviticus 9:12–21 many animals and several kinds of sacrifices appear. But in the New Testament all their meaning was completed within the one eternal sacrifice Jesus Christ offered.

The substance of the sin offering—Jesus bore our sins with the baptism He received from John and received the judgment of those sins on the Cross.

The substance of the burnt offering—Jesus obeyed the Father's will completely and offered His own body to God.

The complete serving the grain offering shows—Jesus served the Father's will through His whole sinless life and offered Himself as a sweet-smelling offering.

The substance of the peace offering—because sin was resolved with the baptism Jesus received from John and His blood, the person who believes has come to enjoy peace with God.

The several sacrifices show the meaning of one salvation from several aspects. It is the one salvation Jesus completed by bearing the sin of the world with the baptism He received from

John, receiving the judgment of sin on the Cross, and rising again from death.

17. Summing up within the gospel of the water and the Spirit

The sacrifices of Aaron and the people show that the remission of sins comes first. Just as the offering that bore sin through the laying on of hands shed its blood, Jesus bore our sins with the baptism He received from John and was judged on the Cross.

The person who has received atonement serves God with the devotion and thanksgiving the burnt offering and the grain offering show, and enjoys peace through the salvation Jesus accomplished. The Holy Spirit testifies in the heart that this salvation of the water and the blood is the truth.

Conclusion

Leviticus 9:12–21 shows how atonement, devotion, thanksgiving, and reconciliation were accomplished together within the law of sacrifice of God. Aaron and the people offered the sacrifices, not by their own thoughts, but *"according to the prescribed manner"* and "as Moses had commanded."

The substance of all these sacrifices is Jesus Christ. Jesus bore the sin of the world with the baptism He received from John, shed His blood and was judged on the Cross, and rose again from death. With that one eternal sacrifice He sanctified those who believe and reconciled them to God.

Therefore the person who believes the gospel of the water

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and the Spirit does not offer again a sacrifice to pay the price of sin, but believes the salvation already accomplished. With that faith he offers his life to God and gives thanks, enjoys peace, and preaches the gospel to other souls.

Leviticus 9:22–24—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The central flow of the text

"Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings. And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people. Then the glory of the LORD appeared to all the people, and fire came out from before the LORD and consumed the burnt offering and the fat on the altar. When all the people saw it, they shouted and fell on their faces" (Leviticus 9:22–24).

This word is the scene in which the consecration of the priests that began in Leviticus chapter 8 and the first sacrifices of Leviticus chapter 9 reach their climax.

After the sacrifices God commanded, there follow Aaron's blessing, the glory and the fire of the LORD, and the worship of the people.

This order is connected, within the gospel of the water and the Spirit of the New Testament, with the remission of sins, reconciliation with God, the testimony of the Holy Spirit, and the blessing and worship the believer enjoys.

2. *"Offering the sin offering, the burnt offering, and peace offerings"*

"Came down from offering" means that the sacrifices had been finished. After finishing every procedure of the sin offering, the burnt offering, and the peace offerings that had been commanded, Aaron blessed the people.

This blessing was not a declaration that things would go well while sin was left as it was; it was proclaimed on the foundation of atonement having been accomplished through the sacrificial offerings.

In the New Testament as well, material success or health itself without the remission of sins is not the essential blessing of the gospel. The true blessing is that Jesus bore and removed our sins, and so we have been reconciled to God.

3. The ground of the blessing was not the deeds of the people but the sacrifice

The people were blessed, not on the ground of their good deeds or keeping of the law, but on the ground of the blood of the sacrificial offering that died in their place. In the Old Testament, sin first passed on to the offering and that offering shed its blood.

We who believe the gospel of the water and the Spirit also come before God relying, not on good deeds or prayer and serving, but on the salvation in which Jesus bore all sins once and for all with the baptism He received from John, shed His blood and was judged on the Cross, and rose again from death.

"Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (Matthew 3:15).

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Because Jesus bore sin, the blood of the Cross became the blood of judgment for our sins. So the scene in which Aaron blessed the people after finishing the sacrifices shows the order of the gospel, in which a sinner receives the blessing of God through the completed salvation of Christ.

4. *"Aaron lifted his hand toward the people, blessed them"*

That Aaron lifted his hand and blessed was not an act of personal ability or feeling but a public blessing carried out in the name of God.

In Numbers is recorded the blessing the priests were to proclaim.

"The LORD bless you and keep you; The LORD make His face shine upon you, And be gracious to you; The LORD lift up His countenance upon you, And give you peace" (Numbers 6:24–26).

And God spoke as follows.

"So they shall put My name on the children of Israel, and I will bless them" (Numbers 6:27).

The One who actually gives the blessing is God. A worker of the gospel today also only delivers the completed salvation; there is no power in his hands to produce the remission of sins and blessing. The One who remits sin and gives the Holy Spirit is God.

5. The blessing of Jesus, the true High Priest

The scene in which Aaron lifted his hand and blessed the

people after finishing the sacrifices is connected with the work of Jesus Christ, the true High Priest.

Jesus bore the sin of the world once and for all with the baptism He received from John, shed His blood on the Cross, and rose again from death. Having completed salvation, Jesus lifted His hands and blessed His disciples before He ascended.

"He led them out as far as Bethany, and He lifted up His hands and blessed them. Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven" (Luke 24:50–51).

The blessing of Aaron and the blessing of Jesus cannot be called entirely the same event. But the flow in which the priest who has finished the sacrifice blesses the people carries an important point of connection.

Aaron blessed after the repeated sacrifices of animals, but Jesus blessed on the foundation of the eternal salvation He had completed with His own body.

6. The meaning of "*came down*"

Verse 22 says that Aaron blessed and *"came down."* This should be understood as an actual movement: Aaron came down from the raised place of the altar, or from beside the altar, where he had been officiating the sacrifices.

In the overall application of faith, what matters is that the priest did not only offer the sacrifices and remain unrelated to the people; after completing the sacrifices he blessed the people. The purpose of the sacrifice was not the priest's own religious satisfaction but that the people might enjoy the blessing of the remission of sins and reconciliation.

The purpose for which Jesus sacrificed Himself was also to

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give sinners salvation and eternal life.

7. *"Moses and Aaron went into the tabernacle of meeting"*

In verse 23 Moses and Aaron went into the tabernacle of meeting together. But the text does not explain in detail what they did inside the tabernacle of meeting.

Therefore we must not conjecture that inside the tabernacle of meeting Moses performed some secret rite for Aaron or delivered special words. What the text says clearly is that the two went in and came out, and after that blessed the people.

Moses was the mediator who delivered the command of God, and Aaron was now the high priest, consecrated and officiating the sacrifices. That they went into the tabernacle of meeting together and came out is a scene that shows publicly that the consecration of the priests and the first sacrifices had been carried out as God commanded.

But Jesus of the New Testament is not merely someone in whom the roles of Moses and Aaron are combined. Jesus is the Prophet who delivers the word of God, the High Priest who offered Himself as the offering, and the King who rules His own people.

8. The second blessing and the glory of the LORD

Aaron blessed the people once in verse 22, and in verse 23 Moses and Aaron came out together and blessed the people again. And at that time the glory of the LORD appeared to all the people.

Here the blessing and the glory of God are connected, but it does not mean that the human act of blessing produced the glory of God. God had already promised beforehand as follows.

"Today the LORD will appear to you" (Leviticus 9:4).

"The glory of the LORD will appear to you" (Leviticus 9:6).

The sacrifices and the blessing were obedience to the command, and the glory was not an atmosphere human beings created but what God revealed according to His promise.

9. *"The glory of the LORD appeared to all the people"*

The glory of the LORD did not appear secretly to a few priests only; it appeared to all the people. This was not an individual's subjective experience but a manifestation of God the community witnessed together.

The text does not explain in detail in what form the glory of the LORD was seen. Verse 24 records the fact that fire came out from before the LORD. So the event of the glory of God appearing and the event of the fire coming out are closely connected.

But the glory of God must not be understood only as visible light or fire. In the New Testament the glory of God was revealed more clearly through Jesus Christ.

"And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

The glory of God does not lie only in the power that destroys sinners. The glory of God also appears in the grace and the truth, in which He sent His only begotten Son to save sinners, and Jesus bore the sinners' sins and offered Himself as the sacrificial offering.

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10. The glory of God and the baptism Jesus received from John

When Jesus received baptism from John as well, God publicly testified of the work of salvation.

"When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, This is My beloved Son, in whom I am well pleased" (Matthew 3:16–17).

The glory of Leviticus chapter 9 and the baptism Jesus received from John are not the same event, but they share the common point that God Himself testifies of the way of salvation He has established. In Leviticus the glory appeared after the sacrifices, and when Jesus received baptism from John and fulfilled all righteousness, the Father and the Holy Spirit testified.

11. *"Fire came out from before the LORD"*

The fire of verse 24 is the fire of God that actually came out from before the LORD. This fire consumed the burnt offering and the fat that were on the altar.

The fire of Leviticus chapter 9 is the fire with which God received the sacrifices and revealed His presence and holiness.

In Acts chapter 2, *"Divided tongues, as of fire"* appeared and the Holy Spirit came, but we cannot interpret the two texts as having the same meaning merely because fire appears in both. The tongues of fire in Acts are a sign of the coming of the Holy Spirit, and the fire of Leviticus chapter 9 is the fire that consumed the offerings on the altar.

Yet both events show the fact that the transcendent work of God was not produced by human effort but came from God.

12. The fire of God was the sign that He had received the offerings

Aaron and the priests had already placed the offerings on the altar and were burning them. Then fire came out from before the LORD and completely consumed the burnt offering and the fat that remained.

This was the sign God showed to all the people, that He had received Aaron's office of the priest and the sacrifices offered as commanded.

But the fire does not mean a warm welcome only. The fire also reveals the holiness of God and the judgment of sin. In the very next chapter, when Aaron's sons Nadab and Abihu offered profane fire God had not commanded, fire came out from before the LORD and consumed them.

In Leviticus chapter 9 the fire of God consumed, not the people, but the offering. Because the sacrificial offering in the people's place was burned, the people did not die but could enjoy blessing and glory before God.

This is the important point where it connects with the gospel. The judgment of sin we were to receive came upon Jesus. Because Jesus bore our sins with the baptism He received from John, He received on the Cross the judgment of our sins in our place.

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13. The fire consumed the burnt offering and the "*fat*"

The "*fat*" of verse 24 is not the anointing oil or olive oil but the fat taken from the sacrificial offerings. For in the preceding verses 19–20 the fat of the bull and the ram, the fatty tail, the kidneys, and the fatty lobe of the liver had been placed on the altar.

God consumed with fire the burnt offering and the fat He had appointed to receive. This shows that God received that sacrifice gladly.

This fat spiritually refers to the Holy Spirit. That Jesus came to this earth and was nailed to the Cross means that God the Father gave the life of His own Son to us and let us be saved. The Holy Spirit testifies that the salvation Jesus accomplished with the water and the blood is the truth. *"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth" (1 John 5:6–7).*

14. Receiving the offering with fire and the resurrection of Jesus

In Leviticus chapter 9 God revealed with fire the fact that He had received the sacrifices. Then in the New Testament, what is the clearest proof that God received the sacrifice of Jesus?

It is that Jesus rose again from death.

Jesus bore the sin of the world once and for all with the baptism He received from John and shed His blood and died on the Cross. By raising Jesus from death, God testified of the completion of the salvation that overcame sin and death.

It does not mean that the fire of Leviticus and the resurrection

of Jesus are the same sign. But we can see an important correspondence: in the Old Testament God showed with fire that He had accepted the sacrifice, and in the New Testament He testified, by raising Jesus from death, that the work of salvation of Christ had been completed.

15. The one eternal sacrifice has been completed

The fire of God showed that the sacrifices of that day had been accepted, but Israel had to repeat the sacrifices afterward as well. The sacrifice of Jesus, however, does not need to be repeated.

"By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

"This Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God" (Hebrews 10:12).

Aaron finished the sacrifices and came down from the altar, but he had to go up to the altar again for the next sacrifice. Jesus completed the one eternal sacrifice and sat down at the right hand of God.

Therefore the saint who believes the gospel of the water and the Spirit does not seek a new atonement whenever he sins, but believes the fact that Jesus already bore the sin of the world with the baptism He received from John and paid the eternal price of sin with the blood of the Cross.

16. *"All the people saw it, they shouted"*

The people who saw the glory and the fire of God shouted. The text does not record what words that shout was exactly.

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Therefore we need not decide definitely whether it was exactly a shout of praise or a shout of amazement and fear.

In the context, the people's response may have held joy, amazement, and fear together: the joy that God had received their sacrifices, and the fear that the holy God had actually appeared.

When we believe the true gospel as well, two responses arise together.

—We rejoice because of the fact that Jesus has removed all sins.

—We stand in awe, knowing how sternly the holy God judges sin.

The gospel is not a word that speaks only of the love of God and makes light of the judgment of sin. Nor is it a word that speaks only of judgment and hides the grace of God who saved sinners. On the Cross the righteousness and the love of God appeared together.

17. *"Fell on their faces"*—the worship of the people who saw the glory

The people did not only shout; they fell on their faces before God. This is the form of worship that humbles oneself before the presence and the holiness of God.

The people did not boast that they had offered the sacrifices well; they fell down before God. For salvation is the work God has done.

The saint who believes the gospel of the water and the Spirit also believes the salvation in which Jesus bore the sin of the world once and for all with the baptism He received from John, shed His blood on the Cross, and rose again from death, and the

testimony of the Holy Spirit. He does not put forward his own merits but humbles himself before God with thanksgiving and praise.

18. The whole structure seen within the gospel of the water and the Spirit

Just as the blessing was proclaimed after the sacrifices, because Jesus resolved sin with the baptism He received from John and the Cross, the person who believes receives the remission of sins and eternal life. The glory of the grace and the truth of God was revealed in Jesus Christ who came in the flesh.

The fire of God showed that He had received the sacrifices, and in the New Testament the completeness of salvation was testified by Jesus rising again from death. The fire of Leviticus is the fire of God that consumed the offerings, and the Holy Spirit is God who testifies of the gospel of the water and the blood.

Just as the people rejoiced and fell on their faces, the saved person also worships with the joy of the remission of sins and with reverence for God.

Conclusion

Leviticus 9:22–24 is the scene in which God received the sacrifices according to His promise and let the people enjoy His blessing and presence. That the offering was burned in the people's place shows the principle of the gospel: the substitute that bore sin is judged and the sinner lives.

Its substance is Jesus Christ. Jesus bore our sins with the

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baptism He received from John, shed His blood and received the judgment of those sins on the Cross, and rose again from death. The Holy Spirit testifies that this gospel of the water and the blood is the perfect salvation of God.

Therefore the greatest blessing we have received is that, before any worldly prosperity, we have received the remission of all our sins and have been reconciled to God. The person who believes this salvation shouts with joy and yet humbles himself in worship before the holy God, and comes to proclaim to the world the glory of the salvation Jesus accomplished. Hallelujah! ✉

Sermon 1 by Paul C. Jong

The Lord who opened the way to come before God

< Leviticus 9:1-11 >

"It came to pass on the eighth day that Moses called Aaron and his sons and the elders of Israel. And he said to Aaron, Take for yourself a young bull as a sin offering and a ram as a burnt offering, without blemish, and offer them before the LORD. And to the children of Israel you shall speak, saying, Take a kid of the goats as a sin offering, and a calf and a lamb, both of the first year, without blemish, as a burnt offering, also a bull and a ram as peace offerings, to sacrifice before the LORD, and a grain offering mixed with oil; for today the LORD will appear to you. So they brought what Moses commanded before the tabernacle of meeting. And all the congregation drew near and stood before the LORD. Then Moses said, This is the thing which the LORD commanded you to do, and the glory of the LORD will appear to you. And Moses said to Aaron, Go to the altar, offer your sin offering and your burnt offering, and make atonement for yourself and for the people. Offer the offering of the people, and make atonement for them, as the LORD commanded. Aaron therefore went to the altar and killed the calf of the sin offering, which was for himself. Then the sons of Aaron brought the blood to him. And he dipped his finger in the blood, put it on the horns of the altar, and poured the blood at the base of the altar. But the fat, the kidneys, and the fatty lobe from the liver of the sin offering he burned on

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the altar, as the LORD had commanded Moses. The flesh and the hide he burned with fire outside the camp."

God commanded the sacrifices in order to meet His people

Dear beloved saints, today's word is about what happened on the day after Aaron and his sons finished the seven-day consecration ceremony. Moses called Aaron and his sons and the elders of Israel. Now Aaron would offer the sacrifices according to the office of the priest, and the whole congregation would stand before God.

What is the promise God gave the people on this day? At the end of verse 4 there is a word saying that the LORD would appear to them. Then Moses spoke: *"Moses said, This is the thing which the LORD commanded you to do, and the glory of the LORD will appear to you" (Leviticus 9:6)*.

The promise that God would appear and the command to offer the sacrifices were given together. These two words must be seen together. For a person with sin to come before the holy God, the problem of that sin must be resolved. In order to meet His people, God taught them the way of atonement.

We say that we want to meet God. We want to receive God's leading, and we wish to live telling God what is in our hearts. Then we must first know how God has saved us from sin. For fellowship with God is established on the grace of the remission of sins He has bestowed.

God did not tell sinners to make themselves holy and then come. He appointed the way to receive the remission of sins through the sacrificial offering and then come. Jesus fulfilled the will of God revealed in this sacrifice. Jesus received baptism

from John and bore our sins, shed His blood and died on the Cross, and rose again from death, and so saved us to be people who can stand before God.

Today, as we look at Aaron's first sacrifices, we must receive into our hearts the grace of the Lord who opened for us the way to come before God.

The person who comes before God needs an offering without blemish

Let us look at the word Moses first commanded Aaron: *"He said to Aaron, Take for yourself a young bull as a sin offering and a ram as a burnt offering, without blemish, and offer them before the LORD" (Leviticus 9:2).*

Aaron had to prepare a young bull without blemish for the sin offering and a ram without blemish for the burnt offering. The people also had gifts to prepare: a male goat for the sin offering; a calf and a lamb of the first year, without blemish, for the burnt offering; a bull and a ram for the peace offerings; and a grain offering mixed with oil.

From the preparing of the offerings, the word of God was the standard. Aaron did not set the sacrifices by his own thought, and the people did not come to God each in the way they wished. They brought before the tabernacle of meeting all that Moses commanded, and the whole congregation stood before the LORD.

What we must notice again and again in this is the offering without blemish. The offering that would take the place of a person with sin had to meet the conditions God had appointed. Before this word we also come to know that we are beings who cannot become another person's savior. We have no ability to

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remove our own sins. We may do good deeds and sacrifice for someone, but with that we cannot remove the price of sin.

Our Savior is Jesus Christ. The sinless Lord became our sacrificial offering of atonement. The salvation God has given us is the salvation in which Jesus Himself bore our sins and received the judgment of those sins.

Therefore, when we come before God, we must not look only at what qualification we have. We must look at what salvation God has prepared for us. We must lay down the heart that relied on our own deeds, and believe in Jesus Christ who gave Himself for us.

The person who delivers the word must also first receive the grace of atonement

In verse 7 Moses commanded Aaron: *"Moses said to Aaron, Go to the altar, offer your sin offering and your burnt offering, and make atonement for yourself and for the people. Offer the offering of the people, and make atonement for them, as the LORD commanded."*

Aaron was the priest who offered the sacrifices for the people. But he himself was also a person who needed the grace of atonement. Putting on the garments of the priest did not automatically resolve the problem of his own sin. Even though he had received the office from God, he had to offer the sacrifice of atonement God had appointed.

So verse 8 records that Aaron killed the calf of the sin offering that was for himself. Aaron could not stand before the people and speak only of their sins while his own sin was left unresolved. He himself first had to receive the grace of atonement God had allowed.

This word is needed for us who preach the gospel as well. To explain the remission of sins to another person, I must first believe the salvation Jesus accomplished. I must believe in my heart that Jesus bore even my sins with the baptism He received from John, and that He received the judgment of my sins on the Cross.

Knowing much of the word and having the problem of one's own sin resolved by that word are distinguished. One can explain the word of salvation while one's own heart is pressed down by sin. Therefore the person who delivers the word must first ask himself and confirm: On what do I rely to stand before God? Is it my labor, or the atonement the Lord accomplished?

The person who believes the baptism Jesus received from John and the blood of the Cross can preach the Lord who saved him. Because he himself received the remission of sins by grace, he makes that grace known to others as well. This is the faith of the person who carries out the work God has entrusted.

To know the blood of the sin offering, one must first know the laying on of hands that bears sin

In today's text the scene continues in which Aaron kills the calf and handles its blood. To understand the meaning of this sin offering, we must look together at the statute of the sin offering given before: "*He shall bring the bull to the door of the tabernacle of meeting before the LORD, lay his hand on the bull's head, and kill the bull before the LORD" (Leviticus 4:4)*.

Before the sacrificial offering was killed, hands were laid on its head. There was the laying on of hands that passed sin on to the offering, and the offering that bore that sin died. Therefore the blood of the sin offering is connected with the fact that the

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offering that bore sin died in the sinner's place.

The Cross of Jesus also must be known within this will of salvation. Jesus is without sin—why then did He receive the judgment of sin? Because He bore our sins. Then how did He bear our sins? He bore them by receiving baptism from John at the Jordan River.

Jesus spoke to John, who hesitated to baptize Him: *"Jesus answered and said to him, Permit it to be so now, for thus it is fitting for us to fulfill all righteousness. Then he allowed Him" (Matthew 3:15).*

The Lord shouldered the sin of the world by receiving baptism from John. Just as the offering of the Old Testament received the laying on of hands and bore sin, Jesus bore our sins with the baptism He received from John. John testified of Jesus: *"The next day John saw Jesus coming toward him, and said, Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).*

Among the sin of the world our sins are also included. The Lord bore not only the sins we committed openly but also the sins we committed in our hearts. Jesus, who shouldered those sins, shed His blood and died on the Cross.

This is why we must believe in the baptism Jesus received from John together with the blood of the Cross. Because the Lord bore my sins, He was judged in my place, and with that vicarious atonement the problem of my sin was resolved. The gospel of the water and the Spirit makes this salvation known to us.

The blood put on the horns of the altar and poured at its base

Now let us look at verse 9: *"The sons of Aaron brought the blood to him. And he dipped his finger in the blood, put it on the horns of the altar, and poured the blood at the base of the altar."*

When Aaron killed the calf of the sin offering, his sons presented the blood to him. Aaron dipped his finger in the blood and put it on the horns of the altar, and poured the remaining blood at the base of the altar. The sacrificial offering that bore sin died, and the blood of its life was offered as God had appointed.

The horns of the altar point to the Book of Judgment of God. Putting the blood on those horns shows that the sins recorded before God are remitted. Pouring the remaining blood on the ground shows that the sins recorded on the tablet of a person's heart are remitted. The person who receives the remission of sins must also believe in his own heart the fact that the sacrificial offering received in his place the judgment the sinner was to receive.

The blood Jesus shed on the Cross is the blood of life He gave to save us. Because the Lord bore all our sins with the baptism He received from John, He was judged on the Cross in our place. In the place where we had to die because of sin, the Lord gave His own life, and He rose again from death and became our Savior.

Therefore, when we think of the sacrifice of Jesus, we must believe that this salvation is for ourselves. It is receiving into the heart the fact that the Lord bore my sins and gave His life in my place. Even when our own sins are exposed, we must believe in the Lord who bore even those sins and was judged. Because we believe this remission of sins in our hearts, we can come boldly

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before God and give thanks to the Lord who gave us life.

God makes us believe the true love that gave us life

Verse 10 records which parts of the sin offering were burned on the altar: *"The fat, the kidneys, and the fatty lobe from the liver of the sin offering he burned on the altar, as the LORD had commanded Moses."*

Aaron burned on the altar the fat, the kidneys, and the fatty lobe of the liver of the sin offering sacrifice. He took the parts God had commanded and offered them to God.

The fat refers to the Holy Spirit. In this sacrifice we learn the fact that the salvation that gives life to sinners is accomplished from God. God appointed the way of salvation, God sent the Savior, and God gave us the remission of sins and life.

Through this sacrifice, in which the kidneys and the fatty lobe of the liver were offered together with the fat, we must also think of the true love and mercy of God who gave us life. God did not make known His love for us in words only. He gave Jesus Christ as our sacrificial offering of atonement, had Him bear our sins, and had Him give His life in our place.

To believe the gospel of the water and the Spirit is to receive this salvation God Himself accomplished. It is believing the fact that Jesus saved me with the baptism He received from John and the blood of the Cross, and keeping in the heart the love of God contained in that salvation.

The more familiar we become with the gospel, the more we must not treat this grace lightly. We may explain well the words baptism and blood, and yet not give thanks for the love of the Lord who gave us life. When the heart is taken by the worries of living and the pleasures of the world, the word of salvation easily

remains on the lips only.

So let us think, whenever we hear the word, of what the Lord has given me. The Lord bore my sins. He shed His blood and died in my place. He gave me the remission of sins and life. When we believe this grace with the heart, thanksgiving toward God comes alive again.

Looking at the flesh and the hide burned outside the camp, we must lay down our own righteousness

The last verse of the text says: *"The flesh and the hide he burned with fire outside the camp" (Leviticus 9:11).*

On the altar the fat, the kidneys, and the fatty lobe of the liver were burned, and the flesh and the hide were burned outside the camp. Aaron offered the sin offering following the distinction God had commanded. He did not handle every part of the offering by his own judgment.

In the face of the death and the burning of the offering that bore sin, we must think of the judgment of sin. What righteousness could we, who have sin, put forward before God? However well we dress ourselves up, we cannot escape the judgment of sin. We must acknowledge our sins before God and believe the grace of the atonement made in our place.

We sometimes try to set our hearts at ease by gathering up the good things we have done. We may think that we have served, endured much, and delivered the word, and so are fit to come to God. But the heart that tries to cover sin with its own labor keeps us from relying wholly on the grace of atonement.

What enables us to stand before God is the salvation the Lord accomplished. Our serving and labor are what the person who has received that salvation offers in thanksgiving. We must first

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receive the remission of sins, and serve the Lord within the grace we have received.

Even when the heart has grown dark through committing sin, we must return to the word. We must acknowledge what we did wrong, and confirm the fact that Jesus bore even that sin with the baptism He received from John and was judged on the Cross. It is not demanding that the Lord accomplish a new atonement, but believing again the salvation He has already accomplished.

With that faith we can wash the darkened heart and pray to God. We can turn the heart that strove to make itself look good, and live giving thanks to the Lord who saved us.

Let us believe the grace of salvation and stand before God

Dear fellow believers, in today's text the preparing and the doing according to the command of God appear again and again. God appointed the gifts, Moses delivered that word, the people brought what was commanded, and Aaron offered the sin offering as commanded.

The people who received the promise that the glory of God would appear went forward along the way of atonement God had opened. Today we also must stand before God by believing the salvation the Lord accomplished.

The offering we need is Jesus Christ. The Lord received baptism from John and bore our sins, received the judgment of sin by shedding His blood and dying on the Cross, and rose again from death and became our Savior. God has given the remission of sins to us who believe this salvation, and has let us have fellowship with Him.

Now let us keep this grace in our hearts. If we are those who

deliver the word, let us first stand firmly on the gospel that gave us life. If our hearts are pressed down because of weakness, let us confirm again in the word the Lord who bore our sins. If the thanksgiving of salvation has grown cold, let us think of the love of the Lord who gave Himself to give me life.

As those who have received this salvation, we can also preach the gospel to others. We can make known the fact that Jesus accomplished the remission of sins with the baptism He received from John and the blood of the Cross. We can deliver the word of life the Lord has given us, and serve so that others also come before God together.

We give thanks and glory to Jesus Christ, who bore our sins and gave His own life to give us life. ✉

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Sermon 2 by Paul C. Jong

The gift of faith offered to the Lord who has reconciled us to God

< Leviticus 9:12-21 >

"And he killed the burnt offering; and Aaron's sons presented to him the blood, which he sprinkled all around on the altar. Then they presented the burnt offering to him, with its pieces and head, and he burned them on the altar. And he washed the entrails and the legs, and burned them with the burnt offering on the altar. Then he brought the people's offering, and took the goat, which was the sin offering for the people, and killed it and offered it for sin, like the first one. And he brought the burnt offering and offered it according to the prescribed manner. Then he brought the grain offering, took a handful of it, and burned it on the altar, besides the burnt sacrifice of the morning. He also killed the bull and the ram as sacrifices of peace offerings, which were for the people. And Aaron's sons presented to him the blood, which he sprinkled all around on the altar, and the fat from the bull and the ram—the fatty tail, what covers the entrails and the kidneys, and the fatty lobe attached to the liver; and they put the fat on the breasts. Then he burned the fat on the altar; but the breasts and the right thigh Aaron waved as a wave offering before the LORD, as Moses had commanded."

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We come to God through the sacrifice made in our place

Dear beloved saints, in today's text Aaron continues to offer sacrifices before God. Aaron had already offered the calf of the sin offering for himself. Now he offers his own burnt offering, and then the sin offering, the burnt offering, the grain offering, and the peace offering for the people.

When we read this word, we must not stop at remembering only the kinds of offerings and the procedures. We must know what grace God bestows on people with sin through these sacrifices. The sacrificial offering dies in the sinner's place, its blood is offered, and the offering is burned as God commanded. Through this sacrifice God taught the way for a sinner to receive the remission of sins and be reconciled to God.

Let us look from verse 12: *"He killed the burnt offering; and Aaron's sons presented to him the blood, which he sprinkled all around on the altar."*

When Aaron killed the burnt offering, his sons brought the blood, and Aaron sprinkled that blood all around on the altar. Then, when his sons brought the pieces and the head of the offering, Aaron burned them on the altar. The entrails and the legs also were washed and burned on the burnt offering.

Here the pieces mean the parts into which the body of the offering was divided. After the offering was killed, its body had to be handled as God had appointed. The head and the divided parts were placed on the altar, and the entrails and the legs were washed and placed on it. Aaron did not decide by his own thought which part to offer and how. He followed the statute of the sacrifice God had commanded.

In this burnt offering there are the death and the burning in the sinner's place. There was the judgment of sin, and the

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sacrificial offering received that judgment in the sinner's place. So what we must know first as we look at the burnt offering is what kind of people we are before God. We are people who commit sin, and people who cannot remove the price of sin by our own strength. To such people God gave the offering that would be sacrificed in their place.

The One who accomplished the grace of this sacrifice is Jesus Christ. The Lord came to this earth to save us. He bore our sins and received the judgment of those sins. We can come to God because the Lord sacrificed Himself in our place.

The people also needed the way of atonement God had appointed

After offering his own burnt offering, Aaron offered the offering of the people: *"He brought the people's offering, and took the goat, which was the sin offering for the people, and killed it and offered it for sin, like the first one" (Leviticus 9:15)*.

Just as the priest needed atonement, the people also needed atonement. The fact that they had gathered before God did not by itself remove the problem of sin. For the people as well, the sacrifice God had appointed had to be offered.

Aaron took the goat of the sin offering for the people and offered it for sin. The following verse 16 says that he also offered the burnt offering of the people according to the prescribed manner. The ground on which both the priest and the people came to God lay in the grace of atonement God bestows.

Then how does this sacrifice become atonement for the sinner? In the statute of the burnt offering given before, that meaning is revealed clearly: *"He shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to*

make atonement for him" (Leviticus 1:4).

Hands were laid on the sacrificial offering to pass sin on to it, and the offering that bore sin died. God received the sacrifice of the offering that bore sin and bestowed the grace of atonement on the sinner. Only when we know the laying on of hands and the blood of the sacrifice together can we understand the salvation this sacrifice delivers.

That Jesus shed His blood and died on the Cross is also connected with this will of salvation. The sinless Lord bore our sins, and so He was judged in our place. The Lord bore the sin of the world by receiving baptism from John at the Jordan River.

Jesus spoke to John, who hesitated to baptize Him: *"Jesus answered and said to him, Permit it to be so now, for thus it is fitting for us to fulfill all righteousness. Then he allowed Him" (Matthew 3:15).*

In the baptism Jesus received from John is contained the righteousness of God, that He bore our sins. The Lord who shouldered those sins shed His blood and died on the Cross, and rose again from death and saved us. This is the gospel of the water and the Spirit.

We must believe this salvation with our own hearts. The person who preaches the sermon and the person who hears the word must both believe the baptism Jesus received from John and the blood of the Cross. No office or long career of faith can take the place of the atonement the Lord accomplished. Everyone comes to God by believing in Jesus Christ, who bore his sins and was judged for him.

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We offer the grain offering with the thanksgiving of those who have received the remission of sins

Following the sin offering and the burnt offering, the grain offering was presented: *"He brought the grain offering, took a handful of it, and burned it on the altar, besides the burnt sacrifice of the morning" (Leviticus 9:17)*.

The grain offering is the gift presented with grain. What the people were commanded to bring in verse 4 was also a grain offering mixed with oil. Aaron took a handful from that grain offering, added it to the burnt sacrifice of the morning, and burned it on the altar.

From this word we learn how the saved person serves God. Because we believe that God has loved us and saved us, we also offer ourselves with thankful hearts and serve the work of the Lord.

People easily try to be recognized by God through what they have labored. They think that only when they offer much and accomplish something will God remit their sins and receive them. But God's removing of our sins is the salvation accomplished with the baptism Jesus received from John and the blood of the Cross. We believe that salvation and receive the remission of sins, and we serve God in thanksgiving for the grace we have received.

This order must be clear in the heart. The Lord loved us first. He first bore our sins and gave His life in our place. We who have received that grace offer our time, hearts, and strength in order to deliver the Lord's love to others as well.

In the statute of the grain offering in Leviticus chapter 2 there is also the word not to put in leaven or honey. We who serve God need to examine the heart that would display itself and seek its own satisfaction. For even while serving in thanksgiving for

the Lord's grace, our hearts can be taken before we know it by the desire to be recognized.

The fact that God loved me and saved me must be at the center of serving. We must serve with the heart that wishes others also to hear this gospel and receive the remission of sins. Then we can give our hearts even to work that is not well seen by people's eyes.

Someone delivers the word, someone joins in prayer, and someone adds his time and labor. Each person can serve the gospel within the circumstances he has received. The one who is still young in faith grows by learning the word, and the one who received grace first helps other souls to hear the word. In this way the grace of salvation God has given us is spread to other people as well.

The blood of the peace offering tells us where reconciliation with God comes from

Now the peace offering for the people is offered: *"He also killed the bull and the ram as sacrifices of peace offerings, which were for the people. And Aaron's sons presented to him the blood, which he sprinkled all around on the altar" (Leviticus 9:18)*.

In the peace offering also there were the death and the blood of the sacrifice. Aaron killed the bull and the ram, and sprinkled the blood his sons brought all around on the altar. The grace of being reconciled to God was likewise given through the sacrifice that bore sin.

What blocks the way between God and man is sin. So reconciliation with God is not accomplished just because the heart has become comfortable for a moment. Only when the

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problem of sin is resolved can we be reconciled to the holy God.

Jesus became our peace offering. The Lord received baptism from John and bore our sins, and received the judgment of those sins on the Cross. The Lord removed the sin that blocked the way between God and us.

The person who believes this salvation can come to God calling Him Father. He can tell God his circumstances and weaknesses, and can seek God's help. For he knows that the ground on which God receives him lies in the atonement the Lord accomplished.

Dear fellow believers, do you believe the baptism Jesus received from John and the blood of the Cross as the salvation for you? Do you believe that the Lord bore your sins and received the judgment of your sins? Come before God in thanksgiving with that faith.

When we discover our own weakness as we live, we must also return to this gospel. We must acknowledge the wrong and confirm in the word the salvation of the Lord who bore even that sin. Then the heart that was bound only to its own weakness comes to look at the grace of the Lord. We can give thanks again to God who saved us, and live in fellowship with Him.

God delights in the faith that believes His salvation with the heart

After the blood of the peace offering was offered, the offering of the fat follows: *"The fat from the bull and the ram—the fatty tail, what covers the entrails and the kidneys, and the fatty lobe attached to the liver" (Leviticus 9:19)*.

Aaron's sons brought the parts to be offered to God. The following verse 20 records that they put the fat on the breasts,

and Aaron burned that fat on the altar. Unlike the burnt offering, in which the pieces and the head of the offering were burned, in this peace offering the taking and burning of the fat is recorded in detail.

The fat refers to the Holy Spirit. Through this sacrifice we learn the faith that believes the salvation God Himself accomplished. God loved sinners and accomplished the remission of sins through Jesus Christ. Our being reconciled to God has come about by this grace of salvation God bestowed.

Leviticus chapter 3 calls the burning of the fat of the peace offering the food offered to the LORD. It does not mean that God obtains food and sustains His life. It means that God delights in a person believing the atonement God has bestowed and receiving the remission of sins.

We want to please God. Then we must believe with the heart the salvation God has given us. We must receive the salvation God accomplished by sending His Son, and come to God giving thanks for that grace.

We must not be satisfied merely with having become skilled at explaining the gospel with the lips. We must believe with the heart the fact that the Lord received baptism from John for me, shed His blood and died on the Cross for me, and rose again from death. We must give thanks, thinking how great a love the salvation given to me is.

This faith makes our worship alive. Because we believe the fact that God has removed our sins, we give thanks; because we believe that God loves us, we pray; and because we wish others also to receive this grace, we come to preach the gospel.

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Even the manner of offering followed the word of God

The last verse of today's text records: *"The breasts and the right thigh Aaron waved as a wave offering before the LORD, as Moses had commanded" (Leviticus 9:21)*.

Aaron waved the breasts and the right thigh before the LORD. The wave offering means this manner of waving before God. Earlier the fat was burned on the altar, and here the breasts and the right thigh were waved before God. The parts to be offered and the manner of offering were distinguished according to the word.

In the statute of the peace offering in Leviticus 7:30–34 is also recorded that the fat is burned to God, and the breast and the right thigh are given as the portion of the priests. God appointed both the offering of the sacrifice and the portion that would go to the priests. Aaron and his sons carried out their office following what God had commanded and given.

The text closes by saying that this was done as Moses had commanded. The burnt offering of verse 16 was offered according to the prescribed manner, and the wave offering of verse 21 was offered as commanded. The standard of serving God was the word God had given.

Our faith also must follow the word of God. We cannot settle salvation by taking only the parts we can receive comfortably. We must believe both that Jesus bore sin with the baptism He received from John and that He shed His blood and was judged on the Cross. We must believe that the Lord rose again from death and became our Savior.

Moreover, within that grace we must serve the gospel together. In the text, Aaron's sons brought the blood and the parts of the offerings, and Aaron received them and offered them

to God. Their assigned tasks differed, but all labored for the sacrifice God commanded. We also, through the work entrusted to each of us, can serve so that other people hear the gospel and are reconciled to God.

The person who believes the eternal atonement serves the living God

Dear fellow believers, in today's word several sacrifices follow one after another. In the burnt offering we see the sacrifice that bore sin being judged, and in the sin offering we see the grace of the remission of sins. Through the grain offering we learn the faith that serves God with the thanksgiving of salvation, and through the peace offering we learn the grace by which the person who has received the remission of sins is reconciled to God.

Jesus Christ accomplished the salvation these sacrifices point to. Hebrews testifies of that salvation: *"Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption" (Hebrews 9:12).*

The Lord accomplished eternal atonement. He received baptism from John and bore the sin of the world, and received the judgment of that sin by shedding His blood and dying on the Cross. And He rose again from death and became our Savior. What we believe is this salvation the Lord completed.

That we come to God by faith every day means that we rely every day on the eternal atonement the Lord accomplished. It is believing the fact that the Lord bore our sins, and coming to God with thanksgiving by that grace.

Hebrews also says to what kind of life this salvation leads us:

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"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?" (Hebrews 9:14).

The Lord has cleansed our conscience and made us serve the living God. We who feared God and kept far from Him because of sin now believe the remission of sins and come to God. We who were bound only to the problem of our own sins come to be able to pray for other souls and preach the gospel.

Let us keep this grace in our hearts. Let us believe the fact that Jesus saved us with the baptism He received from John and the blood of the Cross. Giving thanks for the love that has reconciled us to God, let us deliver the grace we have received to others as well.

We give thanks and glory to the Lord who bore our sins and was judged, and to the Lord who gave us eternal atonement and made us serve God. ✉

Sermon 3 by Paul C. Jong

God who blesses His own people and reveals His glory

< Leviticus 9:22-24 >

"Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings. And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people. Then the glory of the LORD appeared to all the people, and fire came out from before the LORD and consumed the burnt offering and the fat on the altar. When all the people saw it, they shouted and fell on their faces."

He blessed the people in the place where the sacrifice of atonement had been offered

Dear beloved saints, at the end of Leviticus chapter 9 the scene of blessing the people appears twice. First Aaron lifts his hand toward the people and blesses them. Then Moses and Aaron go into the tabernacle of meeting, come out, and bless the people. And the glory of God appears to all the people.

What took place before this blessing? Aaron offered the sacrifices for himself and the sacrifices for the people. The sin offering, the burnt offering, and the peace offerings were offered according to the command of God. The sacrificial offerings died,

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their blood was offered, and the parts God had commanded were burned on the altar. The blessing of today's word is connected with these sacrifices of atonement.

We want to receive blessing from God. We wish God to keep us, to help us in hard things, and to lead our lives. Then we must first know the grace of atonement God has bestowed on us. For only when the problem of sin between the holy God and us is resolved can we live reconciled to God.

God made the people of Israel His own people and wanted to be with them. But they were weak people who committed sin. So God allowed the sacrificial offerings that would bear their sins, and appointed the way to receive the remission of sins through the sacrifices.

In the statute of the burnt offering given before, it is recorded: *"He shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him" (Leviticus 1:4)*.

Hands were laid on the offering to pass sin on to it, and the offering that bore sin died. God received that sacrifice and bestowed the grace of the remission of sins. In the place where Aaron blessed the people, there was this grace of vicarious atonement.

Jesus Christ accomplished the salvation this sacrifice points to. Jesus bore our sins by receiving baptism from John. And with the body that shouldered those sins He shed His blood and died on the Cross, and rose again from death and saved us.

Here is the ground on which we can come to God. The Lord bore our sins and received the judgment of those sins. The person who believes the gospel of the water and the Spirit stands before God relying on this salvation.

We must know the one who prays for blessing and God who gives the blessing

Aaron lifted his hand toward the people and blessed them. Following the office of the priest God had entrusted, he prayed for blessing for the people. At this time the One who gives the blessing is God.

In Numbers God gave Aaron and his sons the words with which to bless the people. He had them pray that God would keep the people, be gracious to them, and give them peace. And He promised as follows: *"So they shall put My name on the children of Israel, and I will bless them" (Numbers 6:27).*

God had the priests pray for blessing for the people, and said that He Himself would bless them. It is not that Aaron sustained the people's lives and produced blessing by his own ability. God had them bless in His own name, and the One who fulfills that promise is also God.

Therefore, when we hear the word of blessing, we must look to God. We must believe that God is the One who keeps His own people, bestows grace, and gives peace. The person who delivers the word and serves the saints must also pray for the people relying on God.

To hear the difficulties of the saints and pray for blessing for them is precious work. We must pray for the person whose faith has weakened, help the person whose heart is pressed down to stand on the word of salvation, and seek God's help for the person going through hardship in daily life. We pray so because we believe that God is the One who cares for His own people.

We too can seek God's help. If I believe the fact that the Lord saved me with the baptism He received from John and the blood of the Cross, I can tell my circumstances to God who saved me. For God who gave the remission of sins has become my God.

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God is not One who saved us and then left us far away. He is the One who is with His own people and leads them. We must live believing in that God.

The glory of God appeared according to the word He had promised

In verse 23 Moses and Aaron go into the tabernacle of meeting, come out, and bless the people. At that time the glory of the LORD appeared to all the people.

To understand this scene, we must remember the promise God gave before: *"Moses said, This is the thing which the LORD commanded you to do, and the glory of the LORD will appear to you" (Leviticus 9:6)*.

God spoke first. He appointed the gifts the people were to prepare, commanded the sacrifices Aaron was to offer, and promised that the glory of God would appear. And after the sacrifices were offered according to that word, what He had promised was fulfilled.

Aaron offered the sacrifices, and Moses and Aaron blessed the people. But the One who revealed His glory is God. God Himself fulfilled what He had commanded and promised. All the people were standing before that God.

The will of God who gave the tabernacle also lies here. God wanted to remit the sins of His people and be with them. Through the sacrifice of the offerings He gave the way for the holy God and the people with sin to be reconciled. When we come to know the grace revealed in the sacrifices, we come to know how much God loves His own people.

Today we also have the word of the salvation God accomplished. It is a word saying that Jesus received baptism

from John and bore our sins, received the judgment of those sins on the Cross, and rose again from death. We must receive that word with the heart.

If we look only at our own weakness, we come to worry whether we can live with God. But if we look at the salvation the Lord accomplished, we can believe the fact that God has made me one of His own people. Faith is setting our hearts on the salvation God has spoken and accomplished.

Believe the fact that God opened the way of atonement in order to be with His own people. Lean your heart on the Lord who delivered us from sin. Live in fellowship with God by that faith.

The fire that came out from the LORD consumed the offerings

Verse 24 says that fire came out from before the LORD and consumed the burnt offering and the fat on the altar. Where the fire came from and what that fire consumed are recorded clearly. The fire that came out from before the LORD consumed the offerings that had been presented to God.

Before this, Aaron and his sons did what God had commanded. Now God Himself works. The glory of God appears, and the fire that came from God consumes the offerings. In this scene we see God receiving the sacrifices He commanded and answering His own people.

The burnt offering is the sacrifice offered in the sinner's place. In the death and burning of that offering is contained the judgment of sin. God does not take sin lightly. But because He loves sinners, He gave the offering to be sacrificed in their place and bestowed the grace of atonement.

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In the work by which Jesus saved us as well, the righteousness and the love of God appear together. Jesus received the judgment of our sins. Because the Lord bore our sins by receiving baptism from John, He shed His blood and died on the Cross in our place. Through Jesus Christ God resolved the problem of sin and gave us salvation.

Therefore, when we look at the Cross, we must know whose sins the Lord bore and died for. They are our sins. The Lord bore the sins I committed, and the Lord received the judgment I was to receive. Believing that vicarious atonement is the faith of salvation.

When we believe this salvation with the heart, we can give thanks to God. The more we know how heavy sin is, the more we come to know how precious the grace the Lord has bestowed is. We come to realize how great a love the sacrifice God gave to save us is.

Before that grace we cannot boast of ourselves. We come to exalt the Lord who bore my sins and gave His life, and to give thanks to God who gave me life.

All the people fell down before God

When the glory of God appeared and the fire consumed the offerings, all the people shouted and fell on their faces. They saw the work of God accomplished before their eyes. And they humbled themselves before God.

The One who is exalted at the end of today's word is God. It does not end with praising the ability of Aaron who offered the sacrifices. The glory of God appeared, and the people fell down before that God.

Our worship also must be directed to God who saved us. We

must believe the fact that Jesus accomplished the remission of sins with the baptism He received from John and the blood of the Cross, and give glory to God who did that work.

When we hear the word of salvation for a long time, we can become used to it. We know the words that Jesus bore sin, and we know the words that He died on the Cross. But if we do not think in our hearts that this salvation is the grace bestowed on ourselves, thanksgiving can dry up.

Therefore, before the word we must think again of what the Lord has done for me. He bore my sins. He was judged in my place. He rose again from death and became my Savior. He made me, who was far from God, one of His own people.

The person who believes this grace has thanksgiving toward God. While acknowledging his own weakness, he can praise the Lord who saved him. Even when there is hardship in life, he can pray to God relying on the grace of salvation.

We must hear and believe the word and humble our hearts before God. We must receive the salvation God has accomplished and seek to live following His will. This is the faith that responds to the grace of salvation.

The Lord who rose again from death gives blessing to us as well

Reading the word in which Aaron lifted his hand toward the people and blessed them, we also come to see the word in which Jesus, who rose again from death, blessed His disciples: *"He led them out as far as Bethany, and He lifted up His hands and blessed them" (Luke 24:50).*

Jesus received baptism from John and bore the sin of the world, shed His blood and died on the Cross, and rose again from

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death. That Lord appeared to His disciples, opened their understanding of the Scriptures, and lifted up His hands and blessed them.

The disciples worshiped the Lord, returned to Jerusalem with great joy, and praised God. Their faith in the Lord who had risen from death led to their joy and praise.

The Lord told His disciples that repentance leading to the remission of sins would be preached to all nations, and He established them as witnesses of that work. He also said that He would send the Holy Spirit whom the Father had promised. He had those who received the grace of salvation deliver that grace to others as well.

Today we also receive the remission of sins by believing the salvation Jesus accomplished, and receive the Holy Spirit as a gift. God is with us who believe the gospel of the water and the Spirit, and has us deliver this salvation to other souls as well.

Dear fellow believers, we are people who have received blessing. The Lord bore our sins and received the judgment in our place. He reconciled us to God, and enabled us to pray to God and serve Him. How great a blessing it is to know and believe this grace!

Let us keep this blessing in our hearts. Let us believe the salvation Jesus accomplished with the baptism He received from John and the blood of the Cross, and give thanks to the Lord who rose again from death. Relying on the word that God is with us, let us preach the gospel so that others also receive this grace of salvation.

We offer worship and praise to God, who with the grace of atonement has made us His own people, is with us, and gives us blessing. ✉

Questions and Answers on Leviticus Chapter 9

[Question] 1. Leviticus 9:1—when was *'the eighth day'*, on which Aaron offered sacrifices for the first time?

"The eighth day" was the day immediately following the seven-day consecration ceremony of Aaron and his sons. In Leviticus 8:33–35 God said to stay at the door of the tabernacle of meeting for seven days and nights, keeping the charge, until the days of the consecration were ended. On the day after that period ended, Aaron began, as priest, to offer the sacrifices for himself and for the people.

In the preceding chapter 8, Moses, according to the command of God, washed Aaron and his sons, clothed them with the garments of the priest, and carried out the sacrifices of the consecration ceremony. Now in chapter 9, Moses directs, Aaron himself goes to the altar and offers the sacrifices, and his sons present the blood and the offerings to him. Thus the eighth day carries the meaning of the day on which the consecrated priests began to perform the office entrusted to them.

Therefore, in understanding this date, the seven-day consecration ceremony and the office of the priest that began after it must be seen in connection. The office of the priest was not a work they stepped forward and began of themselves, but a work begun according to the preparation and the command God had appointed.

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[Question] 2. Leviticus 9:1—why did Moses also call the elders of Israel on the day Aaron offered his first sacrifices?

Moses called together not only Aaron and his sons but also the elders, who represented the people of Israel. For the priest's first duty was not a matter for Aaron's household only, but the work of offering sacrifices to God for the people of Israel.

Moses then had the offerings for Aaron himself and the offerings for the people prepared separately. He also delivered the word that on that day the LORD would appear to the people (verses 2–4). Hearing these commands, the elders took part in the occasion where they together witnessed the sacrifices carried out for the people and the glory God would reveal.

The text does not explain in a separate sentence every purpose for calling the elders, but from the preparation of the offerings that follows and the participation of the whole congregation, we can see that the beginning of the office of the priest was a matter that concerned the whole people. Calling the elders together reveals that the office was not carried out according to an individual's will, but carried out for the community according to the command of God.

[Question] 3. Leviticus 9:2—what offerings did Aaron prepare for himself at his first office?

Aaron offered for himself a sin offering with a young bull without blemish, and a burnt offering with a ram without blemish. The preparation of these offerings is recorded in verse 2, and the actual process of offering the sacrifices appears in verses 8–14.

First Aaron killed the calf of the sin offering. When his sons presented the blood, Aaron put that blood on the horns of the altar and poured the remaining blood at the base of the altar. The fat, the kidneys, and the fatty lobe of the liver were burned on the altar, and the flesh and the hide were burned outside the camp.

Next he killed the sacrifice of the burnt offering and sprinkled its blood all around on the altar. The offering cut into its pieces and the head were burned on the altar, and the entrails and the legs were washed and burned on the burnt offering. Both the sin offering and the burnt offering were offered to God, but the ways of handling the blood and the flesh were not the same.

Even though Aaron was a priest who had finished the consecration ceremony, he first had to offer the sacrifice of atonement for himself. This shows that the person who received the office of serving for the people also had to rely on the remission of sins and the grace God bestows.

[Question] 4. Leviticus 9:3–4—what offerings were prepared for the sacrifices for the people of Israel?

For the people, the sin offering, the burnt offering, the peace offering, and the grain offering were prepared. God appointed concretely the gift to be offered for each sacrifice.

• The sin offering: a male goat was prepared.

• The burnt offering: a calf and a lamb, of the first year and without blemish, were prepared.

• The peace offering: a bull and a ram were prepared.

• The grain offering: a grain offering mixed with oil was prepared.

These gifts were not chosen and offered by the people at will; they were brought according to the word of God delivered by

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Moses. Verse 5 records that they brought before the tabernacle of meeting all that Moses had commanded, and the whole congregation stood before the LORD.

With the word to prepare the offerings was also given the promise that on that day the LORD would appear to the people. The people heard that promise and came before Him through the sacrifices God had appointed. Therefore the preparation of the sacrifices was not merely procuring the needed items; it was obedience that hears the word of God and comes forward according to that word.

[Question] 5. Leviticus 9:5–7—for what did the whole congregation gather before the tabernacle of meeting and stand before the LORD?

The whole congregation gathered before the tabernacle of meeting to take part in the sacrifices God had commanded and to see the glory of the LORD that had been promised appear. The people first brought the offerings Moses had commanded, and then stood together before the LORD.

Moses explained that this was what the LORD had commanded them to do, and that the glory of the LORD would appear to them. And he commanded Aaron to go to the altar and offer the sacrifices that make atonement for himself and for the people. So the place where the whole congregation stood was not a place that stopped at watching the priest's actions; it was a place of looking to God before the sacrifices being offered for them.

In this scene the one who carries out the sacrifices is Aaron, but the One to whom the people came is the LORD. Both the priest and the people were under the command of God, and they

came to God through the sacrifices. The center of worship lay not in the standing or the ability of the person offering the sacrifice, but in God who speaks and bestows grace.

[Question] 6. Leviticus 9:7—why was the sacrifice for Aaron himself needed before the sacrifice for the people?

Because Aaron also was a person who needed the grace that atones for his own sin. Being established as priest did not make him a sinless person, nor did it make atonement for himself unnecessary. God commanded Aaron to offer first his own sin offering and burnt offering, and then to offer the gift of the people and make atonement for them.

The person who would offer the sacrifices for the people also had to rely himself on the way of atonement God had appointed. The garments or the office of the priest itself did not remove sin. Aaron also came to God through the sacrifice of the offering, and as one who had received that grace he was to serve the people.

The meaning of this sacrifice makes us look to Jesus Christ, who became our sacrificial offering of atonement. The sinless Jesus, to give us life, bore our sins with the baptism He received from John, and shed His blood on the Cross and received the judgment of those sins in our place. And He rose again from death and became our Savior. The ground on which we can come to God is not our own standing or merit, but the grace of the Lord who gave Himself for us.

Therefore the person entrusted with the work of God must not speak of the remission of sins only to others; he himself must first believe in that salvation in his heart and give thanks. The

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faith that relies on grace must be the foundation of serving.

[Question] 7. Leviticus 9:7—what can we learn from the word in which Moses said to offer all the sacrifices as the LORD commanded?

Moses said to Aaron, *"As the LORD commanded."* This means that the standard for offering the sacrifices lay not in human thought or experience but in the word God had given. Even to Aaron, who had been established as priest, no authority was given to change the manner of the sacrifices at his own will.

Aaron had to distinguish the offerings for himself and for the people, and offer the sacrifices in the appointed order and manner. The text records repeatedly that even while the sacrifices were being carried out, he did as the LORD had commanded Moses (verses 10, 16, 21). It was not enough to prepare the offerings; how those offerings were offered also had to follow the word of God.

This word teaches the right attitude of the person who believes in God. One must not treat the word lightly on the ground that one's own devotion is great, nor put one's own judgment before the will of God. We must know and believe what way God has appointed and what He has accomplished.

Faith is revealed in hearing the word of God and entrusting oneself to that word. Just as Aaron offered the sacrifices following the command, the saint also must believe in the salvation God has bestowed as His word says, and live worthy of that grace.

[Question] 8. Leviticus 9:7–22—in what order did Aaron offer the sacrifices for himself and for the people, and what does that order teach?

Aaron first offered the sin offering and the burnt offering for himself, and then offered the sin offering, the burnt offering, the grain offering, and the peace offering for the people. After finishing the sacrifices, he lifted his hand toward the people and blessed them.

Concretely, verses 8–14 record the sin offering and the burnt offering for Aaron himself, and verses 15–21 record the sacrifices for the people. In the sacrifices of the people, the sin offering was offered first; then the burnt offering and the grain offering were offered, and then the peace offering. Of the grain offering, it explains that a handful was taken and burned in addition to the burnt sacrifice of the morning.

What we should notice first in this order is that the priest served for the people after receiving atonement for himself. Even the person who works for the problem of the sin of other people could not take the problem of his own sin lightly before God. Moreover, the fact that the sin offering was offered first in the sacrifices for the people as well shows that the grace that atones for sin is needed for coming to God.

For the saint also, the faith that believes the remission of sins and the life that serves God are connected. The person who has received the grace of salvation into his heart gives thanks for that grace, and comes to deliver the word of salvation to others and serve them. To rely on grace first oneself, and to serve others with the grace received—this is the lesson we can learn from this order of the sacrifices.

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[Question] 9. Leviticus 9:23–24—what does it show that the fire that came out from before the LORD consumed the offerings and the people fell on their faces?

This event shows that God revealed His glory among them and received the sacrifices offered as commanded. When Moses and Aaron went into the tabernacle of meeting, came out, and blessed the people, the glory of the LORD appeared to all the people. Then fire came out from before the LORD and consumed the burnt offering and the fat on the altar.

God had said beforehand that He would appear to the people on that day (verses 4, 6). When the sacrifices were being completed, that promise was fulfilled before the whole congregation. By this the people confirmed that what the priests had done was according to the command of God, and came to look to God who receives those sacrifices.

That all the people shouted and fell on their faces shows their response of amazement and reverence before the glory of God. They did not merely see the phenomenon of fire catching on the offerings; they fell down before the LORD who had appeared among them. The center of this scene is not Aaron's ability or the people's enthusiasm, but God who fulfills His own word and receives the sacrifices.

Therefore this event teaches that the saint must revere God and believe His word. We must not treat lightly the grace God has bestowed, but come forward with thanksgiving and humility, as befits those who receive that grace. ✉

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CHAPTER

10

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Leviticus Chapter 10 seen from the perspective of the gospel of the water and the Spirit

Leviticus 10:1–7—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The center of the text

Leviticus 10:1–7 shows the fact that “the way to come near to God cannot be made by man at will.”

In Leviticus 9:24, when the sacrifices God had commanded were offered, fire came out from before the LORD and consumed the burnt offering and the fat on the altar. That fire was the sign that God had received the offerings. But in chapter 10, which follows immediately, the same “fire that came out from before the LORD” devours Nadab and Abihu.

The difference between the two scenes is clear.

—Where there were the offerings and the way God had commanded, there was acceptance.

—When they came near with fire God had not commanded, there was judgment.

This becomes a very important principle also in the dimension of believing the gospel of the water and the Spirit of the New Testament. For the way to come to God is not

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something made by human zeal or religious creativity; it is receiving in faith the way of salvation God has appointed in Jesus Christ.

2. *"Profane fire before the LORD, which He had not commanded"*

"Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the LORD, which He had not commanded them" (Leviticus 10:1).

Nadab and Abihu were the sons of Aaron and priests who had just been consecrated. They had put on the holy garments, received the anointing oil, and heard the way of serving in the tabernacle, yet they burned incense with fire God had not commanded.

Here the primary meaning of *"profane fire"* is fire God had actually not commanded. The censer and the burning of incense themselves were not wrong; the problem was that they carried out the holy work of coming to God according to their own judgment.

If we look at Leviticus 16:12–13, when the high priest burned incense he had to fill his censer with *"burning coals of fire from the altar before the LORD."* This shows that even the incense offered in the tabernacle had to follow the order God had appointed. But since Leviticus chapter 10 does not state from where exactly Nadab and Abihu took their fire, we need not decide it. The sin the text states plainly is the fact that the fire was that *"which He had not commanded."*

Because the command about wine and intoxicating drink comes in verses 8–11 that follow, some speak of the possibility

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that Nadab and Abihu were drunk. But that is a possibility, not a fact verses 1–7 state directly. The sure emphasis of the text is that they departed from the command of God.

3. The '*profane fire*' and 'another gospel'

"Profane fire" does not literally mean a false gospel. It is first the actual fire used in the tabernacle. But in the New Testament application, it can be connected with the stern lesson that man must not alter the gospel of salvation God has appointed.

Galatians 1:7 says as follows.

"Which is not another; but there are some who trouble you and want to pervert the gospel of Christ."

However moving and devout it looks in man's eyes, if the righteousness of salvation God has appointed is changed, it is not the faith that pleases God. Nadab and Abihu also held censers and burned incense, but holy objects and religious actions alone did not make worship God receives.

In the same way, today as well, calling on the name of Jesus, speaking of the Cross, and praying earnestly do not in themselves mean believing the gospel of salvation wholly. We must know and believe as it is what God has actually accomplished through Jesus Christ.

The gospel of the water and the Spirit is connected as follows.

—Jesus fulfilled *"all righteousness"* by receiving baptism from John.

—Jesus, in the state of bearing the sin of the world, shed His blood and died on the Cross.

—Jesus rose again from death.

—The Holy Spirit testifies of the truth of the salvation

accomplished with this water and blood.

1 John 5:6 says that Jesus Christ is He who *"came by water and blood –ASV"* and verse 8 says that *"the Spirit, and the water, and the blood –ASV"* testify of the one salvation. Therefore we must not separate from each other the baptism Jesus received from John and the blood of the Cross, nor add human merits and deeds to them as conditions of salvation.

The event of Nadab and Abihu clearly shows the principle of the gospel, that one cannot come near to God by a way man has made instead of the way God has appointed.

4. The fire that consumed the offerings devoured the priests

"Fire went out from the LORD and devoured them, and they died before the LORD" (Leviticus 10:2).

In Leviticus chapter 9 the fire that came out from before the LORD consumed the offerings, and in chapter 10 it devoured Nadab and Abihu. Here an important principle of vicarious atonement appears.

In the sacrifice God had appointed, it was not the sinner but the offering that had received the sins transferred to it that was judged. Because the offering was burned, the sinner could live before God. But outside the offerings and the way God has appointed, there is no sacrificial offering to be judged in the sinner's place, so the person himself comes to stand directly before the holy God.

In the New Testament, Jesus Christ became our sacrificial offering. Jesus bore our sins with the baptism He received from John and received the judgment of those sins on the Cross. Therefore we do not escape the judgment of God by our own

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good deeds, prayers of repentance, devotion, and feelings; we receive salvation by believing what Jesus has accomplished.

Hebrews 10:10 says.

"By that will we have been sanctified through the offering of the body of Jesus Christ once for all."

And verse 14 testifies that *"by one offering He has perfected forever those who are being sanctified."*

There is no need to make another offering or seek yet another way of salvation. The offering God has received is Jesus Christ, and the salvation God has appointed is believing the gospel Jesus accomplished with the water and the blood.

Here the death Nadab and Abihu received must not be stretched directly into a verdict on their eternal destruction. What the text clearly shows is the temporal judgment of God on the violation of the office of the priest.

5. The holiness required of those who come near

"By those who come near Me I must be regarded as holy; And before all the people I must be glorified" (Leviticus 10:3).

An office near to God is not a privilege to act at will but a heavier responsibility. Nadab and Abihu were priests who were to show before all the people what kind of God He is, so their action did not end as a personal mistake.

God is not a religious object man can use according to his own will. If the priest alters the word of God, the people also can be led into a wrong way. So God said, *"By those who come near Me I must be regarded as holy" (Leviticus 10:3)*.

This must not be used today as a word by which a gospel preacher or church leader strengthens his own authority. The ones judged in this event were not the ordinary people but the

priests, the leaders. Therefore this word is not a ground for threatening the saints to follow leaders unconditionally; rather, it is a warning that those who teach the word must not deliver their own thoughts as if they were the will of God.

The person who preaches the gospel of the water and the Spirit also must not change the gospel to suit his own gain. He must not leave out the baptism Jesus received from John, nor speak only of the blood of the Cross while hiding how sin came to be borne by Jesus, nor, on the contrary, weaken the judgment of the Cross. He must not add human merits, nor make the complete atonement of Christ incomplete by teaching that one remains a sinner even after believing.

The holiness of God is revealed through the fact that the gospel Christ accomplished is complete.

6. *"Aaron held his peace"*

Aaron lost his two sons at the same time, yet he held his peace. It does not mean that he had no sorrow, or that suppressing one's feelings is excellent faith. It is natural to see his silence as meaning that before the verdict of God delivered by Moses he could not excuse or protest. He could not say that the verdict should be different because his sons were priests.

Before the gospel also, a person must lay down his own thoughts and righteousness. One cannot argue with God with the words, "I believed earnestly," "I served much," "I attended church for a long time." The righteousness God has appointed is not a person's religious career but the righteousness Jesus Christ accomplished with the water and the blood.

But this is not a word that forces the person suffering because of sin to be silent unconditionally. Aaron's silence was a

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response within a special event of judgment, not a universal command that forbids all sorrow and questions.

7. Nadab and Abihu carried out of the camp

Moses called Mishael and Elzaphan, Aaron's cousins, and had them carry the dead Nadab and Abihu from before the sanctuary out of the camp. The remaining priests did not touch the bodies themselves, because they had to continue to perform the holy office.

"Out of the camp" was the place that separated death and uncleanness from the holy center of the community. The result of sin and judgment could not remain inside the holy sanctuary.

In the New Testament we can also think of this in connection with the fact that Jesus suffered outside the gate. But Jesus is not One who was judged for His own sin and disobedience like Nadab and Abihu. Jesus was the sacrificial offering who, being without sin, bore our sins. Therefore the two events cannot be seen as the same.

Nadab and Abihu were priests who violated the command of God, but Jesus is the true High Priest and the sacrificial offering who obeyed the will of God completely.

8. Do not uncover your heads nor tear your clothes

Uncovering the head and tearing the clothes were representative acts of mourning at that time. That Moses forbade this to Aaron, Eleazar, and Ithamar did not condemn sorrow itself as sin. In fact the text says that *"the whole house of Israel"* would bewail the burning the LORD had kindled.

The special restriction was given only to the priests because they had received the anointing oil and were in the midst of the service of the tabernacle. They were not to stop their office in a way that defended the act of Nadab and Abihu or publicly resisted the verdict of God.

The word that they were to act lest *"wrath come upon all the people"* shows that the priest's offense can affect the whole community. The priest is the person who comes near to God on behalf of the people and teaches the word, so if he distorts the way of God, many people can fall into wrong faith.

Today, if the person who preaches the gospel preaches another gospel, its influence does not end with the individual. It becomes a matter that concerns the remission of sins and the eternal life of those who hear. Therefore the gospel preacher must put the salvation Jesus actually accomplished ahead of his own reputation or the tradition of his denomination and deliver it exactly.

9. *"The anointing oil of the LORD is upon you"*

The anointing oil was the sign that they had been set apart to God and consecrated as priests. Here the anointing oil is first the oil actually poured on the priests.

In the New Testament application, we can find the lesson that the person set apart to God must keep his office and the gospel to the end. Eleazar and Ithamar were shocked by the death of their brothers, but they could not leave the tabernacle of meeting. For the office of the priest God had entrusted had to continue.

This does not mean, however, that a pastor or a saint today must not hold a family funeral or express sorrow. This was a special event that took place when the Old Testament priests had

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finished the consecration ceremony and begun the service of the tabernacle. The New Testament application does not lie in not leaving some place physically, but in not leaving the gospel God has given, even in suffering and confusion.

Even when we go through shocking things in the life of faith or are disappointed in people, we must not throw away the salvation Jesus accomplished with the baptism He received from John and the blood of the Cross. People can fail, but the salvation Jesus accomplished does not change.

10. The fire of Leviticus chapter 10 is the fire of judgment

In the text this fire is the fire of judgment that actually came out from before the LORD and put Nadab and Abihu to death. Its context is entirely different also from the sign of the Holy Spirit that appeared like divided tongues of fire in Acts chapter 2.

What the fire of Leviticus chapter 10 shows is the fact that the presence of God is holy. When it comes upon the offering God has appointed, it reveals acceptance; but to the person who comes near against the command of God, it becomes judgment.

Hebrews 12:28–29 also says as follows to the saints who have received grace.

"By which we may serve God acceptably with reverence and godly fear. For our God is a consuming fire" (Hebrews 12:28–29).

Grace is not permission to treat God lightly. The person who has received true grace knows how holy God is and how complete a righteousness Jesus fulfilled to save him, and so serves God with all the more thanksgiving and reverence.

Conclusion

The event of Nadab and Abihu is not simply a story that says, "If you worship wrongly you are punished." At its center is the question of how a sinner can come near to the holy God.

One's own zeal, religious feelings and experiences, good deeds, prayers of repentance, fasting, offerings, and service cannot take the place of Jesus Christ, the sacrificial offering of atonement. The way God has appointed is Jesus Christ.

Jesus bore the sin of the world by receiving baptism from John, shed His blood and received the judgment of that sin on the Cross, and Jesus rose again from death. The Holy Spirit testifies that this gospel of the water and the blood is the truth. The person who believes this fact comes to God, not by his own righteousness, but by the righteousness of Christ.

Therefore the faith Leviticus 10:1–7 requires of us is not a faith that flees from God, seized with fear. It is the faith that comes forward boldly, relying on the perfect sacrificial offering God has appointed, and yet does not alter that gospel according to one's own thoughts.

The profane fire of Nadab and Abihu shows that one cannot come to the holy God in a way man has made, and in the New Testament it is connected with the stern lesson of the gospel, that we must believe as it is the salvation Jesus accomplished with the baptism He received from John, the blood of the Cross, and His rising again from death.

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Leviticus 10:8–11—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The center of the text

Leviticus 10:8–11 is the word given right after Nadab and Abihu died offering *"profane fire before the LORD, which He had not commanded."* God commanded three things so that the remaining priests would not repeat the same wrong.

—Do not drink wine or intoxicating drink when you go into the tabernacle of meeting.

—Distinguish between holy and unholy, and between unclean and clean.

—Teach the people the statutes God has given through Moses.

These three are not commands separate from one another. Not to be drunk was not merely to regulate a habit of living; it was a command so that the priest would discern the will of God with a clear mind and teach that word exactly.

2. God spoke to Aaron directly

"The LORD spoke to Aaron, saying" (Leviticus 10:8).

Aaron had lost his two sons, but God did not abolish his office of the priest; He commanded directly the principles of the office the remaining priests were to keep. This is not so much a scene in which He gave only comfort as a scene in which He said that the sacrifices of the tabernacle and the teaching of the

statutes to the people must continue. The plan of salvation and the word of God could not be stopped by the failure of the priests.

Seen from the New Testament, the person who preaches the gospel is also not a person who delivers his own thoughts or special experiences. He must hear what God has accomplished through Jesus Christ, believe it as it is, and deliver it as it is.

The authority of the gospel preacher does not come from office or eloquence, but from delivering rightly the word of the salvation God has accomplished.

3. Do not drink wine or intoxicating drink

"Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. It shall be a statute forever throughout your generations" (Leviticus 10:9).

The primary meaning of this command concerns actual wine and intoxicating drink. The priests were not to drink when they went into the tabernacle of meeting and performed the office. For drink clouds judgment and self-control.

The priest had to judge exactly the offerings to receive and the offerings not to receive, the handling of the blood and the fat, cleanness and uncleanness, who may eat the holy things, and the manner according to the kind of sacrifice.

If this judgment is clouded, not only the priest himself is in danger; the whole people come to offer wrong sacrifices. Therefore entering the tabernacle of meeting drunk was not a simple personal mistake but a matter that disturbed the order of salvation of God.

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4. Were Nadab and Abihu drunk?

Since this command came right after the event of Nadab and Abihu, it is possible that drunkenness was the background of the wrong. But the sin the text states clearly is that they offered profane fire God had not commanded, and it does not say directly that they drank. God commanded the statute forbidding drink so that the judgment of the priests would not be clouded in the future.

To assert as fact what the Bible does not say is also not right discernment.

5. Is this a word that absolutely forbids all drinking?

Leviticus 10:9 is not a general command that all the people of Israel must never drink a drop of wine all their lives. It is a special statute that the priest must not drink when he goes into the tabernacle of meeting and performs the holy office.

But in the New Testament as well, drunkenness is clearly forbidden. Ephesians 5:17–18 says as follows.

"Therefore do not be unwise, but understand what the will of the Lord is. And do not be drunk with wine, in which is dissipation; but be filled with the Spirit" (Ephesians 5:17–18).

Here also the core is the relation between 'understanding the will of the Lord' and 'not being drunk with wine.' Drink rules a person's mind and behavior, but the saint must be led by the Holy Spirit and the word.

On the basis of this word, a community of faith may set abstinence, beyond moderation, as a principle of living. But we must not conclude from Leviticus 10:9 alone that all drinking by all people is the same offense as the priest's. What is sure is the

fact that drunkenness and the office of the gospel cannot stand together.

6. The difference between drunkenness and the fullness of the Holy Spirit

Drunkenness makes a person lose judgment and self-control, but the fullness of the Holy Spirit is not a state of losing one's mind or of reason being paralyzed. The Holy Spirit makes us realize the word clearly, distinguish truth and falsehood, and follow the will of God in self-control.

Therefore, when feelings run high and abnormal behavior appears, we must not automatically judge it to be the fullness of the Holy Spirit. The work of the Holy Spirit does not collide with the word of God, and it makes us know more clearly the salvation Jesus Christ accomplished.

Applying this command to the life of faith, we must guard against human doctrines and traditions that cloud the discernment of the gospel, blind veneration of leaders, self-righteousness and religious pride, and greed for money and honor. The same holds for the attitude that takes emotional experience alone as the standard of truth, or holds only to favorite verses rather than the whole Bible. These are not literal wine, but they can cloud the mind that judges the word.

7. Distinguish between holy and unholy

"That you may distinguish between holy and unholy, and between unclean and clean" (Leviticus 10:10).

Here appears the direct purpose for which the priest was not

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to drink. The priest had to judge what is holy and what is unholy, and what is clean and what is unclean.

The holy and the unholy—the holy is what has been set apart and offered to God. The offerings, the holy things, the utensils of the tabernacle, the priests and the office of the priest belong here.

The unholy does not necessarily mean what is evil or sinful. It means the ordinary that has not been specially sanctified to God. Ordinary food or objects, for example, are not all evil, but they cannot be treated the same as the holy things of the tabernacle.

The distinction between the holy and the unholy, then, is finer than simply distinguishing good and evil. It means not to treat what God has specially set apart as something ordinary.

The saint of the New Testament also must distinguish the following.

—The righteousness of God and the righteousness of man

—The salvation God has accomplished and the religious efforts man has made

—The gospel and personal opinions about the gospel

—The truth that gives the remission of sins and general instruction helpful for living

—The work of the Holy Spirit and mere emotional excitement

Teaching about good living can be beneficial. But it is not the gospel that removes sin. The moral efforts of man and the righteousness of the salvation Jesus Christ accomplished must not be mixed.

The clean and the unclean—in Leviticus, cleanness and uncleanness first refer to the ceremonial state that determines whether one may come near to God. Being unclean did not always mean having committed a personally evil crime. One

could become unclean by touching a dead body or through particular diseases or discharges.

But in an unclean state one could not come near the holy things or perform the office of the priest. God did not take uncleanness lightly, and He Himself also prepared the way to become clean.

This does not mean, in the New Testament, that a person must first become clean by his own effort in order to come to God. A person cannot wash away the sins of his heart by his own deeds. God has made us clean through Jesus Christ.

Jesus bore all our sins by receiving baptism from John, bore those sins and shed His blood and died on the Cross, and Jesus rose again from death. The Holy Spirit testifies that this salvation of the water and the blood is the truth.

Therefore the holiness of the saint must be understood in two dimensions.

—In terms of salvation, by believing the righteousness Jesus Christ accomplished, we receive the complete remission of sins and holiness.

—In living, we do not rationalize sin and uncleanness as not being sin; we acknowledge them before the word and hold again to the gospel of Christ, who already bore even those sins.

The saint must not live with the attitude that it is all right to do wrong. Nor does he become a sinner again each time he does wrong and have to receive salvation anew. He must acknowledge the wrong honestly and return to the gospel, that Jesus bore even that sin with the baptism He received from John and was judged on the Cross.

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8. The gospel of the water and the Spirit is the standard of discernment

When judging whether a doctrine is the true gospel, we must not take as the standard the number of people, the age of a tradition, the fame of a leader, or emotional experience. What Jesus Christ accomplished according to the Scriptures must be the standard.

In the gospel of the water and the Spirit, the following facts are believed as one.

—The Son of God came in a human body.

—Jesus bore the sin of the world and fulfilled all righteousness by receiving baptism from John.

—Carrying that sin, He shed His blood and was judged on the Cross.

—Jesus rose again from death.

—The Holy Spirit testifies of this salvation of the water and the blood.

—The person who believes this is washed from all sins and becomes righteous.

If any one of these is deleted by human thought, or human deeds are added as a condition of salvation, the meaning of the gospel changes.

Yet we must not immediately condemn every theological difference of opinion as a ‘false gospel’ either. The core of salvation and detailed judgments of living must be distinguished. This also belongs to the wisdom that distinguishes the holy and the unholy.

9. Teach the people the word you have discerned

"That you may teach the children of Israel all the statutes which the LORD has spoken to them by the hand of Moses" (Leviticus 10:11).

The office of the priest did not end with handling the offerings. He had to teach the word of God to the people.

Malachi 2:7 also says.

"For the lips of a priest should keep knowledge, And people should seek the law from his mouth; For he is the messenger of the LORD of hosts."

In Leviticus chapter 10 there is an important order.

A clear mind → right discernment → accurate teaching

If one does not discern for oneself, one cannot teach others rightly either. The confusion of a preacher who does not know the gospel can spread to the whole congregation. The priest had to teach, not statutes of his own making, but *"all the statutes which the LORD has spoken to them by the hand of Moses."* He must not select only part of the word, add his own thoughts, or take away the command of God.

The gospel preacher of the New Testament likewise is not a person who preaches a way of salvation he has thought up. He must preach clearly how the transfer of sin and the shedding of blood shown in the sacrifices of the Old Testament were fulfilled in the baptism Jesus received from John and on the Cross.

10. The lesson given to the royal priests of the New Testament

1 Peter 2:9 calls the saints who have received the remission of sins *"a royal priesthood."* This does not mean that all the

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saints must keep the same ceremonial law as the Old Testament priests of Aaron's line. It means that the saints who have received the salvation of Jesus Christ have received the spiritual mission of preaching that gospel to the world.

So for the saint of today, Leviticus 10:8–11 is applied as follows.

First, the person who serves the gospel must stay awake. Not only drunkenness, but greed, pride, fear of people, and prejudice must not be allowed to cloud the judgment of the word.

Second, truth and one's own thoughts must be distinguished. That one feels something strongly does not make it the will of God.

Third, the standard of holiness and uncleanness must be placed, not in the culture or opinion of the age, but in the word of God.

Fourth, it is not enough to know the gospel. The remission of sins Jesus accomplished with the baptism He received from John and the blood of the Cross must be taught exactly to others.

Fifth, one must not claim a new way of salvation beyond the Scriptures by saying that one is led by the Holy Spirit. The Holy Spirit testifies of what Jesus Christ accomplished with the water and the blood, and does not teach a gospel that contradicts the written word.

Conclusion

Leviticus 10:8–11 is a statute about drink and at the same time a word about the discernment and teaching of the priest. God wanted them to distinguish, with a clear mind, the holy, and the clean and the unclean, and to teach the people exactly the law of sacrifice that gives life. In the New Testament, Jesus

completed that salvation with the baptism He received from John, the blood of the Cross, and His rising again from death. Therefore we must stay awake in the Holy Spirit and the word, not drunk with the desires of the flesh and the doctrines of man, distinguish the salvation God has accomplished from the religion man has made, and preach that gospel exactly.

Leviticus 10:12–15—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The center of the text

Leviticus 10:12–15 is the word in which, even right after Nadab and Abihu died, God did not stop the office of the priest but commanded the remaining priests to eat the portions appointed from the grain offering and the peace offering.

There are three important meanings in this.

—That the priests take part in the sacrifice God has received

—That God supplies the food the priests need

—That even in sorrow and crisis, the sacrifices and the office God has appointed must continue

Seen within the gospel of the water and the Spirit of the New Testament, this is connected with the life of feeding by faith on the salvation Jesus Christ has completed, gaining strength by that grace, and preaching the gospel to other souls.

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2. “Eleazar and Ithamar, his sons who were left”

“Moses spoke to Aaron, and to Eleazar and Ithamar, his sons who were left” (Leviticus 10:12).

Of Aaron’s four sons, Nadab and Abihu died offering profane fire God had not commanded, and only Eleazar and Ithamar were left. But God did not abolish the whole priestly family; He commanded the sons who were left what to eat and what to do, so that the sacrifices for the people would continue. In the expression *“his sons who were left”* are contained, together with this tragedy, the holiness and the compassion of God.

Even when a great failure or pain arises in a community of faith, the perfect salvation Jesus accomplished with the water and the blood does not become void. Therefore we must not throw away the salvation of Christ because of the failure of people.

3. *“The grain offering that remains … it is most holy”*

“Take the grain offering that remains of the offerings made by fire to the LORD, and eat it without leaven beside the altar; for it is most holy” (Leviticus 10:12).

The grain offering was a sacrifice offered with grain. Oil, frankincense, and the like were added to fine flour; part of it was burned on the altar as a memorial, and what remained went to Aaron and his sons.

“What remains” is not leftover food, but the holy portion appointed to the priests after the part to be offered to God has been burned as an offering made by fire. So the text says of it, *“It is most holy.”* Eating it was not an act of seizing the offering

for oneself, but part of the procedure of the sacrifice God had commanded.

God supplied the priests, who continued to offer sacrifices for the people, so that they would eat part of the offerings and gain strength. This food was a sign of taking part in the sacrifice God had received, and the food given so that they would continue to perform the office He had entrusted.

4. *"Without leaven"*

Even when eating what remained of the grain offering, they were not to add leaven. This is first a command not to put leaven into the actual food.

In the New Testament application, it can be connected with the lesson that nothing of man must be mixed into the gospel God has given.

There is no need to add human merit or religious boasting to the salvation Jesus accomplished. Jesus bore the sin of the world once and for all by receiving baptism from John, received the judgment of that sin on the Cross, and Jesus rose again from death. The Holy Spirit testifies of the fact that this salvation is complete.

Making prayers of repentance a new means of washing away sin, adding good deeds and devotion as conditions of salvation, and making theological knowledge or office the ground of righteousness—these are acts that mix what is man's into the completed salvation. One must also not teach that sin was passed on by the blood of the Cross alone, leaving out the baptism Jesus received from John, nor use the gospel as a means of enlarging one's own honor and influence.

The word not to put leaven into the grain offering is not a

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prophecy that directly points to a particular doctrine. But the principle that man could not add at will what he wanted to the offering God had appointed applies just the same to believing and preaching the gospel.

5. Eating it *"beside the altar"*

What remained of the grain offering was food made of grain, but after it had been offered to God it was most holy, so the priests had to eat it in the holy place beside the altar. Both the persons who ate it and the place had to follow the statute of God.

In the New Testament, 'eating' the word of God and the gospel does not simply mean collecting much Bible knowledge. It is receiving and believing with the heart what Jesus Christ has done for me.

Jesus said in John 6:55.

"My flesh is food indeed, and My blood is drink indeed."

This does not mean that one is saved by literally eating the body of Jesus. It means to receive by faith the salvation Jesus accomplished by giving His own body and life.

To eat the gospel of the water and the Spirit with the heart is to believe the following.

—The baptism Jesus received from John was the work by which He bore all my sins.

—The blood Jesus shed on the Cross is the proof that He received the judgment of those sins.

—By rising again from death, Jesus gave me new life.

—The Holy Spirit testifies that this salvation of the water and the blood is the truth.

—Therefore all my sins have been washed away in Christ.

If one only hears the gospel and does not believe it with the

heart, it cannot become food for the soul. Just as food gives no strength if it is only set outside the body, the gospel also becomes life and strength only when it is received and believed with the heart.

6. *"Your due and your sons' due"*

"You shall eat it in a holy place, because it is your due and your sons' due, of the sacrifices made by fire to the LORD; for so I have been commanded" (Leviticus 10:13).

The *"due"* is not what Aaron and his sons took by asserting their own rights, but the portion God appointed and gave. Moses' words, *"For so I have been commanded,"* also show this.

The portion of the priests was to supply the bodily food with which they could devote themselves to the service of the tabernacle, and to let them take part in the sacrifice God had received.

In the New Testament as well, this principle is connected with the living of gospel workers. 1 Corinthians 9:13–14 says.

"Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar? Even so the Lord has commanded that those who preach the gospel should live from the gospel" (1 Corinthians 9:13–14).

The community's caring for those who preach the gospel is not simple charity. It is taking part in the principle God has established so that the work of the gospel may continue.

But a religious leader must not use this word to demand wealth and privilege. The portion of the priest was within the limits God had appointed, and the priest could not take the offerings at will. The fat to be offered to God had to be burned

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on the altar, and only the parts allowed to the priest were to be eaten.

Therefore this word is not a ground that justifies the greed of religious leaders; it is a word saying that those who serve for the gospel must give thanks for the portion God gives and faithfully carry out the work entrusted to them.

7. The reason the places for eating the grain offering and the peace offering differ

"The breast of the wave offering and the thigh of the heave offering you shall eat in a clean place, you, your sons, and your daughters with you" (Leviticus 10:14).

The grain offering of verses 12–13 and the peace offering of verse 14 differ in who eats them and where.

Category	What remains of the grain offering	The breast and the thigh of the peace offering
Degree of holiness	Most holy	The holy portion of the priests
Who eats it	Aaron and his sons the priests	Aaron, his sons, and his daughters
Where it is eaten	A holy place beside the altar	A clean place

This difference shows the fact that not everything offered to God was handled in the same way. For each offering, the statute God had appointed and the scope of participation differed.

A holy place and a clean place are also not the same expression. What remained of the grain offering was most holy, so the priests, the men, ate it in a holy place connected with the tabernacle. The breast and the thigh given to the priests from the peace offering could be eaten together by the priest's family in a clean place.

What is important here is the fact that God did not give the joy of the peace offering to the priest alone but let him share it with his family. The peace offering had the character of fellowship among God, the priest, and the people, centered on the offering.

In the New Testament, this can be thought of in connection with the fellowship in which those who believe the gospel of the water and the Spirit enjoy life and peace together in Christ. The gospel is not knowledge to keep and enjoy alone. It is the news of life to be shared with family, neighbors, and other souls.

Yet the statute for the priest's family in the Old Testament must not be applied literally to pastors' families today so as to grant them a special religious privilege. This statute was given to the Old Testament priests of Aaron's line. In the New Testament, the saints who have received the remission of sins are called in Christ as royal priests and serve the gospel together.

8. The breast that was waved and the thigh that was heaved

The breast and the thigh were actual parts of the peace offering; the breast was waved before the LORD as a wave offering, and the thigh was lifted up as a heave offering, and then they became the portion of the priests. The priest did not receive them directly from the people and make them his own

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possession; they were the portion God gave back to the priest and his family after they had first been offered before the LORD, and they had to be eaten in a clean place.

9. What is offered to God comes back to the priest

"The thigh of the heave offering and the breast of the wave offering they shall bring with the offerings of fat made by fire, to offer as a wave offering before the LORD" (Leviticus 10:15).

The fat, the breast, and the thigh of the peace offering were brought before God together, but the ways they were handled differed.

—The fat was burned on the altar and offered to God.

—The breast and the thigh, after being offered before God, went back to the priest.

Here the *"fat"* is first the actual fat of the offering. The text prescribes that the fat, the best part of the offering, be burned and offered to the LORD.

The core is that the whole offering belongs first to God, and God gave part of it back as food for the priests.

The saint of the New Testament also must not claim the time, possessions, and talents he has as if they had been his own possession from the beginning. Because God has given him life and salvation, he serves the gospel in thanksgiving and lives by what God supplies again.

But this is not a principle of exchange, that if one offers much to God one receives more material wealth. It is the principle that the person who has received grace serves in thanksgiving, and God supplies what is needed for that serving.

10. Did eating the offerings complete the atonement?

That the priests ate the grain offering and the peace offering does not mean that the act of eating produced atonement. The offerings were first offered according to the command of God, and after the part to be offered to God had been dealt with, the priests ate their portion.

The order is as follows.

The offering is offered to God → God receives the sacrifice → the priests take part in the appointed portion

It is the same in the New Testament.

Jesus completes salvation → the Holy Spirit testifies of it → people believe that gospel and take part in salvation

Our faith does not produce salvation. When Jesus received baptism from John He fulfilled *"all righteousness,"* on the Cross He said, *"It is finished!"* and by rising again from death He revealed the completeness of salvation. We receive that completed salvation with the heart and believe it, without adding human righteousness to it.

11. The life of eating the gospel of the water and the Spirit and serving

Just as the priests ate the offerings, gained strength, and served the sacrifices again, the saint of the New Testament also must keep eating the gospel of the water and the Spirit with the heart.

Eating the gospel does not mean producing a new atonement each time. It is continuing to believe and confirm the fact that Jesus bore all sins once and for all and was judged.

When the saint looks only at his own shortcomings, he loses

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heart. But when he believes again the fact that Jesus bore even those shortcomings and sins with the baptism He received from John and paid the whole price of sin on the Cross, he gains strength in his heart. And with that strength he can preach the gospel to others and serve them.

Salvation is not the reward of serving. Because we were first saved by believing the gospel of the water and the Spirit, we serve the gospel in thanksgiving, and God supplies spiritual food and what is needed so that we can keep working.

This is the important New Testament application of the word in which He gave the priests their portion from the grain offering and the peace offering.

Conclusion

Leviticus 10:12–15 is the word of grace and office given again after judgment. God had the remaining priests eat the portions of the grain offering and the peace offering according to the persons and places He had appointed for each. This was food for taking part in the sacrifice God had received and gaining strength to keep serving.

The person who has fed with the heart on the salvation Jesus completed with the baptism He received from John, the blood of the Cross, and His rising again from death gains life and strength by that grace, and comes to live as a priest of the New Testament who, without mixing in human righteousness, shares the same gospel with other souls.

Leviticus 10:16–20—what does this word say in the dimension of the faith that believes in the gospel of the water and the Spirit revealed in the New Testament?

1. The center of the text

Leviticus 10:16–20 is a very delicate text. On the surface, Eleazar and Ithamar also broke the statute of God's sacrifice. For they were to eat the flesh of the goat of the sin offering for the people in a holy place, but they burned it all.

But both the case and the result were different from those of Nadab and Abihu, who offered fire God had not commanded.

—Nadab and Abihu did at their own will what God had not commanded.

—Aaron and his remaining sons did not treat God lightly; rather, in the face of the grave event in which two priests had died, they feared whether God would indeed be pleased to accept their eating.

—Moses was angry at first, but after hearing Aaron's explanation he was content.

Therefore this text shows, together with the principle that the word of God must be kept exactly, the fact that the law of God must not be applied mechanically, but its meaning and heart must be discerned before God.

2. Moses made careful inquiry about the goat of the sin offering

"*Moses made careful inquiry about the goat of the sin*

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offering, and there it was—burned up" (Leviticus 10:16).

This goat is *"the goat, which was the sin offering for the people"* that appeared in Leviticus 9:15. It was the first sin offering Aaron offered for the people after finishing his consecration as priest.

That Moses 'inquired' about the goat of the sin offering means that he checked carefully whether the sacrifice had been handled as commanded. Since it was right after the death of Nadab and Abihu, such checking itself was not wrong. The person entrusted with the work of God must examine whether what he has done agrees with the word. Especially since the gospel is not simple comfort or religious advice but the word concerning sin, judgment, and eternal life, we must deliver exactly how Jesus bore sin and paid its price.

3. Why the goat of the sin offering had to be eaten

Leviticus 6:26 commands that the priest who offered the sin offering eat its flesh in a holy place in the court of the tabernacle of meeting. But the priests did not eat every sin offering.

Leviticus 6:30 distinguishes as follows.

"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."

The handling of the flesh of the sin offering differed according to where the blood had been dealt with.

The blood of the sin offering	The handling of the flesh
The blood is brought inside the holy place	The flesh is not eaten but burned
The blood is not brought inside the holy place	The priests eat it in a holy place

The blood of the goat in Leviticus chapter 10 was not brought inside the holy place, so by Moses' judgment the priests should have eaten its flesh in a holy place, but Eleazar and Ithamar burned it all. The fact that the flesh was burned is not by itself always wrong. If it had been a sin offering whose blood was brought inside the holy place, burning it would have been right, but this goat was a case in which it had to be eaten.

4. *"To bear the guilt of the congregation"*

"God has given it to you to bear the guilt of the congregation, to make atonement for them before the LORD" (Leviticus 10:17).

The priest's eating the flesh of the sin offering was not a simple meal but an act of formally taking part in the sin offering of the people. 'Bearing the guilt of the congregation' does not mean that the priest pays the price of the people's sin by virtue of who he is or by his own merit. Sin was passed on to the sacrificial offering through the laying on of hands, and judgment was carried out through the death and the shedding of blood of the offering. The priest offered that offering to God and, in the appointed cases, ate its flesh. Since the laying on of hands, the death of the sacrificial offering, the handling of the blood, and the office of the priest were connected within God's order and

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made up the sin offering sacrifice, one must not take the act of eating by itself and say that it removed sin.

5. Jesus is the Priest and at the same time the sacrificial offering of atonement

The priest of the Old Testament had to distinguish between himself and the sacrificial offering, which was other than himself. The priest was the one who offered the offering, and the goat or the young bull was the offering that was killed.

But Jesus Christ of the New Testament is the High Priest and at the same time became the sacrificial offering for us.

Jesus had no sin, but by receiving baptism from John He bore all our sins. And bearing those sins, He hung on the Cross, shed His blood, and died. By rising again from death, Jesus gave us new life.

1 Peter 2:24 says.

"Who Himself bore our sins in His own body on the tree"

That Jesus bore sin does not mean that He had sin in His heart as a sinner does. Jesus was the sacrificial offering without sin and without blemish, but through the baptism Jesus received from John our sins were passed on to His body. So He could be judged on the Cross in our place.

The priest of the Old Testament took part in the sacrifice by eating the flesh of the people's sin offering, but Jesus Himself bore our sins in His body and gave His own life and blood. Therefore only Jesus is the true High Priest who actually bore our sins and removed them forever.

6. Can a gospel preacher of the New Testament bear the sin of people in their place?

It must not be said that a pastor or gospel preacher today can bear the sins of believers in their place or remit them. The only One who bore sin redemptively is Jesus Christ. The gospel worker is not a sacrificial offering of atonement or a person who has in himself the authority to remit sins; he is a person who helps sinners hear and believe by delivering exactly the gospel of the water and the Spirit, in which Jesus has already borne sin, and who serves so that the saints who have received the remission of sins keep standing within the gospel.

Therefore the office of the Old Testament priest, 'bearing the guilt of the congregation,' must not be turned into the absolute authority of religious leaders today. The power to remove sin is not in leaders but in the gospel of the water and the blood Jesus accomplished.

7. The reason Moses was angry

"Its blood was not brought inside the holy place; indeed you should have eaten it in a holy place, as I commanded" (Leviticus 10:18).

Moses rebuked them, not out of personal feeling, but on the basis of the statute of the sin offering in Leviticus chapter 6. Since the flesh that should have been eaten had been burned, he was concerned that the remaining priests too might be repeating disobedience right after the death of Nadab and Abihu. But even though his anger came from zeal for the word, he did not know every circumstance, so he had to hear Aaron's explanation.

A leader entrusted with the word must not leave alone what

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looks like a wrong, but must first check and ask according to the word. But he must not decide motives before checking, and when he hears the explanation he must be able to correct his first judgment. It is not right to refuse to hear a person's circumstances at all, nor to make light of God's command in the name of understanding the circumstances. Moses presented the statute and then heard Aaron's explanation.

8. Aaron's explanation

"This day they have offered their sin offering and their burnt offering before the LORD, and such things have befallen me!" (Leviticus 10:19).

The word Aaron emphasized repeatedly is *"this day."* On that very day he performed his first office as priest and offered the people's sin offering and burnt offering, and saw the glory of the LORD and the fire that consumed the offerings. Then Nadab and Abihu offered profane fire and died by the fire that came out from before the LORD, and Aaron saw the bodies of his two sons carried out of the camp. The remaining family could not even perform the ordinary mourning.

Aaron did not think lightly of offering sacrifices to God. Rather, because he had seen the judgment of God right before his eyes, he feared whether God would indeed be pleased to accept his eating the flesh of the sin offering in such a state.

"If I had eaten the sin offering today, would it have been accepted in the sight of the LORD?" (Leviticus 10:19).

Aaron's words are not the self-justification, "Since I am sorrowful, I need not keep God's command." He did not regard the outward performance of the statute alone as sufficient; he asked whether the LORD, who knew his heart and his situation,

would accept that action as good.

9. Does it mean that one may break a command because of sorrow?

This text must not be interpreted to mean, "If only one is sincere, one need not keep the word of God."

Aaron did not ignore the law of sacrifice. In the face of the grave judgment in which his own sons died, he questioned whether eating the sin offering was fitting before God. That is, he did not exalt his own feelings above the command of God; he feared more deeply the will of God who gave that command.

Within the same chapter, the action of Nadab and Abihu and the action of Aaron are clearly different.

Nadab and Abihu	Aaron and his sons who were left
Offered fire God had not commanded	Could not eat the commanded flesh of the sin offering
Invented a new act of their own	Feared, amid severe judgment and sorrow, whether it was fitting to eat
Were judged immediately, without a chance to explain or repent	Explained the reason in answer to Moses' question
Died before the LORD	Moses heard the explanation and was content

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Not every violation of a statute has the same motive and weight. Deliberately altering God's law of salvation and a judgment made in a special situation in the fear of God must not be condemned alike.

10. *"When Moses heard that, he was content"*

Moses was angry at first, but on hearing Aaron's explanation he corrected his first judgment and was content.

The text does not record that God Himself said, "Aaron is right." But Moses accepted Aaron's explanation, and there is no record that God judged further. The flow of the text shows that Aaron's action differed from the rebellious action of Nadab and Abihu.

This scene can be seen as a case in which the *"distinguishing"* commanded in verses 8–11 just before was actually applied. When Moses saw only the outward result, he judged it as disobedience. But after hearing Aaron's explanation, he discerned again the nature of that event.

In the life of faith as well, the following must be distinguished.

—Deliberately altering the gospel itself

—Making a mistake from not knowing the meaning of the word

—Stumbling because of weakness

—Judging a special situation in the fear of God

—Exalting one's own greed above the word

If all these are condemned indiscriminately by a single standard, it can become, not the work of the gospel that gives life to people, but legalism that kills people.

11. Formal obedience and the obedience of faith

Leviticus 10:16–20 does not say that outward form is unimportant. God Himself commanded the form and manner of the sacrifices, and Moses also rebuked on the basis of that statute.

But neither is God One who receives unconditionally as long as the form is complete. How the person offering the sacrifice believes God, and whether with that heart he honors the will of God, also matter.

Here there are two extremes.

The first extreme: the belief that it is enough if only the form is exact. One can recite the word exactly and keep the order of worship well, and yet not believe with the heart the salvation Jesus Christ accomplished. If one knows the baptism Jesus received from John and the blood of the Cross only as knowledge and still believes that there is sin in his heart, he has not actually received the gospel.

The second extreme: the belief that if only the heart is sincere, the manner does not matter. One must not, while saying that he believes God sincerely, leave out the baptism Jesus received from John, weaken the judgment of the Cross, or add human good deeds as a condition of salvation. Sincere feelings cannot take the place of God's law of salvation.

The true obedience of faith is to know exactly the salvation God has accomplished through Jesus Christ and to receive it with the heart.

12. The sin offering and the gospel of the water and the Spirit

The goat for the people was the sin offering that died because

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of the sins of the congregation. The goat died, not because of its own sin, but because it bore the sins of the people in their place.

This shows that Jesus Christ would become our sacrificial offering of atonement.

Jesus had no sin. But by receiving baptism from John, Jesus bore our sins once and for all. After that, He received the judgment of sin by shedding His blood and dying on the Cross, and Jesus rose again from death.

1 John 5:6–8 says that Jesus Christ came by water and blood, and that the Holy Spirit testifies of it.

The transfer of sin—the baptism Jesus received from John

The judgment of sin—the blood He shed on the Cross

The confirmation of salvation and new life—Jesus' rising again from death

The testimony of the truth—the testimony of the Holy Spirit

The water and the blood must not be separated. If one speaks only of the death of the Cross, leaving out how sin came to be borne by Jesus, the order of atonement is not fully explained. On the contrary, one must also not speak only of the baptism Jesus received from John and weaken the blood and the judgment of the Cross.

13. The relation between the sin offering whose blood was brought into the holy place and Jesus

Hebrews 13:11–12 connects the burning outside the camp of the body of the sin offering whose blood was carried into the holy place with Jesus' suffering outside the gate.

But the goat of Leviticus chapter 10 is not a sin offering whose blood was carried inside the holy place. Therefore this goat must not be explained directly as the same type as the sin

offering outside the camp in Hebrews chapter 13. This goat was a sin offering whose flesh the priests had to eat.

Nevertheless, the center that all sin offerings ultimately testify of is the same: for the sinner to live, a sinless sacrificial offering must bear sin, shed its blood, and die. Jesus fulfilled this principle completely.

14. The lesson for us today

First, the gospel must be kept exactly. One must not leave out at will any one of the testimonies of the water, the blood, and the Spirit, nor add human deeds.

Second, the person entrusted with the gospel is not a being who remits the sin of other people in their place. Only Jesus bore sin, and the preacher testifies of that fact.

Third, before rebuking a person, one must check the facts and the motives. Moses too was angry at first, but he heard Aaron's explanation.

Fourth, weakness and deliberate corruption of the gospel must be distinguished. The profane fire of Nadab and Abihu and the action of Aaron were not the same kind of disobedience.

Fifth, one must not alter the gospel of God by putting forward a sincere heart. Aaron did not ignore the command of God; he feared what God would regard as good.

Sixth, the saved person also must acknowledge his wrongs honestly. But he must not condemn himself as having become a sinner again; he must confirm by faith that Jesus bore even that sin with the baptism He received from John and was judged on the Cross.

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Conclusion

Leviticus 10:16–20 is a word saying that the statutes of sacrifice must be kept strictly, and at the same time a word saying that those statutes must not be applied mechanically.

Moses' rebuke was based on the law, but Aaron, on the day he lost his two sons to judgment, feared whether God would regard it as good for him to eat the flesh of the sin offering. Moses accepted that explanation.

The priest of the Old Testament took part in the atonement of the people by eating the sin offering, but Jesus Christ, with the baptism He received from John, Himself bore our sins, was judged on the Cross, and then rose again from death; He is the true High Priest and the sacrificial offering of atonement, so we must believe that complete salvation with the heart, without altering it by human form or feeling. ✉

Sermon 1 by Paul C. Jong

Come forward on the way of salvation God has appointed and serve in holiness

< Leviticus 10:1-7 >

"Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the LORD, which He had not commanded them. So fire went out from the LORD and devoured them, and they died before the LORD. And Moses said to Aaron, This is what the LORD spoke, saying: By those who come near Me I must be regarded as holy; And before all the people I must be glorified. So Aaron held his peace. Then Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, Come near, carry your brethren from before the sanctuary out of the camp. So they went near and carried them by their tunics out of the camp, as Moses had said. And Moses said to Aaron, and to Eleazar and Ithamar, his sons, Do not uncover your heads nor tear your clothes, lest you die, and wrath come upon all the people. But let your brethren, the whole house of Israel, bewail the burning which the LORD has kindled. You shall not go out from the door of the tabernacle of meeting, lest you die, for the anointing oil of the LORD is upon you. And they did according to the word of Moses."

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The faith needed by the person who comes before God

Dear beloved saints, the person who serves God must first know what God has spoken. Even if he has zeal toward God, that zeal cannot take the place of the word of God. We must know and believe how God has saved us and with what faith He has made us come before Him.

In today's text appear Nadab and Abihu, the two sons of Aaron. They were men who belonged to the priestly family. But being men who performed their office near God did not mean that they could depart from the command of God. *"Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the LORD, which He had not commanded them. So fire went out from the LORD and devoured them, and they died before the LORD" (Leviticus 10:1–2).*

The two each brought a censer and burned incense before the LORD. Outwardly they were doing an act of serving God. But the word states that the fire they offered was *"profane fire before the LORD, which He had not commanded" (Leviticus 10:1)*. The standard for judging that act before God lay in whether God had commanded it.

We too must examine our own faith before this word. The fact that we have lived a life of faith for a long time, or that we have held some office, does not by itself make the content of our faith right. We must examine whether we believe the salvation God has given just as it is, and whether we are not putting our own thoughts before the word of God.

The starting point of the person who serves God lies in hearing the word. To learn the way of salvation God has prepared and to come forward on that way—this is faith.

God, who requires holiness of those who come near Him

At the end of Leviticus chapter 9 appears the scene in which fire came out from before the LORD and consumed the burnt offering and the fat on the altar. The people saw it, shouted, and fell on their faces. But in chapter 10, Nadab and Abihu died by the fire that came out from before the LORD.

When we look at these two scenes together, the fact becomes clear that the sacrifices and serving before God cannot be taken lightly. The One who receives the sacrifices is God, and the One who appoints by what way the priest must come forward is also God.

Moses delivered the word to Aaron, who had lost his two sons: *"Moses said to Aaron, This is what the LORD spoke, saying: By those who come near Me I must be regarded as holy; And before all the people I must be glorified. So Aaron held his peace" (Leviticus 10:3).*

The person who serves near God must reveal the holiness of God. The priest is not a person who shows the people the religious acts he wishes to do. He is a person who serves, according to the word of God, how sinners receive atonement and are reconciled to God. That is why there is a heavy responsibility in the office of the priest.

It is the same for us who deliver the word. Before giving a good impression to those who hear, we must deliver exactly the salvation God has accomplished. If we change the way of the remission of sins by our own thoughts, those who hear will also come to know that way wrongly.

Giving glory to God begins with acknowledging what God has done just as it is. We must believe how God dealt with sin, and deliver the grace of that salvation clearly to people.

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We must believe in Jesus Christ, who bore the judgment of sin

For a person with sin to come before the holy God, the problem of sin must be resolved. So God gave the people of Israel the way of atonement through the sacrificial offering. The priest himself was also a person who needed atonement. Offering sacrifices for others did not automatically remove the problem of his own sin.

Leviticus chapter 16 mentions the event in which the two sons of Aaron died, and teaches the statutes of coming before God. Among those statutes, God commanded that the censer be filled with fire from the altar before the LORD. Coming to God could not be separated from the atonement God had appointed.

Jesus Christ fulfilled this will of atonement. Just as in the Old Testament a sinner laid hands on the sacrificial offering and passed sin on to it, and that offering shed its blood and died, Jesus had the sin of the world transferred to Him by receiving baptism from John. And bearing that sin in His body, He hung on the Cross, shed His blood, and died.

Let us look at the word Jesus spoke when He received baptism from John: *"Jesus answered and said to him, Permit it to be so now, for thus it is fitting for us to fulfill all righteousness. Then he allowed Him" (Matthew 3:15)*.

In the baptism Jesus received from John is the will of salvation by which He bore our sins. Jesus did not receive baptism because He had sin. He received baptism in order to have our sins transferred to His sinless body and to save us.

Therefore we who believe in the blood of the Cross must also know what sin Jesus bore when He hung on the Cross. He bore the sin of the world that had been transferred to Him when He received baptism from John—that is, the sins of us all—and

received the judgment on the Cross. The baptism of Jesus and the death of the Cross are joined within the will of God who saved us.

John testified of Jesus as follows: *"The next day John saw Jesus coming toward him, and said, Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).*

Our sins were passed on to Jesus, and Jesus bore the judgment of those sins. And Jesus rose again from death. This is the ground of the salvation by which we come before God.

Reading the event of Nadab and Abihu, we must learn how grave it is to change by one's own thought the way God has appointed. In the matter of salvation also, we must believe what God has accomplished just as it is. We must not leave out the baptism Jesus received from John or take lightly the judgment He bore on the Cross. We must wholly believe the remission of sins given through the gospel of the water and the Spirit.

The person who believes the atonement can pray to God

The word about burning incense also makes us look back on our faith as we come before God and pray. On what do we rely when we pray to God? Do we put forward the work we have labored at and our religious zeal? Or do we rely on the remission of sins God has bestowed?

The person who believes the atonement Jesus accomplished comes to God on the ground of that salvation: *"Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption" (Hebrews 9:12).*

The Lord accomplished eternal atonement. Therefore, even

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when our own faults are exposed, we must confirm again by faith what salvation the Lord has accomplished. What we did wrong we must acknowledge as wrong and turn back. At the same time, we must believe the baptism of Jesus and the blood of the Cross, by which He bore even that sin.

Acknowledging one's own wrongs and believing the complete atonement of the Lord must go together. One cannot speak of faith while hiding one's wrongs, and one must not regard even the atonement the Lord accomplished as incomplete because a wrong has been exposed.

We can tell our weaknesses to God, who has given us the remission of sins, and seek His help. We can ask for the wisdom needed to preach the gospel, pray for those in difficulty, and ask for strength to carry out the work entrusted to us. When we believe the salvation God has given, such prayer and serving also gain a clear ground.

Aaron's silence and the people who moved according to the word

When Moses delivered the word of God, Aaron held his peace. The text does not explain at length what was in Aaron's heart. What we can clearly see is that even in the face of the death of his two sons the word of God was proclaimed, and that Aaron heard that word and held his peace.

This scene teaches us the attitude of listening before the word. The more a matter concerns those close to us, or the more our hearts are greatly shaken, the easier it is for us to rush to put our own judgment first. Even then we must hear the word God has spoken. The holiness of God and the truth of salvation do not change according to our circumstances.

Then Moses entrusted a task to Mishael and Elzaphan: *"Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, Come near, carry your brethren from before the sanctuary out of the camp. So they went near and carried them by their tunics out of the camp, as Moses had said" (Leviticus 10:4–5).*

Mishael and Elzaphan carried the two men out of the camp as Moses had said. Those who died were the sons of Aaron, but that relationship could not change the judgment of God. The people who remained also did not handle that event at their own will, but moved according to the command given them.

At the beginning of the text appear two men who did what God had not commanded. In this scene appear people who did the work entrusted to them according to the command. Looking at this flow, we learn where the serving of God must start from.

The person who serves the gospel also must first receive the word. Then he must speak and act according to that word. While valuing his relationships with people, he must not blur the truth of salvation, and rather than putting forward the office he holds, he must obey the word.

Even in sorrow, He had them keep the responsibility of the priest

Moses delivered a special command to Aaron and to Eleazar and Ithamar, his two remaining sons: *"Moses said to Aaron, and to Eleazar and Ithamar, his sons, Do not uncover your heads nor tear your clothes, lest you die, and wrath come upon all the people. But let your brethren, the whole house of Israel, bewail the burning which the LORD has kindled" (Leviticus 10:6).*

Two parties appear in this word. To Aaron and his two sons

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was given the command not to uncover their heads nor tear their clothes. Concerning the whole house of Israel, He said that they would bewail that death. While speaking of the sorrow of the people, God separately commanded the priests the responsibility they were to keep.

Moreover, among the reasons the priests had to keep the command was also the matter of the whole congregation. Their actions were not a matter that concerned themselves alone. The office of serving the people before God carried a responsibility toward the community.

We who have been entrusted with the word and deliver it must also think of this responsibility. When our hearts are shaken, we must not carry that shaking as it is into the content of the gospel. We must not say things that make people doubt the remission of sins the Lord accomplished just because we ourselves are going through difficulty. Rather, we ourselves must first hold fast to that word of salvation, and help with the same word those who go through difficulty with us.

To the person in sorrow we must deliver the comfort of the gospel, grieving together with him. To the person pressed down by feelings of guilt we must make known that Jesus received baptism from John and bore even that sin. To the person discouraged because of his own weakness we must deliver the fact that the Lord received the judgment of that sin on the Cross.

To serve people with the word in this way, we who deliver it must first stand on the assurance of salvation. The person who thinks of the responsibility of the priest examines both his own heart and the word he delivers.

As those who have received the anointing oil, let us carry on the serving entrusted to us

This is the last word of the text: *"You shall not go out from the door of the tabernacle of meeting, lest you die, for the anointing oil of the LORD is upon you. And they did according to the word of Moses" (Leviticus 10:7).*

God spoke the fact that the anointing oil was upon them. Having received the anointing oil meant that they had been set apart as holy to serve God. In Exodus chapter 30 also, God commanded that Aaron and his sons be anointed and made holy and minister as priests. In Leviticus chapter 8, Moses sprinkled the anointing oil and the blood that was on the altar upon Aaron and his sons and made them and their garments holy.

Therefore the command of verse 7 is related to the office God had entrusted to them. Even in that place where a great thing had happened, they had to remember to whom they belonged and what work they had been entrusted with. And the text records that they did according to the word of Moses.

Just as the holy oil represents the Holy Spirit, we must know how precious is the life of receiving the remission of sins through the gospel of the water and the Spirit and serving the work of God. God has us, who have received the remission of sins, preach the gospel to others as well. The forms of the work we are entrusted with differ, but through that serving someone comes to hear and believe the word of salvation.

Therefore let us not regard serving the gospel as merely familiar work. The word we deliver contains content related to people's remission of sins. We must deliver clearly what Jesus accomplished by receiving baptism from John, why the blood He shed on the Cross became the judgment of our sins, and how the Lord who rose again from death became our Savior.

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Dear beloved saints, today's word makes us examine our faith and serving before the holiness of God. The more a person serves near God, the more he must treasure the word of God. We must learn the way of salvation God has appointed, come forward on that way, and deliver that salvation to others as it is.

We have the complete atonement Jesus Christ accomplished. Jesus removed our sins with the baptism He received from John and the blood He shed on the Cross. The Lord who rose again from death has become our Savior. Let us believe this gospel of the water and the Spirit and come before God. And giving thanks to God who uses us for holy work, let us faithfully serve the gospel of the remission of sins in the place entrusted to us. ✉

Sermon 2 by Paul C. Jong

Carry out the holy office, discerning by the gospel of the water and the Spirit

< Leviticus 10:8-20 >

"Then the LORD spoke to Aaron, saying: Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. It shall be a statute forever throughout your generations, that you may distinguish between holy and unholy, and between unclean and clean, and that you may teach the children of Israel all the statutes which the LORD has spoken to them by the hand of Moses. And Moses spoke to Aaron, and to Eleazar and Ithamar, his sons who were left: Take the grain offering that remains of the offerings made by fire to the LORD, and eat it without leaven beside the altar; for it is most holy. You shall eat it in a holy place, because it is your due and your sons' due, of the sacrifices made by fire to the LORD; for so I have been commanded. The breast of the wave offering and the thigh of the heave offering you shall eat in a clean place, you, your sons, and your daughters with you; for they are your due and your sons' due, which are given from the sacrifices of peace offerings of the children of Israel. The thigh of the heave offering and the breast of the wave offering they shall bring with the offerings of fat made by fire, to offer as a wave offering before the LORD. And it shall be yours and your sons' with you, by a statute forever,

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as the LORD has commanded. Then Moses made careful inquiry about the goat of the sin offering, and there it was—burned up. And he was angry with Eleazar and Ithamar, the sons of Aaron who were left, saying, Why have you not eaten the sin offering in a holy place, since it is most holy, and God has given it to you to bear the guilt of the congregation, to make atonement for them before the LORD? See! Its blood was not brought inside the holy place; indeed you should have eaten it in a holy place, as I commanded. And Aaron said to Moses, Look, this day they have offered their sin offering and their burnt offering before the LORD, and such things have befallen me! If I had eaten the sin offering today, would it have been accepted in the sight of the LORD? So when Moses heard that, he was content."

Dear beloved saints, the person who serves God needs the faith that discerns the word. He must serve knowing what God has set apart as holy, what He has commanded, and what grace of salvation He has bestowed. If he is a person who teaches the word to others, he himself must first know that word exactly.

Today's text is a word that follows the event in which Nadab and Abihu died. God spoke to Aaron the statutes the priests were to keep. Moses taught the remaining priests how they were to eat their portions of the grain offering and the peace offering. Then a conversation passes between Moses and Aaron about the fact that the goat of the sin offering had already been burned.

When we look at this word in order, we can see how concrete a responsibility the office of the priest carried. The work of discerning and teaching, the work of receiving in holiness the portion God has given, and the work of performing the office of atonement for the congregation appear together. We who believe

and serve the gospel of the water and the Spirit also must examine our faith and serving before this word.

Only when we discern the word can we teach rightly

"The LORD spoke to Aaron, saying: Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. It shall be a statute forever throughout your generations, that you may distinguish between holy and unholy, and between unclean and clean, and that you may teach the children of Israel all the statutes which the LORD has spoken to them by the hand of Moses" (Leviticus 10:8–11).

God commanded that Aaron and his sons not drink wine or intoxicating drink when they went into the tabernacle of meeting. And following that command, He spoke of the work the priests were to do. They were to distinguish between holy and unholy, to distinguish between unclean and clean, and to teach the statutes of God to the people.

The priest had to be able to tell apart what had been set apart to God and what was ordinary. He also had to know what the clean state was for coming to God and handling the holy things. He could not mix everything together and treat it by his own judgment. He had to know the distinctions God had appointed and perform his office according to them.

This discernment was not a matter that concerned the priest alone. If the priest teaches wrongly, the people also come to know the will of God wrongly. Therefore the work of discerning and the work of teaching are joined to each other.

In Isaiah chapter 28 also appears the picture of the priest and

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the prophet, drunk with drink, erring in vision and stumbling in judgment. Through such words we must receive the warning that we must not be drunk spiritually with false teaching either. Words that are pleasant to hear are not always words that give people life. Words that vaguely say all is well, while not resolving the problem of sin, cannot give the true assurance of salvation.

The person who preaches the gospel must make clear how Jesus has saved us. He must explain the baptism Jesus received from John and the judgment He bore on the Cross, and preach that the Lord who rose again from death is our Savior. He must teach so that those who hear can know the content of salvation and believe it with the heart.

The apostle Paul also exhorted the person who delivers the word as follows: *"Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching" (2 Timothy 4:2).*

The person entrusted with the word needs both the responsibility of teaching exactly and a longsuffering heart. He must not be satisfied with the fact that he himself knows; he must unfold the gospel while looking into what those who hear do not know.

What remained of the grain offering was also most holy

Moses delivered to Aaron and his remaining sons the command concerning the grain offering: *"Moses spoke to Aaron, and to Eleazar and Ithamar, his sons who were left: Take the grain offering that remains of the offerings made by fire to the LORD, and eat it without leaven beside the altar; for it is most*

holy. You shall eat it in a holy place, because it is your due and your sons' due, of the sacrifices made by fire to the LORD; for so I have been commanded" (Leviticus 10:12–13).

Part of the grain offering was burned and offered to God, and what remained became the portion of the priests. Here *"due"* means the portion appointed to them. God let the priests eat it, but He appointed even the manner and the place of eating. They had to eat it without leaven in the holy place beside the altar.

Since what remained of the grain offering was left after the offering to God, it was not food that could be treated carelessly. God said that it was most holy. Both in offering to God and in receiving the portion God had given, they had to follow the word.

The grain offering makes us think of the faith by which the person who has received the remission of sins offers himself in thanksgiving for the love of God and serves the gospel. Because the Lord first loved us and saved us, we offer our bodies and hearts and serve. In this serving we must watch that the heart that would inflate and display itself does not come in.

As we labor for the gospel, there are times when what we have done looks great. The heart that wishes people to recognize our efforts and sacrifices also arises. But at that time we must think again of the starting point of serving. The Lord first removed our sins and made us children of God. We who have received that grace serve in order to deliver the same salvation to others as well.

We cannot make our own labor a merit for salvation. We serve because we have been saved. When we keep this faith, thanksgiving stays alive even in the labor we offer to the Lord.

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God gave a portion to the priests and their families

"The breast of the wave offering and the thigh of the heave offering you shall eat in a clean place, you, your sons, and your daughters with you; for they are your due and your sons' due, which are given from the sacrifices of peace offerings of the children of Israel. The thigh of the heave offering and the breast of the wave offering they shall bring with the offerings of fat made by fire, to offer as a wave offering before the LORD. And it shall be yours and your sons' with you, by a statute forever, as the LORD has commanded" (Leviticus 10:14–15).

Here appears a statute different from that of the grain offering. What remained of the grain offering the priests ate in a holy place. The breast of the wave offering and the thigh of the heave offering of the peace offering He had Aaron and his children eat together in a clean place. The words about the scope of those who eat and the place must be read distinctly.

In Leviticus chapter 7 He said that the fat of the peace offering was to be burned on the altar, and that the breast and the right thigh were to be given to the priests as God had appointed. The priests did not choose the good parts at their own will and take them. God first appointed their portion from among the offerings.

In this word is contained the will of God who cares for those who serve Him. While commanding the office of the priest, God also gave them and their families a portion to eat. The priests had to receive with thanksgiving what God had given, and at the same time keep the statute of cleanness attached to that portion.

We too, as we serve the Lord, must not take lightly the grace we have received from God. That He made us believe the gospel, that He made us learn the word, and that He gave us the opportunity to labor for the salvation of others—all are precious

grace. We must receive with thanksgiving the work entrusted to us and what has been given us, and serve the gospel with it.

In eating the flesh of the sin offering, too, there was a responsibility for the congregation

In verse 16 Moses makes careful inquiry about the goat of the sin offering. But that goat had already been burned. Moses was angry with Eleazar and Ithamar and asked the reason: *"Why have you not eaten the sin offering in a holy place, since it is most holy, and God has given it to you to bear the guilt of the congregation, to make atonement for them before the LORD? See! Its blood was not brought inside the holy place; indeed you should have eaten it in a holy place, as I commanded" (Leviticus 10:17–18).*

To understand Moses' words, we must look together at the statute of the sin offering. In Leviticus chapter 6 appears the statute that the priest eat the flesh of the sin offering in a holy place. But when its blood was carried into the tabernacle of meeting and atonement was made in the holy place, He had the flesh burned and not eaten.

So the flesh of every sin offering was not eaten unconditionally, nor was the flesh of every sin offering burned. It had to be distinguished according to whether the blood had been brought into the holy place. Moses said that since the blood of this goat had not been brought into the holy place, its flesh should have been eaten in a holy place.

This is the concrete form of the discernment spoken of earlier in the text. They had to know the statute God had commanded and examine to which case the sacrifice now offered belonged.

Moreover, verse 17 makes known that eating that flesh was

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not merely for the priests' meal. God gave the priests that offering so that they would bear the guilt of the congregation and perform the office of atonement for the people. In the priests' handling of the holy things there was the responsibility of serving the problem of the sin of the people.

We who have been entrusted with the gospel today must also think of this responsibility. In delivering the word, we must not pass by the sin problem of those who hear. We must look into whether that person knows his own sins, whether he knows how Jesus bore those sins, and whether he believes the word of the remission of sins with his heart.

Even if we have spoken much of the word, if the hearer does not know the salvation of the Lord, we must unfold it further. Rather than pressing that person to get an answer that he has been saved, we must make clear the content of salvation so that he can believe.

The One who actually bore our sins is Jesus Christ

As we look at the priests performing the office of atonement for the congregation, we must look to Jesus Christ, who bore our sins. The One who removed our sins is Jesus. The person who preaches the gospel makes known the salvation the Lord accomplished and serves so that the hearer believes that salvation.

Jesus came to this earth to save us. And when He received baptism from John, He said: *"Jesus answered and said to him, Permit it to be so now, for thus it is fitting for us to fulfill all righteousness. Then he allowed Him" (Matthew 3:15).*

The baptism Jesus received from John was the work by which He had the sin of the world transferred to His own body.

Jesus bore the sins that had been on us. Therefore that Jesus hung on the Cross is directly related to our sins. He bore that sin, which had been transferred to Him through the baptism He received from John, and shed His blood and died on the Cross.

John pointed to Jesus and testified: *"The next day John saw Jesus coming toward him, and said, Behold! The Lamb of God who takes away the sin of the world!" (John 1:29).*

Jesus is the Lamb of God who bore the sin of the world. He had our sins transferred to Him, received the judgment of those sins in our place, and rose again from death. By believing this fact of salvation we receive the remission of sins.

That is why, when we preach the gospel, we must explain together the baptism Jesus received from John and the blood He shed on the Cross. Only when we know how our sins were passed on to Jesus can we clearly believe that the death of Jesus is the death of vicarious atonement for ourselves.

The person who has believed this gospel of the water and the Spirit has something with which to serve others. He can make known the salvation the Lord accomplished to the person suffering because of sin. To the person troubled over what more labor he must do to receive the remission of sins, he can make clear the sin and the judgment Jesus has already borne. This is the office of the gospel we must carry out faithfully.

Aaron asked what the LORD would accept as good

Aaron, having heard Moses' rebuke, answered: *"Aaron said to Moses, Look, this day they have offered their sin offering and their burnt offering before the LORD, and such things have befallen me! If I had eaten the sin offering today, would it have been accepted in the sight of the LORD? So when Moses heard*

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that, he was content" (Leviticus 10:19–20).

Aaron speaks of the fact that on that day the sin offering and the burnt offering had been offered. And he says that in the midst of that, this thing had befallen him. He laid before Moses the situation of that day, on which his two sons had died. Then he asks whether, if he had eaten the flesh of the sin offering that day, the LORD would have accepted it as good.

What we should notice in Aaron's question is the standard of judgment. He is asking what the LORD would accept as good. He did not speak as though, since there was a portion for the priest, it was enough simply to eat it. He answered by setting together what had befallen him that day and the matter of the sacrifice offered before God.

When Moses heard that, he was content. Earlier he had rebuked on the basis of the statute, but after hearing Aaron's explanation he accepted that explanation. Through this conversation the text lets us hear not only the words of the one who delivers the command but also the answer of the one standing before that command.

Reading this scene, we must learn together the work of teaching the word rightly and the work of listening carefully to people's words. Knowing the word of God does not mean that we already know all of the other person's circumstances. The person who teaches and exhorts must hear what the other person is thinking and what he is going through.

Yet the holiness of God cannot be changed to fit people's circumstances. What we must examine is how that person is treating the word, and what he is asking before God. Just as Moses heard Aaron's words, we too must first listen and examine within the word.

Especially the person who preaches the gospel must not make it his aim to hold on to his own judgment to the end. His

aim is to help people with the word and lead them to the faith God is pleased with. If he has come to know circumstances he had not yet heard, he must know how to examine those too.

Let us acknowledge our weakness and rely on the complete salvation

Dear beloved saints, God is holy. We who have received the remission of sins through the gospel of the water and the Spirit must also live acknowledging that holiness. We must acknowledge as wrong what we have done wrong, and must not cover up as all right what is contrary to the word.

At the same time, whenever our weakness is exposed, we must look to the salvation Jesus accomplished. The Lord has borne even all the sins we commit as we live. The faith that acknowledges sin and the faith that believes the grace of the Lord who removed that sin must go together.

The apostle John said: *"My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world" (1 John 2:1–2).*

If we do not acknowledge our own wrongs on the ground that we have received the remission of sins, our hearts grow dark. On the contrary, if we look only at our own wrongs and forget the salvation of the Lord, we are pressed down by feelings of guilt. We must believe together the facts that God is holy, that we are weak, and that Jesus has borne all our sins.

When we serve others, too, this faith is needed. We cannot call a person's wrong right. But neither must we leave that person standing only before his own wrongs. We must lead him

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by the word that Jesus removed even that sin with the baptism He received from John and the blood of the Cross.

Today God makes us think of the responsibility of discerning and teaching. He makes us learn to receive in holiness what God has given, to carry out faithfully the office for the congregation, and to take the attitude of hearing and examining people's words.

Let us who believe the gospel of the water and the Spirit know clearly and preach the salvation the Lord has accomplished. Rather than displaying our own labor, let us reveal the grace of the Lord, and help those suffering because of sin to believe that grace. Giving thanks to God who saved us and uses us in serving the gospel, let us carry out by faith the office entrusted to us. ✉

Questions and Answers on Leviticus Chapter 10

[Question] 1. Around what event and lesson is Leviticus chapter 10 recorded?

Leviticus chapter 10 is recorded around the event in which Nadab and Abihu died while burning incense with profane fire God had not commanded, and around the holiness the priests who serve God must keep.

In the preceding chapter 9, when the sacrifices were offered as God had commanded, the glory of the LORD appeared, and the fire that came out from before the LORD consumed the burnt offering and the fat. But in chapter 10 the two priests offered fire He had not commanded, and the fire that came out from before the LORD devoured them. This event shows that even those who have received the office of coming near to God cannot treat His word lightly.

Then God speaks of what the remaining priests must keep, of not drinking wine or intoxicating drink when they go into the tabernacle of meeting, and of the responsibility to distinguish between holy and unholy and to teach the people. The statute of eating the food given as the priests' portion and the conversation between Moses and Aaron over the flesh of the sin offering also appear.

Therefore the central lesson of this chapter is that the person who serves God must honor the holiness of God and perform his office according to the word He has appointed. It was not enough merely to have the outward form of the sacrifice; they had to

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know and follow what God had commanded.

[Question] 2. Leviticus 10:1—who were the sons of Aaron, and what privilege did they receive from God?

The sons of Aaron were Nadab, Abihu, Eleazar, and Ithamar (Exodus 28:1). Of these, the two sons who appear in Leviticus 10:1 are Nadab and Abihu. They were men who had received, together with Aaron, the office of the priest who serves God.

This office was a special grace of offering sacrifices before God and serving for the people. They were set apart as priests in the consecration ceremony and were entrusted with the work of the sacrifices God had commanded. The position in which they wore the garments of the priest and carried out the holy work was not one they had obtained at will, but an office God had appointed and given them.

Before that, Nadab and Abihu had also taken part, with Moses, Aaron, and seventy of the elders of Israel, in going up and seeing God. Exodus 24:9–11 records that they saw God, and ate and drank. Therefore these were not men who had known nothing of the grace of God and of holy work.

But the privilege they had received was not permission to break the command of God. Inasmuch as they had received the grace of coming near to God, they had to regard Him as holy and do the work entrusted to them according to the word. In this respect their death makes us think together of the preciousness of the office and the responsibility that goes with it.

[Question] 3. Leviticus 10:1—what kind of utensil was the censer Nadab and Abihu used when they burned incense?

The censer is a utensil used for holding fire and burning incense. Nadab and Abihu each took a censer, put fire in it, and burned incense before the LORD. The censer, then, was a tool used in the sacrificial act of handling fire and incense.

The use of the censer can also be seen in Leviticus 16:12–13. The high priest had to fill the censer with fire from the altar before the LORD, take the incense, go in, and burn it. When incense is burned on the fire held in the censer, the smoke of incense rises. But since this statute is the procedure of the Day of Atonement, there is no need to attach all of its details as they are to the explanation of the action of Nadab and Abihu.

What 10:1 points out as the problem is not the utensil called the censer itself, but the fact that they put in it profane fire God had not commanded and offered it. Having the utensils used in the sacrifice did not by itself make the act fitting before God. Using those utensils also had to follow the command of God.

[Question] 4. Leviticus 10:1—what did Nadab and Abihu do wrong as they burned incense to God?

They put profane fire the LORD had not commanded into their censers and burned incense before the LORD. Their sin as the text directly states it lies in not following the way God had commanded and offering to God what He had not commanded.

Outwardly, they too were holding censers and doing the work of the priest, burning incense before God. But the act of serving God could not be judged by a plausible appearance or

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human devotion alone. They had to follow what God had determined that He would receive and what commands He had given.

The text does not explain in detail from what place they took that fire, or what the two said to each other before acting so. Nor can we conclude that the two were drunk merely because the statute forbidding wine and intoxicating drink appears later. The wrong that is clearly recorded is the disobedience of offering *"profane fire… which He had not commanded."*

This event gives the lesson that one must not put one's own judgment before the word of God in the name of serving God. The office of the priest or familiar acts of sacrifice could not make conduct that departed from the word justifiable.

[Question] 5. Leviticus 10:1–3—what can we learn from the event in which Nadab and Abihu died while serving as priests?

This event teaches that the nearer a person comes to God, the more he must honor His holiness, and that office does not cover disobedience. Nadab and Abihu were priests, but when they offered profane fire He had not commanded, they received the judgment of God.

Concerning this matter, Moses delivered the word that God must be regarded as holy by those who come near Him and must be glorified before all the people. Since the priests were those who served God before the people, their conduct revealed how they treated God. Therefore they were not to rely on their own position or experience and treat the command lightly.

The fact that God opened by grace the way to come near, and the fact that God is holy, must be remembered together. That He

bestows love and mercy does not mean that God regards sin as a trifle. This event shows that the way to come to God cannot be set by the will of man.

In the gospel as well, the way of the remission of sins was prepared by God. Jesus bore our sins with the baptism He received from John, received on the Cross the judgment of those sins in our place, and rose again from death and became our Savior. The saint must believe the sacrifice of the Lord for him, not treat that grace lightly, and revere God. The faith that listens to the word, and thanksgiving, must be the foundation of the life that serves God.

[Question] 6. Leviticus 10:4–5—who carried the bodies of the two men out of the camp?

The men who carried the bodies of Nadab and Abihu were Mishael and Elzaphan. They were the sons of Uzziel, Aaron's uncle, that is, his father's brother. They were therefore kinsmen who were Aaron's cousins (Exodus 6:18, 20, 22).

Moses called them and commanded them to carry the two men from before the sanctuary out of the camp. Mishael and Elzaphan went near according to that command and carried the bodies out still clothed. This task was carried out, not by Aaron and his two remaining sons Eleazar and Ithamar, but by the kinsmen Moses designated.

In verses 6–7 that follow, what Aaron and his remaining sons must keep is commanded separately. Thus the work of carrying the bodies and the office the priests had to keep were distinguished. Even in a situation where great sorrow and fear had arisen, people were not to act each at will but had to follow the directions given through Moses.

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[Question] 7. Leviticus 10:6—after the two sons died, why did Moses tell the remaining priests what to be careful about?

Moses told them what to be careful about so that they would avoid death resulting from breaking the command of God, and to prevent the wrath of the LORD from coming upon the whole congregation. He was letting the remaining priests know how they were to act after the two sons had died.

Moses told them not to uncover their heads nor tear their clothes. Then he commanded them not to go out from the door of the tabernacle of meeting, because the anointing oil of the LORD was upon them (verse 7). Since they were in the midst of performing the office for which they had been set apart to God, even in the great sorrow of a death in the family there were commands they had to keep in that place.

On the other hand, the whole house of Israel could bewail the burning the LORD had kindled. So it was not that sorrow was forbidden to everyone, but that Aaron and his remaining sons, who were then in office, were commanded what they specially had to keep.

In that the conduct of the priests concerned not only themselves but also the whole congregation, this warning shows the heavy responsibility of their office. Moses delivered the word of God to them in their sorrow, so that they would not go on into greater disobedience and judgment.

[Question] 8. Leviticus 10:6—why were Aaron and his two remaining sons not to uncover their heads nor tear their clothes?

Uncovering the head and tearing the clothes are actions that outwardly show sorrow in the face of death or great disaster. Moses commanded Aaron and his two remaining sons not to mourn in this way. For they were men set apart by the anointing oil to perform the office of God.

This command does not mean that there should be no sorrow in the heart even when one loses family. The same verse says that the whole house of Israel would bewail this matter. But Aaron and his sons had a separate responsibility to keep in that situation. Even the actions expressing their own sorrow were not to depart from the command of God.

The word in verse 7, not to go out from the door of the tabernacle of meeting, is in the same flow. They had to continue to carry out the work God had set apart and entrusted to them according to the word, and they were not to break this command and so bring death upon themselves or wrath upon the whole congregation.

Therefore this statute must be understood, not as a word telling us to apply the prohibition about the head and the clothes, just as it is, to the funerals or ways of mourning of all saints, but as a command given to the priests who were then in office. Within it we learn the lesson that even in great sorrow we must honor the word of God and carry out the responsibility entrusted to us.

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[Question] 9. Leviticus 10:8–11—what did He forbid to the priests who would go into the tabernacle of meeting and perform their office?

God commanded Aaron and his sons not to drink wine or intoxicating drink when they went into the tabernacle of meeting. He told them to keep this so that they would not die, and set it as a statute to keep throughout their generations.

The reason is explained in verses 10–11 that follow. The priests had to distinguish between holy and unholy, and between unclean and clean. They also had to teach the children of Israel all the statutes the LORD had commanded through Moses. Therefore they were not to perform their office in a state that clouds judgment and conduct.

The priest was not a person who only offered the offerings, but a person who discerned according to the word of God and taught that word to the people. If he could not rightly judge what he was doing, he could handle the holy things wrongly or teach the people wrongly. The command not to drink was given so that he would be sober before God and carry out rightly the responsibility entrusted to him.

Through this statute the saint also learns not to treat the serving of God lightly, and to guard against what hinders discerning and following the word. But we must not conclude, merely because there is a word forbidding drink in this verse, that the two priests mentioned earlier died drunk.

[Question] 10. Leviticus 10:13—what does *"due,"* the food given to the priests, mean?

The word *"due"* means a portion that has been appointed and is to be received. In this text it refers to the portion of the offerings God appointed and gave to the priests and their sons as food.

The due in verse 13 is what remained of the grain offering in the verse just before. Moses said that because it was most holy, they were to eat it without leaven beside the altar, in a holy place. It was food allotted to the priests, but God appointed even where and how it was to be eaten.

Verses 14–15 that follow say that the breast of the wave offering and the thigh of the heave offering, both from the peace offering, are also the due of Aaron and his descendants. They were to eat this portion together with their children in a clean place. Therefore the word *"due"* is not the name of a single food, but means the portion God appointed to be given to them.

Even as the priests lived by receiving this portion, they had to handle it as holy. Since it was not what they had taken at will according to what they wanted, but what they had received according to the command of God, thanksgiving and obedience were needed even in enjoying the portion they had received. ✉

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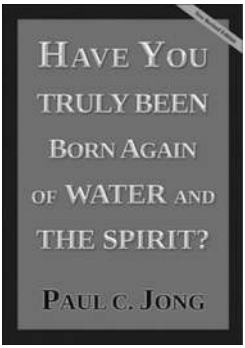

Among many Christian books written about being born again, this is the first book of our time to preach the gospel of the water and the Spirit in strict accordance with the Scriptures. Man can't enter the Kingdom of Heaven without being born again of water and the Spirit. To be born again means that a sinner is saved from all his lifelong sins by believing in the baptism of Jesus and His blood of the Cross. Let's believe in the gospel of the water and the Spirit and enter the Kingdom of Heaven as the righteous who have no sin.

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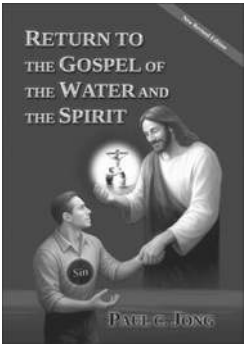

Let's return to the gospel of the water and the Spirit. Theology and doctrines themselves can't save us. However, many Christians still follow them, and consequently have not been born again yet. This book clearly tells us what mistakes theology and doctrines have made and how we can believe in Jesus in the most accurate and certain way.

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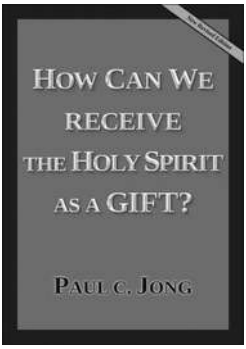

In Christianity, the most significantly discussed issue is salvation from sins and the indwelling of the Holy Spirit. However, few people have the exact knowledge of these two topics. Nevertheless, in reality people say that they believe in Jesus Christ while they are ignorant of true redemption and the Holy Spirit.

Do you know the true gospel that makes you receive the Holy Spirit? If you want to ask God for the indwelling of the Holy Spirit, then you must first know the gospel of the water and the Spirit and have faith in it. This book will certainly lead all Christians worldwide to receive the Holy Spirit through the washing away of all their sins.

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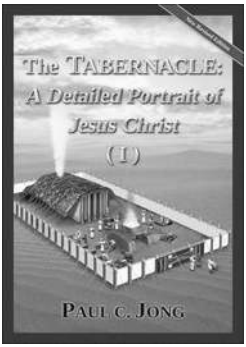
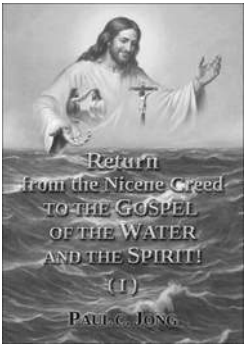


How can we find out the truth hidden in the Tabernacle? Only by knowing the gospel of the water and the Spirit, the real substance of the Tabernacle, can we correctly understand and know the answer to this question.

In fact, the blue, purple, and scarlet thread and the fine woven linen manifested in the gate of the Tabernacle's court show us the works of Jesus Christ in the New Testament's time that have saved the mankind. In this way, the Old Testament's Word of the Tabernacle and the Word of the New Testament are closely and definitely related to each other, like fine woven linen. But, unfortunately, this truth has been hidden for a long time to every truth seeker in Christianity.

Coming to this earth, Jesus Christ was baptized by John and shed His blood on the Cross. Without understanding and believing in the gospel of the water and the Spirit, none of us can ever find out the truth revealed in the Tabernacle. We must now learn this truth of the Tabernacle and believe in it. We all need to realize and believe in the truth manifested in the blue, purple, and scarlet thread and the fine woven linen of the gate of the Tabernacle's court.

Return from the Nicene Creed TO THE GOSPEL OF THE WATER AND THE SPIRIT! (I)



-Why must we return from the Nicene Creed to the gospel of the water and the Spirit? –

The gospel that the early church preached was precisely the gospel of the water and the Spirit. That gospel was the gospel that Jesus actually shouldered and washed away the sin of the world through the baptism He received from John.

The baptism Jesus received from John was to fulfill the law of the sacrificial system found in Leviticus. That is, just as sin was transferred to the sacrificial offering through the laying on of hands, the substance of that sacrificial law was fulfilled through Jesus's baptism.

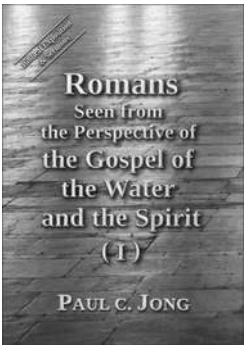
However, in the process of the Nicene Creed's formation, the ministry of Jesus having the sin of the world transferred to Him by being baptized by John was deleted from the creed's contents. As a result, this truth has been passed down in a hidden state within Christianity for about 1,700 years, reaching the present day.

Today, many people are struggling to receive the removal of their sins without knowing when their sins were transferred to Jesus. Because of this, even while saying they believe in the gospel of the cross, they fail to reach true assurance of salvation and live amidst repetitive repentance and the pangs of conscience.

The reason we must return to the gospel of the water and the Spirit is clear. This is because only this gospel allows us to meet the Jesus who became the sacrificial offering as the sin of the world was transferred to His body, and thereby have assurance of salvation.

Paul C. Jong's Biblical Exposition & Sermons

Romans seen from the perspective of the gospel of the water and the Spirit (2-Volume Series)



When Looking at Romans from the Perspective of the Gospel of the Water and the Spirit,

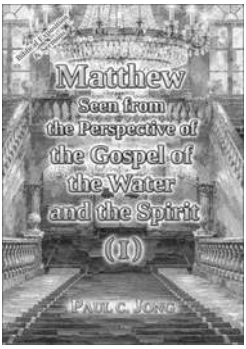
A person who embraces the gospel of the water and the Spirit in their heart comes to read Romans completely differently. The moment one opens this letter holding onto the gospel that Jesus had the sins of the world transferred to Him by receiving baptism from John, completely received the judgment of those sins on the cross, and resurrected, it finally begins to be seen why Paul introduced himself as a "debtor to the gospel" and so boldly declared, "I am not ashamed of the gospel."

The Apostle Paul, after revealing the sins of the Gentiles and the hypocrisy of religious people in turn, proclaims the righteousness of God manifested apart from the law. That righteousness is not a righteousness built up by human moral effort, but the righteousness completed by the baptism Jesus received from John, the blood of the cross, and the resurrection. The righteousness Abraham received when he was uncircumcised is the evidence of it, and the "blessing of not imputing sin" that David sang of is the result of it.

A person who believes this gospel knows that he is one who has already been justified. Only upon that conviction does peace with God reside, and the path opens where even tribulation leads to perseverance, character, and hope. This mystery—that a life which was placed under the reign of death over sin through one man, Adam, has received the removal of sins through one person, Jesus Christ, and has been transferred under the reign of righteousness—takes its place within us.

Salvation has already been completed at once. Now, what remains is the matter of receiving that gospel with the heart and living as a righteous person.

Matthew seen from the perspective of the gospel of the water and the Spirit (6-Volume Series)



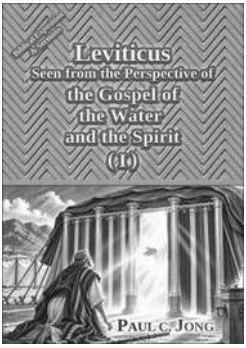
Why does sin still remain in your heart, even after believing in Jesus, reading the Bible for years, and attending church faithfully? Through Matthew chapters 1–4, this book answers clearly from the perspective of the gospel of the water and the Spirit.

Tracing Jesus' birth and the wise men's worship, the ministry of John the Baptist as the last high priest, the saving work Jesus began with His baptism in the Jordan, the temptation in the wilderness, and the proclamation of the gospel of the kingdom of heaven, this book testifies that through His baptism by John the Baptist, Jesus took the sins of mankind upon Himself, was judged and died on the cross, and rose from the dead, overcoming sin and death.

If you know the blood of the cross but not when and where your sins were passed on to Jesus, look to the unchanging word of salvation rather than your feelings. In the Bible-based gospel of the water and the Spirit, see what the 'all righteousness' God fulfilled truly is.

Scan the QR code to view the book's details!

Leviticus seen from the perspective of the gospel of the water and the Spirit (4-Volume Series)

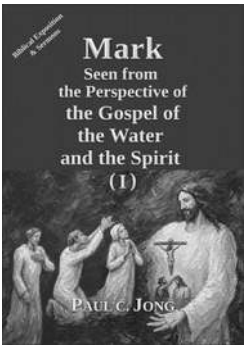


Leviticus seen from the perspective of the gospel of the water and the Spirit (I) examines how the Old Testament law of sacrifice prefigures the salvation of Jesus Christ, looking at the burnt offering, the grain offering, the peace offering, the sin offering, and the trespass offering, as well as the consecration ceremony of the priests, Aaron's first sacrifice, and the incident of Nadab and Abihu.

The author, Pastor Paul C. Jong, has long preached the gospel of the water and the Spirit, and in this book, he also explains the eternal atonement Jesus completed with the baptism He received from John and the blood of the Cross, connecting it to the sacrifices of Leviticus.

How can a sinner be made sinless? This book gives a clear answer to that question through the Bible.

Mark Seen from the Perspective of the Gospel of the Water and the Spirit (4-Volume Series)



Who do you believe Jesus to be? Through Mark chapters 1–4, this book testifies to the beginning of the gospel, the Lord's authority to remit sins, and the ground of the heart that hears the Word.

Through the baptism He received from John the Baptist, Jesus had all the sins of the world passed onto Him, bore the punishment for those sins in our place on the Cross, and rose from the dead and gave us eternal life. Whoever believes this gospel of the water and the Spirit receives the remission of all his sins at once and the Holy Spirit as a gift.

Do not read this book merely to add to your knowledge. Examine what kind of ground your own heart is, and lay down your own righteousness and religious stubbornness. Receive the Word of life just as it is and enjoy true rest, and relying on the Lord even in the storms of life, bear the fruit of faith.

Scan the QR code to view the book's details!

John Seen from the Perspective of the Gospel of the Water and the Spirit (4-Volume Series)

John seen from the perspective of the gospel of the water and the Spirit (I) is a book that examines, through the entire Gospel of John, how the Word, who is God, came to this earth clothed in flesh and saved sinners from sin.

The author, pastor Paul C. Jong, has long preached, through the word of the Bible, "the gospel of the water and the Spirit" that Jesus Christ completed with the baptism He received from John the Baptist, the Cross, and the resurrection. This book does not explain the signs and words of the Gospel of John as mere knowledge of the Bible or records of miracles, but guides readers to the faith by which they are saved from sin and obtain everlasting life by believing that Jesus is the Christ, the Son of God.

May everyone who opens this book meet Jesus Christ, of whom the Bible testifies, and obtain true life.

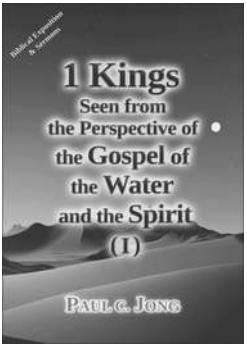
Luke Seen from the Perspective of the Gospel of the Water and the Spirit (6-Volume Series)

"Luke Seen from the Perspective of the Gospel of the Water and the Spirit (I)" expounds the Word from Luke chapters 1 through 6 from the perspective of the gospel of the water and the Spirit. Each chapter is composed of three parts: Biblical Exposition, Questions and Answers, and Sermons. The central message conveyed by this book is clear. Salvation is not accomplished by human goodness or merit. Rather, Jesus, who is God, received the sins of the world through the baptism He received from John the Baptist, died on the Cross to pay the price for those sins, and rose from the dead, thereby giving complete salvation from all sins to those who believe in this truth.

Pastor Paul C. Jong of The New Life Mission is a servant of God who has devoted his life to preaching the true gospel. Through the Word he preaches, this book will lead souls held captive by sin to the joy of the remission of sins and to eternal life in Jesus.

Scan the QR code to view the book's details!

1 Kings seen from the perspective of the gospel of the water and the Spirit (4-Volume Series)

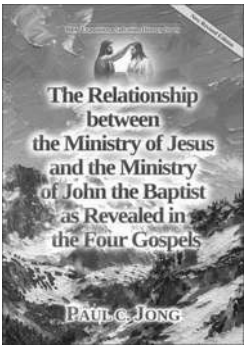


Why did Solomon, who received great wisdom from God, spend more time building his own palace than the Temple? Through David's old age and Adonijah's fall, and Solomon's accession and the building of the Temple, 1 Kings chapters 1–7 show that the glory of man fades, but the faith that fears God endures forever.

This book reveals the gospel of the water and the Spirit contained in the Temple and its furnishings. Jesus took the sins of the world upon Himself through the baptism He received from John the Baptist, was judged and died on the Cross, and rose again to complete salvation.

Do not rely on your own wisdom and your own kingdom. Use the wisdom, wealth, and time you have received for the gospel and for souls, and serve Jesus Christ as the King of your heart, building the house of God.

The Relationship between the Ministry of Jesus and the Ministry of John the Baptist as Revealed in the Four Gospels



The Ministry of Jesus and John the Baptist — Preparation and Fulfillment: The Gospel of the Water and the Spirit, Believed in the Order the Bible Records It

Why do the four Gospels introduce John the Baptist before speaking of Jesus' public ministry? Matthew records the baptism by which He fulfilled all righteousness; Mark, the messenger who prepared the way; Luke, the birth into a priestly family; and John, the testimony of the Lamb who takes away the sin of the world. These four books of the Bible—the four Gospels—together shed light on the ministry of Jesus and the ministry of John the Baptist.

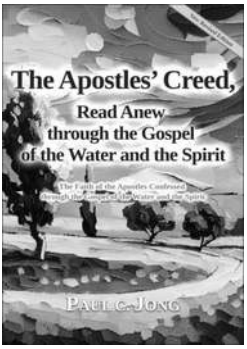
This book makes clear that we receive the remission of sins not by human zeal, but by believing in the gospel of the water and the Spirit. Just as sins were passed on to the sacrificial offering through the laying on of hands in the Old Testament, so Jesus took upon Himself the sin of the world through the baptism He received from John the Baptist, was judged and died on the Cross, and rose again to complete our salvation.

We must believe in the ministry of Jesus and the ministry of John the Baptist exactly as the Bible records them, receive the remission of sins, abide in the assurance of this completed salvation, and live as witnesses to it.

Scan the QR code to view the book's details!

Paul C. Jong's Special Features

The Apostles' Creed, Read Anew through the Gospel of the Water and the Spirit [New Revised Edition]

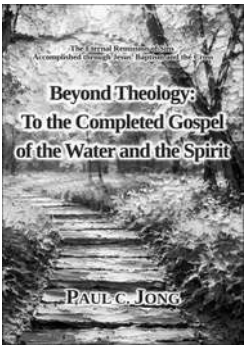


As you recite the Apostles' Creed every week, have you ever asked whether its statements are consistent with the gospel of the water and the Spirit proclaimed in the Bible? Countless Christians recite the Apostles' Creed, yet live without assurance as to whether they themselves have received the remission of sins and been born again.

This book examines this confession of faith, shaped and refined by people, article by article in the light of the "gospel of the water and the Spirit" to which Scripture testifies. In the light of this gospel—the gospel in which Jesus took upon Himself all the sins of the world by being baptized by John, bore the judgment for sin in our place by shedding His blood and dying on the Cross, and completed salvation by rising from the dead on the third day—this book points out what the Apostles' Creed leaves out.

The aim of this book is not to help the reader recite the Creed more skillfully. "Have I truly been born again through the gospel of the water and the Spirit?" When we come to answer this question through the Word, we will at last offer a living confession as those who have received the remission of sins and been born again.

Beyond Theology: To the Completed Gospel of the Water and the Spirit



Even as we confess that we have been saved, why does the weight of sin still remain in one corner of our hearts?

Countless saints live carrying this question. Each denomination has a different answer, but the Bible testifies to one story from beginning to end.

This book does not belong to any denomination. It sets out what each tradition—Calvinism, Lutheranism, Methodism, Catholicism, and others—teaches, acknowledges their contributions, and then brings them all before the gospel of the water and the Spirit. It is the gospel by which Jesus bore the sins of the world through the baptism He received from John, was judged on the Cross, and completed our eternal salvation through His resurrection from death.

This book does not condemn any church. It only invites you to lay down your familiar theology for a moment and to discover anew, before the gospel of the water and the Spirit, where unshakable assurance begins.

Visit our website to discover this and other Christian books,
available as e-books (PDF/EPUB) and audiobooks.

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Contact: John Shin, General Secretary
E-mail: newlife@bjnewlife.org

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Sincerely,
The New Life Mission

Pastor PAUL C. JONG

Currently, Pastor Paul C. Jong leads 'The New Life Mission', where he and his fellow workers are spreading the gospel of the water and the Spirit.

Although he believed in the crucified Jesus, he suffered for a long time because his problem of sin remained unresolved. In the midst of this agony, he came to believe that Jesus took upon Himself the sins of the world through His baptism by John the Baptist, and subsequently bore the judgment in our place on the cross.

For the past 40 years since then, he has been preaching the gospel of the water and the Spirit to those who only believe in the cross, documenting his actual sermons in writing. The compilation of these manuscripts has given rise to today's 'Biblical Exposition Series from the Perspective of the Gospel of the Water and the Spirit.'

His works, comprising an ongoing 110-volume series, have been translated into more than 110 languages and are read in over 160 countries. E-books and audiobooks are available for free at www.bjnewlife.org, while physical books can be purchased on Amazon.

You can download Rev. Paul C. Jong's Christian Books to Computer, Tablet or Smartphone.

Leviticus, seen from the perspective of the gospel of the water and the Spirit

"Behold! The Lamb of God who takes away the sin of the world!" (John 1:29). The sacrifices of the Old Testament were offered repeatedly, yet they could not remove sin forever. The sacrificial offerings made year after year were a shadow pointing forward to Jesus Christ, who would one day come as the perfect Lamb. When John the Baptist cried out that Jesus was "the Lamb of God who takes away the sin of the world," he was proclaiming that the true offering, for which all the sacrifices of Leviticus had been waiting, had come at last.

By receiving baptism from John in the Jordan River, Jesus bore all the sin of mankind. Bearing that sin, He paid the price of sin in full by shedding His blood and dying on the Cross, and He rose again from death to become our Savior. Because the Lord accomplished eternal atonement through one sacrifice, what we need now is not to offer another sacrifice but to believe with our hearts in this salvation He accomplished once and for all.

Leviticus also teaches how the people who have received the remission of sins ought to live. As the incident of Nadab and Abihu shows, in serving God, too, we must live according to what God has established in His word, not by human thoughts or self-righteousness. This book will give you, the reader, the assurance of the remission of sins and peace of heart, and will lead you into a life of faith that serves God in gratitude for the grace you have received.

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