

Leviticus

Lesson 7

All the instructions and laws concerning the offerings to the LORD were given. The priestly system was in place. Moses had trained them himself. But before we go on, may we have one last law review concerning the offerings, just for good measure. It will be our last time.

The Place of the Offerings

The LORD allowed animals and agriculture to be brought as offerings to the Tent of Meeting and the Brazen Altar. Regardless of the kind of offering, the kind of animal or agriculture was always presented at the same place.

- If the offering was from the HERD, a male or female bull or cow oxen, without defect, was presented at the door to the Tent of Meeting.
- If the offering was from the FLOCK, a male or female sheep or goat, without defect, was presented at the north side of the Brazen Altar.
- If the offering was from the FLOCK, turtle dove or young pigeon without defect, was presented at the west side of the Brazen Altar.
- If the offering was grain, oil, and incense, without defect, was presented at the west side of the Brazen Altar.
- In all cases, that which was placed on the Brazen Altar was completely consumed with fire as a soothing aroma to the LORD.

None of the above was ever changed. It was always the same place for the same kind of animal or agriculture.

The Presentation of the Offerings

In all cases, regardless of the kind of animal being offered, once the animal was at its proper place (as seen in “**The Place of the Offerings**” above), the one bringing the animal would place his hands on the animal to symbolize the transfer from the person to the animal the reason the animal was being brought as an offering. Then the animal was slain and the blood was sprinkled according to a special instruction that will be listed in each offering below. This initial part of the presentation never changes. It is always the same.

The Procedures of the Offerings

Picking up with each offering based on the “Place” and Presentation” already settled we find these details in each kind of offering.

THE BURNT OFFERING (Chapter 1)

Instructions for the MALE oxen, sheep, or goat:

- The priest sprinkles the blood around the Brazen Altar and then stokes the fire.
- The person bringing the offering skins the animal and cuts it into pieces.
- The entrails and the legs are washed in the basin of water to clean them.
- The priest places all the animal on the Brazen Altar except the hide and the offering burns in a raging fire until it is totally consumed.
- The hide belongs to the priest.

Instructions for the birds:

- The priest would wring the head off the bird.
- The blood would be sprinkled around the Brazen Altar.

- The wings would be torn, not cut off the bird.
- The feathers and the contents of the crop under the neck would be placed in the coals and ashes on the east side of the Brazen Altar.
- The animal is placed on the Brazen Altar to be totally consumed in fire.

THE GRAIN OFFERING (Chapter 2)

- The fine flour or grain, oil and incense are brought to the west side of the Brazen Altar and handed to the priest.
 - The ingredients can be raw, baked, griddle cooked, pan cooked or roasted.
 - No leaven or honey was allowed.
- The priest took a hand full of the offering and burned it completely on the Brazen Altar.
- Salt was added to season.
- The remaining grain offering belonged to the priests.

THE SACRIFICE OF PEACE OFFERING (Chapter 3)

Instructions for the MALE or FEMALE oxen, sheep, or goat:

- The priest sprinkles the blood around the Brazen Altar and then stokes the fire.
- The person bringing the offering skins the animal and cuts it into pieces.
- The fat portions of the animal are given to the priest who places them on the Brazen Altar.
- The rest of the animal flesh and its hide belongs to the priest.

THE SIN OFFERING (Chapter 4)

Purpose of the in offering:

- The unintentional sin of a priest who brings guilt on the people.
- The unintentional sin of the whole nation that brings guilt on the people.
- The unintentional sin of a leader who brings guilt on himself.
- The unintentional sin of a common person who brings guilt on himself.

Instructions for the MALE bull for the priest or whole nation:

- The priest takes the blood inside the Tent of Meeting and sprinkles the blood seven times in front of the Veil.
- The Priest rubs blood on the four horns on the four corners of the Altar of Incense in front of the Veil.
- The priest pours the rest of the blood at the base of the Brazen Altar where the coals and ashes are and then stokes the fire.
- The person bringing the offering removes the fat portions.
- The fat portions of the animal are given to the priest who places them on the Brazen Altar where they are totally consumed in the fire.
- The rest of the animal, including the hide is taken outside the camp to a clean place burned.

Instructions for the FEMALE goat or lamb for the leader or common people:

- The priest rubs blood on the four horns of the Brazen Altar.
- The priest pours the rest of the blood at the base of the Brazen Altar where the coals and ashes are and then stokes the fire.
- The person bringing the offering removes the fat portions.
- The fat portions of the animal are given to the priest who places them on the Brazen Altar where they are totally consumed in the fire.
- The rest of the animal, including the hide is taken outside the camp to a clean place burned.

THE GUILT OFFERING (Chapter 5)**Purpose of the in offering:**

- The intentional sin of failing to come forth as a witness against sin.
- The intentional sin of touching unclean things.
- The intentional sin of swearing thoughtlessly through the lips.

Instructions for the FEMALE lamb or goat as a sin offering:

- The person bringing the offering must CONFESS his sin.
- The priest sprinkles the blood around the Brazen Altar.
- The priest pours the rest of the blood at the base of the Brazen Altar where the coals and ashes are and then stokes the fire.
- The person bringing the offering removes the fat portions.
- The fat portions of the animal are given to the priest who places them on the Brazen Altar where they are totally consumed in the fire.
- The rest of the animal, including the hide was given to the priest.

Or the instructions for the first turtle dove or young pigeon as a sin offering:

- The person bringing the offering must CONFESS his sin.
- The head of the first bird is broken back but not severed.
- The blood of the bird is poured at the side of the Brazen Altar.
- The wings would be torn, not cut off the bird.
- The feathers and the contents of the crop under the neck would be placed in the coals and ashes on the east side of the Brazen Altar.
- The animal is placed on the Brazen Altar to be totally consumed in fire.

Or the instructions for a grain offering:

- The person bringing the offering must CONFESS his sin.
- The person brings one-tenth of an ephah of grain in an offering dry or with oil, raw, baked or pan griddled.
- The priest offers a hand full of the offering on the Brazen Altar.
- The rest of the grain offering belongs to the priest.
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Instructions for the second turtle dove or young pigeon as a guilt offering.

- The person bringing the offering must CONFESS his sin.
- The priest would wring the head off the bird.
- The blood would be sprinkled around the Brazen Altar.
- The wings would be torn, not cut off the bird.
- The feathers and the contents of the crop under the neck would be placed in the coals and ashes on the east side of the Brazen Altar.
- The animal is placed on the Brazen Altar to be totally consumed in fire.

Purpose of the guilt offering:

- The intentional sin of unfaithful act against Holy things.
- The intentional sin of acts unaware.

Instructions for the ram of the guilt offering.

- The person bringing the offering must CONFESS his sin.
- The priest values of the ram according to the sanctuary silver shekel.
- The giver gives twenty-five percent of the value of the ram in shekels to the priest.
- The priest sprinkles the blood around the Brazen Altar.
- The priest pours the rest of the blood at the base of the Brazen Altar were the coals and ashes are and then stokes the fire.
- The person bringing the offering removes the fat portions.
- The fat portions of the animal are given to the priest who places them on the Brazen Altar where they are totally consumed in the fire.
- The rest of the animal, including the hide was given to the priest.

THE ORDINATION OFFERING FOR THE PRIESTS

DAY ONE – A bull calf, two rams and a basket of unleavened bread

Instructions for the calf of the sin offering for Aaron and his sons:

- Aaron and his sons were anointed with oil then dressed in their holy garments.
- The calf was offered.
- The laying of the hands occurred to transfer the sin.
- The calf was slain, skinned, and cut up.
- The blood was sprinkled around the Brazen Altar and rubbed on its four horns.
- The rest of the blood was poured out at the base of the Altar.
- The fat was offered.
- All the rest of the animal, including the hide, was burned to ashes outside the camp.

Instructions for the first ram of the burnt offering for Aaron and his sons:

- The ram was offered on the northside of the Brazen Altar.
- The laying of the hands occurred to transfer the sin.

- The ram was slain, skinned, and cut up.
- The blood was sprinkled around the Brazen Altar (not rubbed on the four horns).
- The legs and entrails were washed and placed on the Brazen Altar.
- All the rest of the animal was burned to ashes on the Brazen Altar except the hide.
- The hide was given to the priest.

Instructions for the second ram and grain of the burnt offering for Aaron and his sons:

- The ram was offered at the door of the Northside of the Brazen Altar.
- The laying of the hands occurred to transfer the sin.
- The ram was slain, skinned, and cut up.
- The blood was placed on the right ear lobe, right thumb and right big toe of the priests being ordained and the rest of the blood was sprinkled around the Brazen Altar (not rubbed on the four horns).
- The fat, including the fat tail because this was a sheep, and the right thigh were presented.
- The grain offering of the ordination, which was introduced in chapter 6 verses 19-23, was presented. One cake, one cake with oil and one wafer was placed on both the fat and thigh. Aaron and his sons offered the fat and thighs as wave offerings. Moses then took them back and placed them on the Brazen Altar.
- The breast was presented as a wave offering.
- All the rest of the animal was burned to ashes on the Brazen Altar except the hide.
- The garments of Aaron and his sons were sprinkled with blood and anointing oil.
- The breast was boiled.
- All the rest of the meat, cakes and wafers were burned.
- Then, Aaron and his sons entered the Tent of Meeting and stayed inside for seven days.

DAY EIGHT – A bull calf and ram for Aaron and his son's sin and burnt offerings.

- The bull calf was offered as a sin offering.
- The ram was offered as a burnt offering.
 - With the calf sin offering the fat was offered on the Brazen Altar and all the rest was burned outside the camp.
 - With the ram burnt offering the hide was given to the priest and all the rest was burnt on the Brazen Altar until it turned to ash.

DAY EIGHT – A sin, burnt, sacrifice of peace and grain offering for the people.

Male goat – Sin offering

- The goat was offered at its proper place at the Tent of Meeting. In this case, because it is a goat, it is offered at the northside of the Brazen Altar.
- The laying of the hands to transfer the sin.
- The goat was slain, skinned, and cut up.
- The blood was sprinkled around the Brazen Altar and rubbed on the four horns.
- The fat was offered.

- All the rest of the animal, including the hide, was burned to ashes outside the camp.

Calf and lamb – Burnt offering

- The calf was offered at the door to the Tent of Meeting. The lamb was offered on the northside of the Brazen Altar.
- The laying of the hands occurred to transfer the sin.
- The calf and lamb were slain, skinned, and cut up.
- The blood was sprinkled around the Brazen Altar (not rubbed on the four horns).
- The legs and entrails and legs were washed.
- All the rest of the animal was burned to ashes on the Brazen Altar except the hide.
- The hide was given to the priest.

Ox and ram – Peace offering

- The ox calf was offered at the door to the Tent of Meeting. The ram was offered on the northside of the Brazen Altar.
- The laying of the hands occurred to transfer the sin.
- The ox and ram were slain, skinned, and cut up.
- The blood was sprinkled around the Brazen Altar (not rubbed on the four horns).
- The fat portions of the animal were placed on the Brazen Altar.
- The fat of the breast was put on the Brazen Altar. The breast (without its fat) was waved before the LORD as a wave offering and then boiled to be eaten by the priest.
- The rest of the animal was given to the priests to eat.
- The hide was given to the priest.

Grain offering

- The ingredients of a tenth of an ephah of fine flour (about a pint), oil and incense were mixed. It could be raw, baked, pan fried on a griddle, cooked in a pot, or roasted. No leaven or honey could be used.
- The offering was handed to the priest on the westside of the Brazen Altar.
- Moses took a handful of the gain offering and placed it on the Brazen Altar as a memorial portion.
- The rest of the grain offering was given to the priest to eat.

When the ordination service was over and for the first time, Israel had a high priest and four regular priests. The high priest was Aaron; the four regular priests were Aaron's sons, Nadab, Abihu, Eleazar and Ithamar (Numbers 3:2). But on that eighth day, as the priests were finishing up the details of the offerings, two of Aaron's sons were about to die.

V. The Rebellion of Two of Aaron's Sons (10:1-20)

A. Nadab and Abihu Used Strange Fire and the LORD Killed Them (10:1-2)

The record of the rebellion and death of two of Aaron's sons is found here in chapter 10 of Leviticus, but Numbers 3:3-4 also mentions this rebellion. Nadab and Abihu used strange fire on the Altar of Incense and the LORD killed them. For this story, we must take it at face value. The Word of God does not interpret or explain it anywhere else but in Leviticus and Numbers. Verse 1. "Now

Nadab and Abihu, the sons of Aaron, took their respective firepans, and after putting fire in them, placed incense on it and offered strange fire before the LORD, which He had not commanded them. And fire came out from the presence of the LORD and consumed them, and they died before the LORD. (10:1-2).

Inside the Tent of Meeting, in the Holy Place, the Altar of Incense sat in front of the Veil that separated the Holy Place from the Holy of Holies where the Ark of the Covenant rested and the LORD tabernacled (dwelt) there. The acacia wood Altar of Incense table was covered in gold. Incense was to burn on that table continuously. The LORD had instituted a certain blend of spices for the incense that was burned on that table. According to Exodus 30:7-8, the priests were to replace the coals and the incense at regular times through the day to keep the incense burning. What were the ingredients of that mixture of incense designed by the LORD?

Here is the instruction for making the incense for the Altar in the Holy Place.

"Then the LORD said to Moses, "Take for yourself spices, stacte and onycha and galbanum, spices with pure frankincense; there shall be an equal part of each. With it you shall make incense, a perfume, the work of a perfumer, salted, pure, and holy. You shall beat some of it very fine, and put part of it before the testimony in the tent of meeting where I will meet with you; it shall be most holy to you. The incense which you shall make, you shall not make in the same proportions for yourselves; it shall be holy to you for the LORD. Whoever shall make any like it, to use as perfume, shall be cut off from his people." (Exodus 30:34-38).

The "testimony" mentioned here is the Ark of the Covenant or the Ark of the Testimony as some versions translate it. Notice in the warning at the end of this instruction. This mixture was never to be used outside the Holy Place by anyone or that person would be cut off.

But the issue in this passage with Nadab and Abihu was not the incense, it was the fire in the firepan. Some Bible versions translate these firepans as censors. For those of the Catholic faith, you have seen metal vessels with holes in them hung on long chains billowing smoke as the priest swings them around. That is not exactly the shape of the firepans described here but the function is similar. During the construction of all the Tabernacle complex, utensils to be used in holy ceremonies including firepans were hammered out of copper or bronze. These pans were like your nine-inch frying pan that you have in your home. A lid with holes was made for the pan. Coals from the Brazen Altar were put in the pan, incense was put on top of the coals and the lid was put on the pan. The smoke of the incense would seep through the holes and fill the room. The pan had a handle like a frying pan that was used to carry it to and from the Altar of Incense.

The issue was not the incense being used. It was not the pan being used. The issue was the fire being used. Where did Nadab and Abihu acquire the coals of fire they used in their firepans that they took into the Holy Place and put on the Altar of Incense?

Some commentators state that the fire on the Brazen Altar was started by the LORD and it was the responsibility of the priest to keep that fire going eternally. Their Scripture for that proof is found in chapter 9 verse 24 which states, *"Then fire came out from before the LORD and consumed the burnt offering and the portions of fat on the altar; and when all the people saw it, they shouted and fell on their faces."* What they fail to mention by using this passage is that this fire from the LORD occurred on the eighth day of the ordination of the priests. Eight days earlier, sacrifices were made on the first day of the ordination of the priests. Where did the fire on that first day come from? Did it go out between the eight days? Probably not. The fire on the Brazen Altar was probably set by Moses as he was the one directing the eight-day ceremony. The fire that came from the LORD had nothing to do with the original fire on the Altar. However, on that first day of the ordination, Moses consecrated the Altar, lit the fire and it burned constantly all week and on into the future – never extinguished.

So where did the fire come from that was “strange fire” according to the LORD. It came from some fire source that did not originate with the consecrated fire set by Moses originally. The boiling pots for the breasts and the thighs were not heated on the Brazen Altar but on other fires in the courtyard. The leftover meat from the offerings that belonged to the priests were cooked on different fires too. These fires were not required to be perpetual and were most likely struck as needed inside the courtyard during the daylight hours to cook the meat and grain for the meals of the priests. The source of these fires was most likely not the fire of the Brazen Altar because it was holy fire.

Because of the place where this incident is found in the context of Leviticus and Numbers, it had to occur on the eighth day of the ordination. These two boys were not priests for only a week and they made a terrible mistake. It was time for the Altar of Incense to be restocked with two new pans of incense. They each took their firepans and stepped to the nearest fire and filled the pans with hot coals. Incense was added. The top was placed on the pan. The two boys walked into the Holy Place and put them on the Altar of Incense. I doubt they knew what hit them. Verse 2 again. “*And fire came out from the presence of the LORD and consumed them, and they died before the LORD.*” (10:2).

B. Aaron Kept Silent (10:3)

There they died in that sacred place, the Holy Place, the place with the Altar of Incense, the Table of Show Bread, and the Menorah. There stood Moses and Aaron with the two priests burned dead on the ground. Moses and Aaron had to be shocked by the supernatural event they just saw. What were they going to do? Verse 3. “*Then Moses said to Aaron, ‘It is what the LORD spoke, saying, ‘By those who come near Me I will be treated as holy, And before all the people I will be honored.’*” So Aaron, therefore, kept silent.” (10:3).

Keep your mouth shut brother, Moses said.

C. Nadab and Abihu Carried Away (10:4-5)

As the leader, Moses would handle things. Verse 4. “*Moses called also to Mishael and Elzaphan, the sons of Aaron's uncle Uzziel, and said to them, ‘Come forward, carry your relatives away from the front of the sanctuary to the outside of the camp.’*” So they came forward and carried them still in their tunics to the outside of the camp, as Moses had said.” (10:4-5).

Mishael and Elzaphan were the second cousins of Nadab and Abihu and Moses called them into duty. (Uzziel was the youngest son of Kohath, the grandson of Levi. Uzziel was the father of three sons.¹⁷⁾ Time was not wasted as Nadab and Abihu were swept up and carried out of the camp. Mind you, the camp was not small. To get the bodies out of the camp the men had to leave the courtyard of the Tabernacle, pass through the living area of the Levites surrounding the courtyard. Then they had to carry the bodies through one of the other tribal areas to get out of the whole camp. It was a difficult task.

D. Instructions to Aaron and His Remaining Sons (10:6-20)

1. Do Not Mourn (10:6-7)

And then we find Moses warning Aaron and his two remaining sons to not mourn the loss of Nadab and Abihu. If they did, the LORD would kill them. Verse 6. “*Then Moses said to Aaron and to his sons Eleazar and Ithamar, ‘Do not uncover your heads nor tear your clothes, so that you will not die and that He will not become wrathful against all the congregation. But your kinsmen, the whole house of Israel, shall bewail the burning which the LORD has brought about. You shall not even go out from the doorway of the tent of meeting, or you will die; for the LORD'S anointing oil is upon you.’*” So they did according to the word of Moses.” (10:6-7).

¹⁷ Exodus 6:18, 22; Numbers 3:19; 1st Chronicles 6:1-3, 18; 23:12,20; 24:24

In those ancient times, people mourned not only with bewailing tears and grief but they would also uncover their heads, tear their clothing and, although not mentioned here, throw dust or ashes into the air and let it fall back of them. Aaron, Eleazar and Ithamar were wearing their priestly turbans and garments which had been anointed and consecrated for the work of the Tabernacle complex for all generations to come. It would have been a sacrilege to cast their turbans to the ground and tear the sacred garments. The LORD would surely kill them for that kind of response. The rest of the Nation of Israel could uncover their heads, tear their clothing, and bewail the loss, but Aaron and his two sons could not. They had a job to do. They still had the original anointing oil on their heads from when Moses ordained them. Their job was taking care of the business of the Tabernacle. Other relatives could bury the dead. They were to care for the living, sinful as they may be.

2. Do Not Drink (10:8-11)

Then, from behind the Veil, and from the Mercy Seat of the Ark of the Covenant, the LORD spoke to Aaron saying to him, “Do not drink.” Verse 8. *“The LORD then spoke to Aaron, saying, Do not drink wine or strong drink, neither you nor your sons with you, when you come into the tent of meeting, so that you will not die—it is a perpetual statute throughout your generations—and so as to make a distinction between the holy and the profane, and between the unclean and the clean, and so as to teach the sons of Israel all the statutes which the LORD has spoken to them through Moses.”* (10:8-11).

The Nation of Israel was a drinking nation. Wine was the common everyday drink of the common person - man, woman, boy and girl, with every meal.

Now when I was a little boy attending church, when the word “wine” came up in a passage, the Dr. Sam Tullock would always say something like, “wine in those days was like our grape juice today. It was not like our wine that the wino’s drink on the streets.” Baptist were drinkers and dancers before prohibition and I have proof of that from my family history in Mississippi in the 1840’s. A Baptist church was started in Mantee, Mississippi by my family members. Back in those days, families would eat breakfast at home on Sunday mornings, pack a basket lunch and walk or ride in a buggy to church. They would be sober for church but as soon as the last Amen was said, everyone would join in a fellowship meal on the grounds with their sandwiches and favorite beverages. Wine, beer, and strong drink was always on hand in the baskets. As the meal time came to an end, the fiddle would come out and the dancing would start with the kids playing in the mix. About three o’clock a baptism or two might occur down at the creek or lake and everyone would head home for supper and bed time. During prohibition, Baptist formally took a no drinking stance, although, to be honest, I must say, I doubt that held true in their homes. Today, if just all the Baptist in Houston, Texas really did not drink, the world-wide brewery in our town would have to shut down for a lack of business. Since the end of prohibition, Baptist have held the stance of no drinking, at least from the lips of the preachers in the pulpits and the excuse has been, “the wine in the Bible was like our grape juice.” It never made sense to me. But now it does. They were right. Most of them did not know why. Here is why.

In the Bible, there is a difference between wine and strong drink as Moses asserts in this passage. Wine that is purchased today would be considered strong drink in the Bible. The Hebrew word is *shecar* and it applies to any beverage that has fermented to the state of having an intoxicating quality. And, intoxicating wine was not as easy to make as just crushing the grapes and waiting for them to ferment. Today, the making of all intoxicating wines requires the fruit, sugar, and yeast (leaven). But it also requires the right temperature of between 62 – 65 degrees Fahrenheit. If the three ingredients are properly mixed and the temperature is within that specific range, the grape juice can ferment in fourteen days and be aged and ready by the end of the month. That is, if all things go perfectly. However, if the temperature is lower or higher than the temperature range stated, the process would

take much longer. It just so happens that the average temperature in Israel in the winter is 57 degrees Fahrenheit and in the summer 79 degrees. So, intoxicating fermentation of wine in Israel would be hit or miss depending on the temperature. But then we come back to the ingredients and yeast was not used. The grapes were harvested in mid-September. Ah, the temperature would be cooling closer to the proper temperature at that time of year. So, the time clock started with the wine pressing which could take several days and then the wait for the natural fermenting process to take place as the sugars in the grapes began to break down and natural yeast would be introduced from the air. Not such a sure way to guarantee that all pressed grape juices would turn into intoxicating beverages on demand. But grape juice was in demand by all Jews for every meal. And that is the point. And that is why the LORD told Aaron and his sons not to drink wine or strong drink when it was time for them to enter the duty as priests in the Tabernacle complex. The normal wines of the ancient days could have sat long enough to become strong drink and that would have impaired their ability to do their jobs. The LORD was serious. Arriving to work as priest intoxicated brought an immediate death penalty from the LORD. It was the eternal statute for all priests.

But we also see the extra duties of the priests stated in a snapshot in this passage. “*... and so as to make a distinction between the holy and the profane, and between the unclean and the clean, and so as to teach the sons of Israel all the statutes which the LORD has spoken to them through Moses.*”

Making a distinction between the “holy and profane” would be easy for the Israelites to understand. The Holy would be all that the LORD had commanded them; the profane would be anything in opposition to the commands of the LORD. But then the LORD added the distinction between the “unclean and clean.”

Coming to this point in the story, we have seen the words “clean” and “unclean” several times, but with no instructions. For instance, in 4:12 we are told the remains of the animal were to be burned outside the camp in a “clean” place. But what does that mean? In 5:2-3, unclean things were not to be touched, such as carcasses and beasts. But what makes a carcasses or beast unclean? In 7:19, nothing unclean was to be eaten. But what makes something unclean to eat? The clean and the unclean were not described or taught in the book of Exodus and it has not been taught thus far in the book of Leviticus. The book of Genesis was most likely complete by this time by Moses, but there was no description of what was clean or unclean in it. Deuteronomy is thirty-nine years away. What was clean and what was unclean that the priest was to teach as a perpetual statute had not been revealed by the LORD. The LORD just made the statement for the first time and we will have to wait for Chapter 11 for those details to be revealed by Him.

Be that as it may, the two sons were dead and the LORD took the opportunity to inform the priests that they had a job to do and they could not take the chance of being intoxicated when they were on the job.

3. Eat the Grain Offering (10:12-13)

But that day, the day of the death of the two sons of Aaron, Moses noticed a problem, the grain offering had not been eaten as required. Verse 10. *“Then Moses spoke to Aaron, and to his surviving sons, Eleazar and Ithamar, “Take the grain offering that is left over from the LORD'S offerings by fire and eat it unleavened beside the altar, for it is most holy. You shall eat it, moreover, in a holy place, because it is your due and your sons' due out of the LORD'S offerings by fire; for thus I have been commanded.”* (10:12-13).

On the eighth day, Aaron, and his sons, after being in the Tent of Meeting for seven days, had exited the tent to preside for the first time over the final ceremony of the ordination. The elders had brought the grain offering and a handful of it was put on the Brazen Altar to be consumed by fire just as the instructions demanded. But the rest was to be eaten by the priests. It had not been

eaten. Moses' sharp eye must have noticed the grain was uneaten and promptly instructed Aaron and his sons to complete their duty in that part of the offering ceremony. It was required.

4. Eat the Wave Offering (10:14-15)

Verse 14 is surely part of the instruction to eat the grain offering that was just addressed by Moses. We have separated it here in our study for two reasons. First, the leftovers of the grain offering were to be eaten by the priests in a holy place. But, second, starting in verse 14 we see an extended instruction for the wave offerings and it was also to be eaten in a clean place. Verse 14. *"The breast of the wave offering, however, and the thigh of the offering you may eat in a clean place, you and your sons and your daughters with you; for they have been given as your due and your sons' due out of the sacrifices of the peace offerings of the sons of Israel. The thigh offered by lifting up and the breast offered by waving they shall bring along with the offerings by fire of the portions of fat, to present as a wave offering before the LORD; so it shall be a thing perpetually due you and your sons with you, just as the LORD has commanded."* (10:14-15).

Did you notice, the breast and thigh offerings could be eaten by the sons and daughters too. That is new. In other words, the wave offerings were for the whole priestly families to eat, male and female. But they were to be eaten in a "clean place" not specifically a "holy place." Anywhere inside the curtain fence of the Tabernacle complex was considered a "holy place." It is never called a "clean place." That means the "clean place" must be outside the curtained area of the Tabernacle complex, in their tribal areas, in the camp. The living quarters of the priests surrounded the Tabernacle complex. Here is a layout of the camp and it was always the same no matter where they were when they camped. For Moses, Aaron and his sons, their living quarters were east of the door to the Tabernacle complex.

THE LORD's ORDER OF THE CAMP

BENJAMIN? 35,400	ASHUR? 41,500	DAN (North) 62,700	NAPHTALI? 53,400	ISSACHAR? 54,400
EPHRAIM (West) 40,500	Gershonites 7,500 <small>See Note on Numbers 3:39 for discrepancy</small>	Merarites 6,200	Moses and Aaron	JUDAH (East) 74,600
MANASSEH? 32,200	GAD? 45,650	TABERNACLE Complex	Kohathites 8,600	ZEBULUN? 57,400
			<small>TOTAL OF ALL MALES ONE MONTH OLD AND OLDER - 22,000</small>	
	REUBEN (South) 46,500		SIMEON? 59,300	

5. Uneaten Goat Offering (10:16-18)

Moses had handled the offerings on the first day of the ordination. Those offerings were completed correctly according to the instruction of the LORD. But the offerings of the eighth day were completed by Aaron and his sons. Two of the sons had not followed the law of the fire in the firepans and died. Moses had also discovered the failure of the grain and wave offerings to be eaten as required. With two wrongs, Moses noticed another major infraction. Verse 16. *"But Moses searched*

carefully for the goat of the sin offering, and behold, it had been burned up! So he was angry with Aaron's surviving sons Eleazar and Ithamar, saying, "Why did you not eat the sin offering at the holy place? For it is most holy, and He gave it to you to bear away the guilt of the congregation, to make atonement for them before the LORD. Behold, since its blood had not been brought inside, into the sanctuary, you should certainly have eaten it in the sanctuary, just as I commanded."" (10:16-18).

Moses accused Aaron and his sons of not following the commands of the LORD concerning the goat offering. It was a sin offering and Moses found the burning goat and hide outside the camp in a clean place. He thundered back to Aaron and his sons and questioned them harshly. "*Why did you not eat the sin offering at the holy place? For it is most holy, and He gave it to you to bear away the guilt of the congregation, to make atonement for them before the LORD.*"

The reason we took the time to review the offerings at the beginning of this lesson was for this very sentence in this verse. Moses, in his panic, mis-judged the goat offering on this eighth day. It was a sin offering, it was not the same as a sin offering associated with a guilt offering as Moses stated.

In a sin offering, the basics of the ceremony is the following.

- The priest takes the blood inside the Tent of Meeting and sprinkles the blood seven times in front of the Veil.
- The priest rubs blood on the four horns of the four corners of the Altar of Incense in front of the Veil.
- The priest pours the rest of the blood at the base of the Brazen Altar where the coals and ashes are and then stokes the fire.
- The person bringing the offering removes the fat portions.
- The fat portions of the animal are given to the priest who places them on the Brazen Altar where they are totally consumed in the fire.
- The rest of the animal, including the hide is taken outside the camp to a clean place burned.

But with a guilt offering, the sin offering portion was different as follows.

- The person bringing the offering must CONFESS his sin.
- The priest sprinkles the blood around the Brazen Altar.
- The priest pours the rest of the blood at the base of the Brazen Altar where the coals and ashes are and then stokes the fire.
- The person bringing the offering removes the fat portions.
- The fat portions of the animal are given to the priest who places them on the Brazen Altar where they are totally consumed in the fire.
- The rest of the animal, including the hide was given to the priest.

Moses had spoken incorrectly, the goat offering of the eighth day was not a guilt offering as Moses asserted. That is why Moses wanted to know why it was burned instead of eaten. It was a simple sin offering given by the elders for the people, not a sin offering associated with a guilt. It had been handled correctly. It was supposed to be burned outside the camp.

6. Aaron's Question (10:19)

The encounter with Moses's error caused Aaron to speak up. Verse 19. "*But Aaron spoke to Moses, "Behold, this very day they presented their sin offering and their burnt offering before the LORD. When things*

like these happened to me, if I had eaten a sin offering today, would it have been good in the sight of the LORD?"' (10:19).

Correctly Aaron said to Moses that the elders presented a sin offering and a burnt offering. Aaron did not say they presented a guilt offering which has its own order of service. If Aaron had eaten the sin offering associated with guilt, he would have sinned. So, with it being a sin offering instead of a guilt offering, Aaron asked Moses, "*if I had eaten a sin offering today, would it have been good in the sight of the LORD?"'*

7. Moses' Thought (10:20)

Moses' thoughts had to have quickly reviewed in his mind the difference between a sin offering and a guilt offering. Aaron was right. The goat offering for sin had been handled correctly. Moses was wrong. And when Aaron corrected Moses, we find his answer in verse 20. "*When Moses heard that, it seemed good in his sight.*" (10:20).

Aaron had done what was good in the Moses' sight, but also in the sight of the LORD. Aaron has kept the commands of the LORD.

The eighth day was about to be over. It had been a full day with may ups and downs. But it was no less over. It was time to hear an instruction from the LORD to determine what was clean and what was unclean. It was time to learn the details of that to teach it to all the people for all the generations to come. That we will discover in chapter 11 in the next lesson.