

THE STUDY OF THE TYPES

BY

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CHAPTER 10

The Offerings

THE method of placing several types side by side is a Scriptural one, as we see from the opening chapters of Leviticus. The HOLY SPIRIT has Himself adopted this plan here, and has given us a wondrous group representing the work and person of our Lord in various aspects.

First, let us consider a comparison of the offerings:

A Study of the Levitical Offerings

Burnt Offering, consisting of Bullocks, goats, sheep, rams, lambs, turtle-doves, young pigeons. GOD's Part on the Brazen Alter - All burned, Priest's Portion - Skin; Typical of the LORD JESUS - In His life and death, perfectly accomplishing the will of GOD. REFERENCES: Leviticus 1; 6:8-13; Ephesians 2:1-6; Hebrews 10:7.

Meal-Offering, consisting of Fine flour, green ears, frankincense, oil, salt. GOD's Part on the Brazen Alter - A handful, part of oil, all frankincense, all priest's offering, Priest's Portion - All remainder; Typical of the LORD JESUS - As Man, presenting to GOD an unblemished life. REFERENCES: Leviticus 2; 7:14-23; Hebrews 7:26.

Peace-Offering, consisting of Male and Female of herd and flock, bullocks, lambs, goats. GOD's Part on the Brazen Alter - All the fat, Priest's Portion - Heave-shoulder, and wave-breast; Typical of the LORD JESUS - By His death becoming our peace and the ground of communion. REFERENCES: Leviticus 3; 7:11-13; Romans 5:1; Colossians 1:20.

Sin-Offering and Trespass-Offering, consisting of Male and female of herd and flock, or turtle-doves, young pigeons. GOD's Part on the Brazen Alter - All the fat, blood at the bottom of altar (and on horns of incense altar), Priest's Portion - Offering where blood was not taken into Tabernacle; Typical of the LORD JESUS - On the Cross made sin for us. REFERENCES: Leviticus 4; 6:24-30; II Corinthians 5:21.

Additionally, with the Trespass-Offering it is typical of the LORD JESUS by His sacrifice becoming answerable for sins and transgressions against GOD and man. REFERENCES: Leviticus 5; 6:1-7; 7:1-7; Colossians 2:13, 14; I Peter 2:24.

Many have written on the Offerings; and those who have studied them most would probably agree that they are only just beginning to see their beauty. "**Jesus Christ and Him crucified**" is the subject that they bring before us; and it seems strange that any Bible-loving Christian should

be content to leave these pages of the Book unexplored.

The study of the Offerings is a great safeguard against confused views on holiness, sanctification, sin, etc. It is impossible to have a low estimate of what sin really is, as we study GOD's requirements, and the provision He has made.

No survey of the types would be complete without a glance, at least, into this inexhaustible store of treasures; and therefore a few thoughts are here given, which have been gathered from many sources, and which have proved helpful in the study. Several points have already been alluded to in preceding chapters.

The order of the Offerings in Leviticus is from the Godward aspect.

First there is the Burnt-offering; then the Meat or Meal-offering; the Peace-offering; the Sin-offering; and the Trespass-offering. When as sinners we come to GOD, it is in the opposite order that we catch glimpses of the various aspects of the work of CHRIST. We first learn that we need forgiveness for definite acts of sin which we have committed, and our need is met by the Trespass-offering; then we learn not only that we have sinned again and again, but that we have an evil nature; yet that GOD has made provision for this in the Sin-offering. Next we are taught to enter into the meaning of the Peace-offering and Meal-offering, and to feast upon them. And, lastly, we see the Burnt-offering aspect of CHRIST and His work, and are taught something of what He is to GOD; and our standing in CHRIST, "**accepted in the Beloved.**"

The work of CHRIST is one; and although the Offerings foreshadow its different aspects, they are closely allied to one another.

Thus in the case of the Burnt-offering and Sin-offering, both sacrifices were slain in the same place, viz., by the brazen altar (Leviticus 6:25); the fat of the Sin-offering was burned upon the Burnt-offering (6:19); and the remainder of the Sin-offering was burned on the spot where the ashes of the Burnt-offering had been poured out (6:1-2; 6:11); while the offerer in both instances laid his hand on the head of the animal at the door of the Tabernacle of the congregation, or rather, the Tent of meeting.

There is no mention of sin in the Burnt-offering, for it speaks of justification rather than forgiveness; and thus is a foreshadowing of the truth of Acts 13:39, "**By Him, all that believe are justified from all things**"; while the Sin-offering aspect of the work of CHRIST is the preceding verse, "**Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins.**"

In the Burnt-offering GOD views the sinner, in CHRIST, as justified, or as though he had not sinned; and in the Sin-offering He makes provision for his guilt.

While the thought of sin is not brought before us in the Burnt-offering, it is implied indirectly in the fact of our need of acceptance. We read, "**it shall be accepted for him, to make atonement for him.**"

Atonement means "*covering*," and the need of this covering implies sin; but being covered by

CHRIST, "Who of God is made unto us . . . righteousness," we are viewed as righteous. "**The Lord our Righteousness**" means much more than the mere so-called imputed righteousness of CHRIST. It is not merely that His devotedness, His law-keeping, His obedience, is put down to our account, but that GOD sees us in Him in all His perfectness.

The animals offered for Burnt-offerings might be taken from the herd or the flock.

The people might offer bullocks, sheep, goats, turtle doves, or young pigeons; the variety is generally taken to denote the different measure of spiritual appreciation with which we view CHRIST as our Burnt-offering. Though our want of appreciation may interfere with our enjoyment, we are blessed according to GOD's estimate of His excellency, not according to our own; and for each one a whole CHRIST is needed.

Strength characterizes the bullock (Proverbs 14:4); submission the lamb (Isaiah 53:7); and mourning innocence the dove (Isaiah 59:11; 38:14; Matthew 10:16).

When the Burnt-offering was from the herd or the flock, the priests had to cut it up and lay it in order upon the altar. Each part was examined by them. Mr. Spurgeon, speaking of Hebrews 12:2, said that "**Looking unto Jesus**" might be read "Looking into JESUS"; and he compares it with the duty of the priests in connection with the Burnt-offering: as we gaze we see more and more how entirely CHRIST was well-pleasing to the Father. The head is generally taken to represent the intelligence, the thoughts; the fat, the general health and vigour, or excellency; the inwards, the motives and affections; and the legs, the walk.

Leviticus 1:9 speaks of washing in water: this would seem to refer to testing by the Word. In whatever way CHRIST is tested or examined His excellencies are revealed.

The ashes of the Burnt-offering were first placed at the east end of the altar (Leviticus 1:16); and the ashes spoke of accepted sacrifice. In the twentieth Psalm David prays, "**The Lord hear thee in the day of trouble . . . Remember all thy offerings, and accept** [or, as we read in the margin, "turn to ashes"] **thy burnt sacrifice.**" GOD showed His acceptance of the offering by sending the fire; and the ashes proved that the fire had said, "**It is enough**" (Proverbs 30:16).

The fire did its work on Calvary. GOD is satisfied; and we take our stand now and throughout eternity, like the priests in II Chronicles 5:12, at the place of the ashes, the place of accepted sacrifice.

The Tabernacle faced east and west; and the place of the ashes, the point nearest the entrance, was toward the east, while the mercy-seat was toward the west.

Is there not a tabernacle interpretation to that familiar passage in Psalm 103:12? Primarily, it speaks of the measureless distance between the east and the west, in the infinitude of space, as it tells us that, "**As far as the east is from the west, so far hath He removed our transgressions from us**"; but is there not also an infinite distance between our position as sinners, coming to the tabernacle for the first time, and standing by the brazen altar at the place of the ashes, and the position we occupy when with boldness we enter through the vail into the Holiest of all, and approach the throne of grace? As far as the place of the ashes is from the mercy seat, so far hath

He removed our transgressions from us.

There is a beautiful description of a scene in the time of Hezekiah when the Burnt-offering was offered amidst a rejoicing and worshipping multitude. "**When the Burnt-offering began, the song of the Lord began, and all the congregation worshipped, and the singers sang, and the trumpeters sounded; and all this continued until the Burnt-offering was finished.**"

To see the Lord JESUS CHRIST as the Burnt-offering is sure to bring joy to our hearts; and when He came down to do the will of GOD a chorus of praise began in Heaven, which was heard even upon earth. It is described in the Gospel of Luke, where we read that a multitude of the heavenly host were heard "**praising God and saying, Glory to God in the highest, and on earth peace, good-will toward men.**"

The Burnt-offering was perfectly acceptable to GOD, and in Him men could find favour. The heavenly host could not sing as redeemed ones, or praise because they were thus accepted; but there was joy in the presence of the angels when the good Shepherd voluntarily went forth. "**All this continued until the Burnt-offering was finished**"; and we can catch an echo of the shouts of triumph that rang through Heaven when He returned, as we read the exultant words in Psalm 24, "**Lift up your heads, a ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord, strong and mighty, the Lord mighty in battle.**"

The battle was over; the Burnt-offering had been accepted. By-and-by the everlasting doors will open a second time, as in the Psalm, and the King of glory will enter - not alone, but accompanied by all those who had seen Him as the Lamb of GOD. "**Who is this King of glory? The Lord of hosts - He is the King of glory.**"

In the Meat-offering, or the Meal-offering, there is no mention of death as such, for it speaks rather of the spotless life of CHRIST as presented to GOD. We have seen that His sufferings are expressed in the bruising, beating, and crushing, needed to prepare the various substances that were offered.

One of the chief lessons taught by the Meal and Peace-offerings is, that while a portion was burned upon the altar, the priests were permitted to feed upon the remainder. They fed on that in which GOD delighted - "**the bread of God,**" as it is termed (Leviticus 21:6, 8, 17, 21, 22; 22:25).

In the Peace offering two portions are specially mentioned as the food of the priests - the heave shoulder, and the wave breast (Leviticus 7:31-34). The shoulder indicates the place of strength, and the breast the place of affection; and these two are particularly the food of the believer.

The two thoughts are often linked together.

The high priest bore the names of the children of Israel upon his shoulders, and in the breast-plate upon his heart (Exodus 28:12,29), reminding us of how we too repose on the shoulders of His strength and the breast of His never dying love. "**He shall gather the lambs with His arm, and carry them in His bosom**" (Isaiah 40:11). "**The beloved of the Lord shall dwell between**

His shoulders" (Deuteronomy 33:12). He says, "**I have strength**" and "**I love**" (Proverbs 8:14, 17); and "**He is mighty in strength and heart**" (marg., Job 36:5); while the Apostle Paul's two prayers for the Ephesians are characterized by these thoughts.

The prayer in the first chapter is that they may know the power; in the third chapter that they may know the love.

The subject of feeding upon CHRIST as typified by the offerings is a very full one.

In Leviticus 22:4 we read that a leper, or one with a blemish, might not eat of them. If there be known sin, there can be no fellowship and no feeding. The prodigal in the far country remembered the food in his father's house, and said, "**How many hired servants of my father's have bread enough and to spare, and I perish with hunger!**"

One who was unclean must wait till the evening sacrifice had been offered. "**When the sun is down he shall be clean, and shall afterward eat of the holy things**" (Leviticus 22:7); but it would thus be in the twilight, not in sunshine - the brightness would be gone.

Is it not often so with us? When having lost communion we have been restored, and may feed once more, the brightness is dimmed for a time, and we seem to be feeding in the twilight instead of in the full: sunshine.

It was the privilege of all the priests to eat of the offerings, "**one as much as another**" (Leviticus 7:10); "**Of His fulness have all we received.**" There was to be a daily portion "**due for every day**"; and when in the time of Hezekiah the temple worship was purified and revived, the priests and the Levites confessed, "**We have had enough to eat, and have left plenty**" (2 Chronicles 31:10). This, too, is our experience in our Father's house. There is "**bread enough and to spare**"; and like Paul, we can say, we "**have all and abound.**"

Leviticus 22:10 tells us of some in the household of the priest who might not eat - no stranger (compare Ephesians 2:12, 19), or sojourner (see I John 2:19), or a hired servant (John 15:15). The prodigal knew that there was a great difference between the position of a hired servant and a son; but when his father received him as a son, and said, "**This my son,**" he could not, as he had intended, ask to be made as one of the hired servants.

The next verse tells us of two classes who might have their portion. "**If the priest buy any soul with his money, he shall eat of it**" (compare I Corinthians 6:20; I Peter 1:18, 19; and Acts 20:28); "**and he that is born in his house: they shall eat of his meat**" (compare I Peter 1:23 and I Peter 2:2).

The Sin-offering and Trespass-offering differed from the others in that the body of the animal was burned, not on the brazen altar, but outside the camp. Everything burned upon the altar of Burnt-offering was a sweet savour to GOD; but He hid His face from the Lord JESUS as the Sin-offering, and it was then that He cried, "**My God, My God, why hast Thou forsaken Me?**"

Even as the Sin-offering He was still well-pleasing to GOD; and this is expressed by the fat of the Sin-offering being consumed upon the altar of Burnt-offering.

In Leviticus 4, there are Sin-offerings mentioned for four classes of people: for the priest, the whole congregation, a ruler, and one of the common people; and they probably speak to us of the provision that has been made by GOD to meet sin in our various relationships. Thus "the Sin-offering for the priest would meet sin in our position as priests before GOD; that for the whole congregation would represent our collective position as the assembly of GOD; that for the ruler, our position relative to those whom we may influence; and that for one of the common people, our individual position."

In the first two, the Sin-offering for the priest and that for the congregation, the blood was taken into the holy place, sprinkled seven times in front of the veil, then put upon the horns of the golden altar, and the remainder poured out at the bottom of the brazen altar. "The blood sprinkled before the veil re-established GOD's relationship with His people, the veil covering the place where GOD met with them; the blood on the golden altar re-established the worship of the assembly; and the blood at the brazen altar re-established the individual communion - all of which had been interrupted by sin."

In the Trespass-offering, where the trespass was against the Lord, the sacrifice preceded reparation (Leviticus 5:15, 16); where the trespass was against man, reparation preceded sacrifice (6:5, 6).

A very interesting study is to classify the passages referring to the work of CHRIST according to their different aspects and the offerings appropriate to them.

Thus in Isaiah 53, we have all the Offerings;

- the Burnt-offering in verse II, "**By His knowledge shall My righteous servant justify many**";
- the Peace-offering in verse 5, "**The chastisement of our peace was upon Him**";
- the Sin-offering in verses 6, 10, 12, "**The Lord hath laid on Him the iniquity of us all,**" "**When Thou shalt make His soul an offering for sin,**" and, "**He hath poured out His soul unto death**" - for in the Sin-offering the blood was poured out at the bottom of the altar.
- The Sin-offering on the great Day of Atonement, when the scapegoat bore away the guilt of the people, is suggested in verses 11 and 12: "**He shall bear their iniquities,**" and, "**He bare the sin of many.**"
- The Trespass-offering is in verse 5, "**He was wounded for our transgressions, He was bruised for our iniquities**";
- The bruising of the fine flour for the Meal-offering in verses 3 and 10, "**He is despised and rejected of men, a Man of sorrows and acquainted with grief,**" and, "**It pleased the Lord to bruise Him.**"

In the first chapter of John's Epistle we seem to have set before us the five-fold view of the work of CHRIST in the same order as in the Offerings, beginning, as in Leviticus 1, with the Godward side, and ending with the provision for our sinfulness.

- In verses 1 to 3 we have the Burnt-offering aspect, the offering that was all upon GOD's altar, of which the priests might not partake, but which they could only look upon and their hands handle.

- In verses 3 to 7 there is the thought of fellowship and joy: as in the Meal-offering and Peace-offering, the priest partook of "**the food of the offering**," "**the bread of his God**," so we can say, "**Truly our fellowship is with the Father, and with His Son Jesus Christ.**"
- And in verses 7 to 10 we have GOD's provision for sin and sins, as typified by the Sin-offering and the Trespass-offering.

The following passages, amongst others, would give us also the Burnt-offering aspect of the Lord's life and work - those that speak of His perfectly doing the will of His Father, Matthew 26:39; John 4:34; and Hebrews 10:7; of His voluntary offering, John 10:11, 15, 17; 15:13; Hebrews 9:14; 10:10; Isaiah 1:5, 6; of His obedience, Romans 5:19; Philippians 2:5-8; and of our acceptance, Ephesians 1:6; and I Peter 2:5.

Many verses tell of Him as the Meal-offering - such as those that speak of His perfect and suffering life, of His preciousness to GOD, of His being anointed with the HOLY SPIRIT, and being entirely under His guidance, etc.

CHRIST as the Peace-offering is brought before us in Colossians 1:20; Ephesians 2:13-17; feeding in communion on the Peaceoffering in John 6:51-57; and in I Corinthians 10:16; and offering the Peace-offering in II Corinthians 9:15; Hebrews 13:1S; for it was the thanksgiving sacrifice.

The Sin-offering aspect is constantly referred to, where the Lord JESUS is spoken of as "**being made a curse for us**" (Galatians 3:13); afflicted by GOD (Lamentations 1:12; 3:1-19; Psalm 22); and a sacrifice for sin (John 1:29; Romans 5:8; 8:3; II Corinthians 2:1; I Timothy 1:15; Hebrews 10:18; I John 1:7).

We see Him as the Trespass-offering where we read of trespasses put away (Colossians 2:13, 14; II Corinthians 5:19); sins forgiven (Matthew 26:28; Ephesians 1:7; Colossians 1:14); and an offering for sins (I Corinthians 15:3; Galatians 1:4; Hebrews 10:12; I Peter 2:24; 3:18; Matthew 1:21; Psalm 40:12).

The Burnt-offering and Peace-offering may both be represented in Ephesians 5:2. "**An offering and a sacrifice to God for a sweet-smelling savour**," for both were a sweet-smelling savour to GOD. The word sacrifice in Leviticus usually refers to the Peace-offering.

The four offerings are indicated in Hebrews 10 and Psalm 40 "**Sacrifice and offering Thou didst not desire; . . . Burnt-offering and Sin-offering hast Thou not required.**"

~ end of chapter 10 ~

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