

# LEVITICUS

## Chapter 6

**The LORD spoke to Moses, saying, 2 “If anyone sins and commits a breach of faith against the LORD by deceiving his neighbor in a matter of deposit or security, or through robbery, or if he has oppressed his neighbor 3 or has found something lost and lied about it, swearing falsely—in any of all the things that people do and sin thereby— 4 if he has sinned and has realized his guilt and will restore what he took by robbery or what he got by oppression or the deposit that was committed to him or the lost thing that he found 5 or anything about which he has sworn falsely, he shall restore it in full and shall add a fifth to it, and give it to him to whom it belongs on the day he realizes his guilt. 6 And he shall bring to the priest as his compensation to the LORD a ram without blemish out of the flock, or its equivalent, for a guilt offering. 7 And the priest shall make atonement for him before the LORD, and he shall be forgiven for any of the things that one may do and thereby become guilty.”**

**6:2** *breach of faith.* 1Ch 2:7. Actions toward our neighbor are connected to our attitude toward God. This important link is emphasized in the Ten Commandments, where we are commanded to love God (Ex 20:1–11) and then to love our neighbor (Ex 20:12–17). Sins committed against our neighbor violate our trust in God. Defrauding one’s neighbor by any means, including robbery, withholding wages, or swearing falsely, required restoration of the property and a further restitution of one-fifth of the property’s value. In addition, a confession of sins was made along with a guilt offering. (TLSB)

**6:5** *restore it in full and shall add a fifth.* A feature of the guilt offering. (TLSB)

*on the day.* God desires that once a sin is realized, confession be made. We see God’s grace in these words, for He does not want His people to live in sin and forfeit His many blessings. (TLSB)

**6:6** *to the priest, that is, to the LORD.* Sacrifices were brought to the Lord, but priests were his authorized representatives. (CSB)

Compensation offered to God in the guilt offering reminded the sinner that this sin went deeper than an offense against the neighbor; it also involved God. (TLSB)

**5:14–6:7** The Lord describes the sacrifice and compensations of the guilt offering for mending relationships with God and with neighbor. While summing up the Law, Christ taught, “You shall love the Lord your God... You shall love your neighbor as yourself” (Mt 22:37, 39). In the Law, the Lord calls us to something far greater than self-interest. Praise God, His attitude toward us is merciful and self-giving; He desires our atonement. • Lord, have mercy on me for my mistreatment of my neighbor. Lead me to love others as You have loved me in Jesus. Amen. (TLSB)

### *The Priests and the Offerings*

**8 The LORD spoke to Moses, saying, 9 “Command Aaron and his sons, saying, This is the law of the burnt offering. The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it. 10 And the priest shall put on his linen garment and put his linen undergarment on his body, and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and put them beside the altar. 11 Then he shall take off his garments and put on other garments and carry the ashes outside the camp to a clean place. 12 The fire on the altar shall be kept burning on it; it shall not go out. The priest shall burn wood on it**

every morning, and he shall arrange the burnt offering on it and shall burn on it the fat of the peace offerings. 13 Fire shall be kept burning on the altar continually; it shall not go out. 14 “And this is the law of the grain offering. The sons of Aaron shall offer it before the LORD in front of the altar. 15 And one shall take from it a handful of the fine flour of the grain offering and its oil and all the frankincense that is on the grain offering and burn this as its memorial portion on the altar, a pleasing aroma to the LORD. 16 And the rest of it Aaron and his sons shall eat. It shall be eaten unleavened in a holy place. In the court of the tent of meeting they shall eat it. 17 It shall not be baked with leaven. I have given it as their portion of my food offerings. It is a thing most holy, like the sin offering and the guilt offering. 18 Every male among the children of Aaron may eat of it, as decreed forever throughout your generations, from the LORD's food offerings. Whatever touches them shall become holy.” 19 The LORD spoke to Moses, saying, 20 “This is the offering that Aaron and his sons shall offer to the LORD on the day when he is anointed: a tenth of an ephah of fine flour as a regular grain offering, half of it in the morning and half in the evening. 21 It shall be made with oil on a griddle. You shall bring it well mixed, in baked pieces like a grain offering, and offer it for a pleasing aroma to the LORD. 22 The priest from among Aaron's sons, who is anointed to succeed him, shall offer it to the LORD as decreed forever. The whole of it shall be burned. 23 Every grain offering of a priest shall be wholly burned. It shall not be eaten.” 24 The LORD spoke to Moses, saying, 25 “Speak to Aaron and his sons, saying, This is the law of the sin offering. In the place where the burnt offering is killed shall the sin offering be killed before the LORD; it is most holy. 26 The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tent of meeting. 27 Whatever touches its flesh shall be holy, and when any of its blood is splashed on a garment, you shall wash that on which it was splashed in a holy place. 28 And the earthenware vessel in which it is boiled shall be broken. But if it is boiled in a bronze vessel, that shall be scoured and rinsed in water. 29 Every male among the priests may eat of it; it is most holy. 30 But no sin offering shall be eaten from which any blood is brought into the tent of meeting to make atonement in the Holy Place; it shall be burned up with fire.

**6:8–7:36** Further regulations concerning the sacrifices, dealing mainly with the portions to be eaten by the priests or, in the case of the fellowship offering, by the one offering the sacrifice. (CSB)

Priestly regulations governing each sacrifice were set forth by God. (TLSB)

**6:8** Continuing dialogue between Moses and God. (TLSB)

**6:9** *burnt offering*. See ch. 1; Nu 15:1–16 and notes. (CSB)

Burnt offerings were left on the altar until completely consumed. (TLSB)

**6:10** Holy vestments marked the priest's sacred office and status when he officiated in the sanctuary. Vestments consisted of an undershirt, linen tunic, embroidered linen sash, and linen skullcap. Each item received a sprinkling of blood and holy oil (8:30; Ex 29:21). (TLSB)

**6:11** *other garments*. Holy vestments (v 10) were exchanged for ordinary clothing when performing duties such as carrying ashes outside the camp. (TLSB)

**6:12** *fat of the peace offerings*. Placed on top of the burnt offering (3:5). (TLSB)

**6:13** The perpetual fire on the altar represented uninterrupted offering to and appeal to God on behalf of Israel. (CSB)

**6:26** The meat of the sin offering of the people became the food of the officiating priest and was eaten in the courtyard. Meat offered by the priest as his sin offering was not eaten, but incinerated (v 30) on the ash dump (cf 16:27). (TLSB)

**6:28** *earthen vessel*. Ordinary kitchen utensils and domestic ware were made of clay, usually fired in a kiln and often painted or burnished. (CSB)

**6:30** *atonement in the Holy Place*. This sin offering is different from all others. Here, God previews the sin offering made on the Day of Atonement, a day of cleansing for all things belonging to God (ch 16). The meat from the sin offering on this day is not consumed but is burned completely on the ash dump (cf 16:27). (TLSB)

**6:8–30** God would have fellowship with His people only after they atoned for sin through sacrifice. The people had to be ritually clean to participate in the meal God prepared for them (7:19–21). Today, God's people eat a meal in His presence each time they partake of Holy Communion as God's priests (cf 1Pt 2:9). Christ's body was offered as a sin offering and a reparation offering to God. By Christ's holy flesh and blood, God keeps His people holy (Heb 10:10). • Father in heaven, we thank You for Your surpassing gifts of grace and fellowship, which come through Christ's atoning sacrifice. Amen. (TLSB)