

Welcome To Open Bible Hour

Thank you for joining us on this Lord's Day!

Our desire is that you may grow in the grace and knowledge of our Lord Jesus Christ as we pursue an in-depth study of the first 2 chapters of Acts.

If you have a prayer request, for which you would like us to pray, please fill out a prayer sheet at the back table and give to Lyle.

Our website: OpenBibleHour.net



I Stand Amazed in the Presence

I stand amazed in the presence
Of Jesus the Nazarene,
And wonder how He could love me,
A sinner, condemned, unclean.

He took my sins and my sorrows,
He made them His very own;
He bore the burden to Calvary,
And suffered and died alone.

When with the ransomed in glory
His face I at last shall see,
'Twill be my joy through the ages
To sing of His love for me.

O how marvelous! O how wonderful!
And my song shall ever be:
O how marvelous! O how wonderful!
Is my Savior's love for me!

“CORRUPTION IN THE PRIESTHOOD”

Malachi 1:6-14

February 19, 2012

Mal 1:6-14

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- 8 "But when you present the blind for sacrifice, is it not evil? And when you present the lame and sick, is it not evil? Why not offer it to your governor? Would he be pleased with you? Or would he receive you kindly?" says the Lord of hosts.
- 9 "But now will you not entreat God's favor, that He may be gracious to us? With such an offering on your part, will He receive any of you kindly?" says the Lord of hosts.
- 10 "Oh that there were one among you who would shut the gates, that you might not uselessly kindle fire on My altar! I am not pleased with you," says the Lord of hosts, "nor will I accept an offering from you.
- 11 "For from the rising of the sun even to its setting, My name will be great among the nations, and in every place incense is going to be offered to My name, and a grain offering that is pure; for My name will be great among the nations," says the Lord of hosts.
- 12 "But you are profaning it, in that you say, 'The table of the Lord is defiled, and as for its fruit, its food is to be despised.'
- 13 "You also say, 'My, how tiresome it is!' And you disdainfully sniff at it," says the Lord of hosts, "and you bring what was taken by robbery and what is lame or sick; so you bring the offering! Should I receive that from your hand?" says the Lord.
- 14 "But cursed be the swindler who has a male in his flock and vows it, but sacrifices a blemished animal to the Lord, for I am a great King," says the Lord of hosts, "and My name is feared among the nations."

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Mal 2:7

7 "For the lips of a priest should preserve knowledge,
and men should seek instruction from his mouth;
for he is the messenger of the Lord of hosts.

1 Peter 2:5-10

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

9 But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

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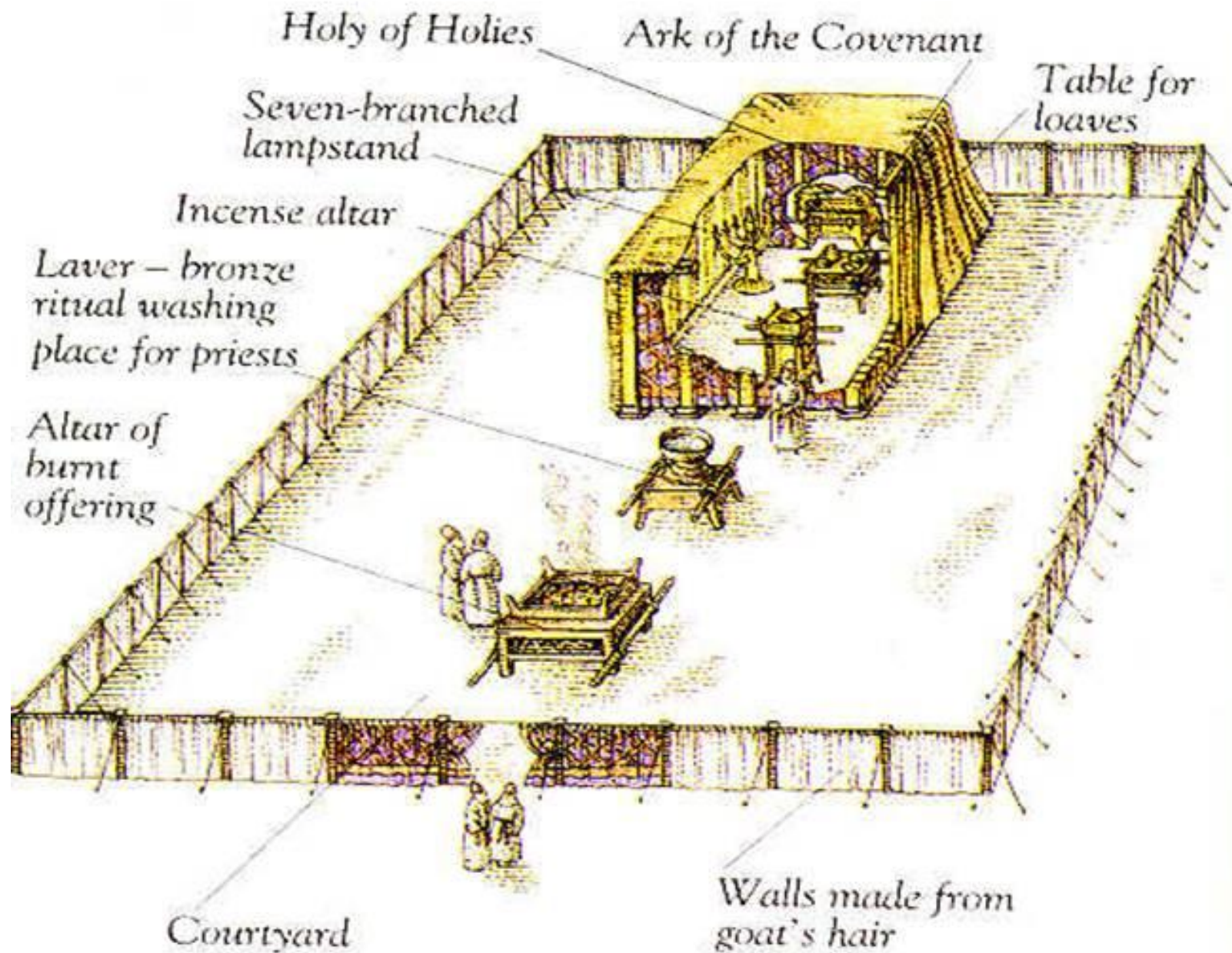
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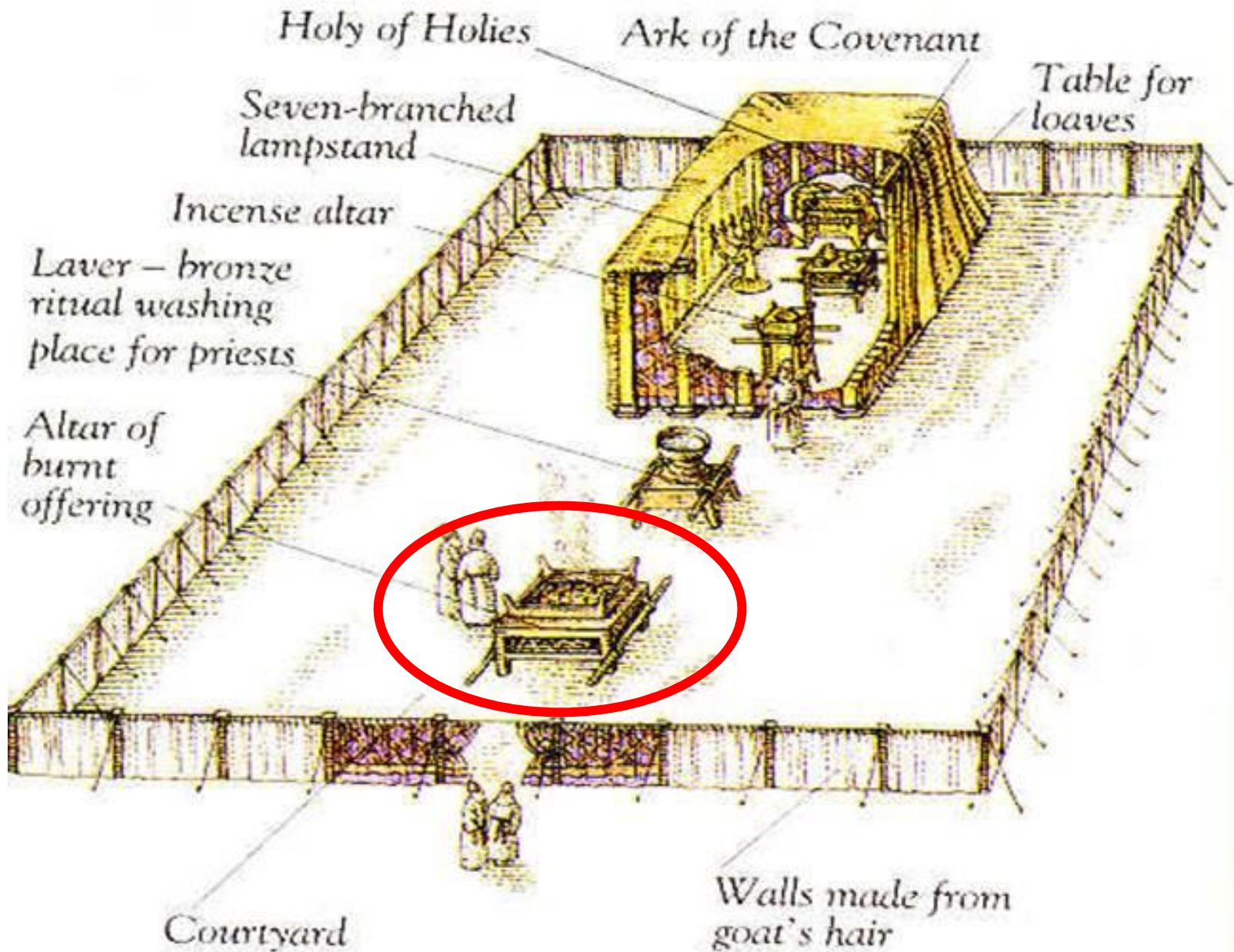
Why did God institute the “offerings/sacrifices” program?

1. All the offerings, as well as the ceremonies and laws, served to constantly remind Israel that God is holy.
2. The sacrifices and offerings were used to bring to remembrance the sins (Heb 10:3) which separate us from God (Isa 59:2; Rom 10:3) and the need for repentance and for an intercessor, Jesus Christ.
3. The laws of sacrifices and offerings specify the manner in which Jesus Christ had to fulfill the requirements of God's spiritual law (Matt 5:17), to be accepted by God and to take away our sins and redeem, justify and make us acceptable before God.
4. God could be approached only in strict obedience to the detailed instructions for purification. God ordained the sacrifice of innocent animals for the covering of man's sin as an object lesson (Gal 3:24). These sacrifices were symbolic of the ultimate sacrifice which would take away the sins of the whole world.

THE TABERNACLE



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1. The Burnt Offering

Burnt Offerings (Leviticus 1; 6:8-13; 8:18-21; 16:24)

The burnt offering was always to be a male animal: a ram, a goat, a bullock or a pigeon; and it had to be **without blemish**. The worshiper placed his hands on the animal to show that it was a sacrifice for his own shortcomings. The burnt offering symbolized the entire surrender to God, therefore the whole animal, except for the skin, which went to the priests, was offered to God. It was left to smoulder all night into ashes, and the ashes were removed in the morning. The blood of the animal was thrown on the corners of the altar as a further sign that the life of the animal given in death had been dedicated to God. The burnt offering formed the daily morning and evening service in the Tabernacle, while on sabbaths, new moons, and festivals additional burnt offerings followed the ordinary worship.

Pre-figured Christ: Here we have the highest aspect of **the work of Christ where He is seen offering Himself up entirely to God to do His will even unto death**. The whole offering, except the skin of the animal, was burnt upon the altar and all went up to God as a sweet savour. It pictures Christ who gave Himself as "a sacrifice to God for a sweet smelling savour" (Eph. 5:2). Christ is not seen here as bearing our sins, but as accomplishing the Father's will, glorifying Him and vindicating the holiness and majesty of His throne. This theme is especially prominent in John's Gospel and in Psalm 40.

2. The Grain Offering

Grain Offerings (Leviticus 2; 6:14-23)

This was an offering of flour, baked cakes, or raw grain, together with oil and frankincense. It was a good-will offering to God. Part of it - 'a memorial portion' - was burnt on the altar. So it was a way of asking God to 'remember' the worshiper. The priests ate the remainder. Again, it was a sacrifice of the best the worshiper could give. The grain offerings may have been offered separately from the burnt offerings, or along with them. Besides flour or raw grain, a worshiper could offer dough from flour baked in an oven; cooked on a griddle; fried in a pan; or roasted to make bread. All grain offerings were prepared with oil and salt, but no honey or leaven could be used.

Pre-figured Christ: This offering typifies **Christ as the perfect and sinless Man** and presents to us His wonderful Person and His spotless life which was ever an offering of a sweet savour unto God. There was no shedding of blood in this offering so it speaks of the perfections of Christ's Person and life rather than of His death. The fine flour pictures His sinless humanity with its evenness of moral qualities, the oil pictures the grace and power of the Holy Spirit which characterized His life, while the frankincense is an emblem of the sweetness and fragrance of His Person and life.

3. The Peace Offering

Peace Offerings (Leviticus 3; 7:11-34)

This sacrifice was similar to that for the burnt offering, except that here only the fatty portions were burnt on the altar. The animal's blood was collected and poured around the edges of the altar. Then the fatty portions (fat and entrails) were burnt on the altar, and the meat was shared by the worshiper and his family. Since God also shared in the sacrifice, it was thought of as a friendship meal with God too, and therefore was also referred to as the 'fellowship offering'. This sacrifice expressed the worshiper's desire to give thanks or praise to God. The peace offerings involved any animal without defect from herd or flock - usually oxen, sheep or goats. Along with the animal sacrifice, both unleavened cakes and leavened bread were offered. The use of leavened bread in an offering was unusual, since leaven represents something that is false, impure, sinful. Here it signifies the offering of sinners to God so that they can also make peace with God (Romans 15:16).

Pre-figured Christ: This was also an offering of a sweet savour to God. The blood, the fat and the kidneys of the offering were put upon the altar as "the food of the offering made by fire unto the Lord" (Lev. 3:11). This was God's part. Then the breast was given to Aaron and his sons and the right shoulder to the offering priest. This was man's part. Thus God and man both fed on the same offering which speaks of communion and fellowship and typifies the communion which the believer in Christ enjoys with God on the ground of the work of Christ at the cross and His blood shed there for our sins. **We are at peace with God through the work of the Christ on the cross and can feed upon Christ in fellowship with the Father.** Luke's Gospel and Psalm 85 especially present this theme.

4. The Sin Offering

Sin Offerings (Leviticus 4; 5:1-13; 6:24-30; 8:14-17; 16:3-22)

The sin offering was the most important of all sacrifices. It symbolized general redemption. It made atonement for the whole person of the offender, whereas the trespass offering only atoned for one special offense. The blood of the sacrifice of sin offering was sprinkled. Every spot of blood from a sin offering on a garment conveyed defilement, as being loaded with sin, and all vessels used for such sacrifices had either to be broken or scoured.

The highest kind of sin offering was to sacrifice a bullock, when the High Priest had sinned, or if the whole congregation had sinned unintentionally. The next kind would be a male goat for the ruler. The third kind consisted of a female goat for individual Israelites. The lowest grade was turtle-doves or young pigeons as a substitute for other sacrifices in case of poverty.

Pre-figured Christ: The special feature of this offering is in the whole bullock being burnt upon the ground outside the camp of Israel after the blood and fat were put upon the altar for God. This offering was for sin and pictures to us **Christ who was made sin for us (2 Cor. 5:21) and endured the judgment and wrath of God against sin in our stead as our substitute.** The holiness of God and the awfulness of sin are brought out in the bullock being entirely burnt up outside the camp. It pictures Christ, forsaken of God, as our Sin-bearer as given in Psalm 22 and Mark's Gospel.

5. The Trespass Offering

Trespass Offerings (Leviticus 5:14-19: 6:1-7; 7:1-6)

The trespass offering was to atone for specific transgressions where restitution was possible, such as sins of ignorance, usually connected with fraud. For example, if a man had unwittingly cheated another, a ransom that was equal to the same value of the amount taken plus one-fifth would be repaid to the former property owner. If the offence is related to holy things, such as tithes and first-fruits, then the worshipper will repay the amount owed plus one-fifth to the priest. The trespass offering was also prescribed in the cases of healed lepers in Leviticus 14:12, since leprosy was considered as a wrong to the congregation as a whole.

In this offering, the sacrifice was always a male (generally a ram, which was never used as a sin offering). The blood was thrown on the corners of the altars, like that of the burnt offering.

Prefigured Christ: Here sin is looked at as a trespass against the person of God. Amends had to be made for the wrong done and the fifth part added to it. Atonement was made by the blood of the offering, and the trespasser was forgiven. This offering presents **Christ who died for our sins and trespasses on the cross**. He has not only answered to God for our sins and paid our debt by His shed blood, but has added the fifth part, as it were, bringing more glory to God and more blessings to man than were had before sin was committed. This is the first view the sinner gets of the Cross of Christ. Psalm 69 and Matthew's Gospel present this aspect of the offering of Christ.

The Five Offerings

NAME	ELEMENTS	PURPOSE	GOD'S PORTION	PRIEST'S PORTION	OFFERER'S PORTION
Burnt Offering <u>Lev 1; 6:8-13; 8:18-21; 16:24</u>	Bull, ram or bird (dove or young pigeon for the poor); wholly consumed; no defect	Voluntary act of worship; atonement for unintentional sin in general; expression of devotion, commitment and complete surrender to God	Entire animal	Skin (to be sold)	Nothing
Grain Offering <u>Lev 2; 6:14-23</u>	Grain, fine flour, olive oil, incense, baked bread (cakes or wafers), salt; no yeast or honey; accompanied burnt offering and peace offering (along with drink offering)	Voluntary act of worship; recognition of God's goodness and provisions; devotion to God	1. Priest's own offering: Entire portion to God 2. Others: Memorial portion (a handful)	1. Priest's own offering: none (all the remainder to be burnt) 2. Others: all the remainder (had to be eaten within court of tabernacle)	Nothing
Peace Offering <u>Lev 3; 7:11-34</u>	Any animal without defect from herd or flock; variety of breads	Voluntary act of worship; thanksgiving and fellowship (it included a communal meal); included vow offerings, thanksgiving offerings and freewill offerings	Fatty portions (fat covering inner parts; fat tail, kidneys, lobe of the liver)	Breast given to High Priest (wave offering), right foreleg given to officiating priest (heave offering)	1. Thanksgiving offering: all the remainder (to be eaten the same day); no left over allowed 2. Vow or freewill offering: remainder (to be eaten the same day and the next day); any left over to be burnt on the 3rd day
Sin Offering <u>Lev 4; 5:1-13; 6:24-30; 8:14-17; 16:3-22</u>	1. Young bull: for High Priest and whole congregation. The blood was to be sprinkled in front of the veil and put on the horns of the altar of incense. 2. Male goat: for leader. The blood was to be put on the horns of the altar of burnt offering 3. Female goat or lamb: for common person. The blood was to be put on the horns of the altar of burnt offering 4. Dove or pigeon: for the poor. The blood was to be put on the horns of the altar of burnt offering 5. 1/10 ephah of fine flour: for the very poor	Mandatory atonement for specific unintentional sin; confession of sin; forgiveness of sin; cleansing from defilement	Fatty portions (fat covering inner parts; fat tail, kidneys, lobe of the liver)	1. Atonement for High Priest and congregation: none (all the remainder was to be burnt outside the camp where the ashes were thrown) 2. Atonement for others: all the remainder (had to be eaten within court of tabernacle)	Nothing
Trespass Offering <u>Lev 5:14-19; 6:1-7; 7:1-6</u>	Ram	Mandatory atonement for unintentional sin requiring restitution; cleansing from defilement; make restitution; pay 20% fine	Fatty portions (fat covering inner parts; fat tail, kidneys, lobe of the liver)	All the remainder (had to be eaten within court of tabernacle)	Nothing

1. When more than one kind of offering was presented (as in Numbers 6:16,17), the procedure was usually as follows:

- 1. sin offering or trespass offering,**
- 2. burnt offering,**
- 3. peace offering and grain offering.**

2. *This sequence gives the spiritual significance of the sacrificial system -*

First, sin had to be dealt with (sin offering or trespass offering).

Second, the worshiper committed himself completely to God (burnt offering and grain offering).

Third, fellowship or communion between the Lord, the priest and the worshiper (peace offering) was established.

To state it another way, there were sacrifices of:

1. expiation (sin offerings and trespass offerings),
2. consecration (burnt offerings and grain offerings)
3. communion (peace offerings).

God is not pleased however with only outward actions:

1 Sam 15:22

22 Samuel said,

"Has the Lord as much delight in burnt offerings and sacrifices

As in obeying the voice of the Lord?

Behold, to obey is better than sacrifice,

And to heed, than the fat of rams.

Prov 21:3

3 To do righteousness and justice

Is desired by the Lord more than sacrifice.

Jer 6:20

20 Your burnt offerings are not acceptable

And your sacrifices are not pleasing to Me."

Ps 51:17

17 The sacrifices of God are a broken spirit;

A broken and a contrite heart, O God, You will not despise.

Christ pre-figured in the offerings:

- 1. Christ gave His whole self as a sacrifice to God.
(Burnt offering)**
- 2. Christ was the perfect, sinless man. (Grain offering)**
- 3. Christ's work on the cross made peace with God.
(Peace offering)**
- 4. Christ was made sin for us, enduring the wrath and judgment of God. (Sin offering)**
- 5. Christ has forgiven us all individual sins and restored us to fellowship with Him. (Trespass/Guilt offering)**

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