

Teachers in Israel

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Romans 12:1-2

Mark above or below
Numbers 8, or on an
insert

THE LEVITES: AN ECCLESIA OF FIRSTBORNS

As the Levites replaced the natural firstborn of Israel, so the "Israel of God" (the ecclesia) (Gal 6:16) replaced Israel after the flesh, the natural firstborn nation (Exod 4:22).

- The Levites had to co-operate in their own cleansing (Num 8:7), so do we (Isa 52:11; Matt 22:12; 2 Cor 7:1).
- The Levites were publicly displayed before the people (Num 8:9), so also are the saints to be public witness (1 Pet 2:12; 1 Tim 3:7; 6:12).
- The Levites were called to be a living sacrifice (Num 8:11). See Rom 12:1.
- The Levites were bond servants to the priests (Num 8:19). See 1 Cor 7:22.
- The Levites were separated from the rest of the nation (Num 8:14). See 2 Cor 6:17-18.
- The Levites were exempt from war (Num 1:47-54). See Jn 18:36.
- The Levites offered first a sin offering (as a token of mortifying the lusts of the flesh) and a burnt offering (representing a life given entirely to Yahweh). See Heb 10:10; 12:12-13.
- The Levites were presented as gifts to Yahweh on behalf of the nation (Num 8:19). See Jn 17:9-11.
- The Levites were called to a life of activity, a wave offering before Yahweh (Num 8:11). See 1 Cor 6:20; 15:58.
- The Levites provided an example to lay Israelites leading to proper worship (Num 8:19). See 1 Pet 2:12.

Hence they comprised an Ecclesia in the midst of the nation of Israel.

Christ the Fulfilment of All the Offerings

Psalm 40:6-8 ~ Hebrews 10:4-10

Mark above or below
Leviticus 1, or on an
insert

All four divisions of offerings are mentioned in Psalm 40:6:

- "Sacrifice" - Heb. "Zebach" used always for the Peace offering but not exclusively so.
- "Offering" - Heb. "Minchah" used exclusively for the Meal offering.
- "Burnt" ~ Heb. "Olah" the Burnt Offering.
- "Sin" -- Heb. "Chataah" Sin offering.

When quoting this in Hebrews 10, Paul repeats these four offerings, to illustrate that those offered under the Law were not what God desired (Heb 10:6). Rather - they taught principles which would all be incorporated in the "One body" of the Messiah. In this way Jesus was able to fulfill in the one body every positive and negative lesson that each individual offering taught.

What Yahweh has pleasure in and provided ([Heb 10:5-6](#)) was one who would do His will ([Heb 10:7-10](#)), who could say, "Thy law is within my heart" ([Psa 40:8](#) - see margin - "is in the midst of my bowels"). This was that portion of sacrifice which Yahweh jealously regarded as his own, (the fat that surrounded the intestines - [Lev. 3:14-16](#)). Here developing unseen by human eyes was that inward goodness which in the spiritual sense is so acceptable with the Father. Such goodness can only be developed by the imbibing of the Word. Christ did this perfectly (we must strive to emulate this example as Paul did - [Rom 7:22](#)). It is by the offering of such a body that we are sanctified or set apart for God's purpose when we identify with Christ in baptism ([Heb 10:10](#)). Animal offerings are ineffective because:

- Animals are amoral. They are incapable of receiving divine ideas and principles. God required the willing offering of a sinless bearer of Adam's nature ([Romans 8:1-3](#)).
- Only a bearer of the nature that sinned could truly be our representative ([Heb 9:9](#)).
- None of the animals offered ever rose from the dead. Christ however rose again ([Acts 2:24](#)) and ascended into heaven where he has direct contact with God himself ([1 Cor 15:17](#); [Rom 3:24-25](#)).