THINK IT OVER
1. Here is an abrupt presentation of a variety of laws. The contents seem strange for the context. But there must be purpose with the Holy Spirit.
2. Numbers 13 records the spy episode and 14 God's conclusion: "Doubtless ye shall not come into the land" (v. 30). Yet 15:2 declares "when ye shall come into the land." What marvelous grace! Israel had it with God; God graced Israel. Chapter 14 is defeat; 15 is triumph of grace.
3. Five sections are found in chapter 15:
   a. Grain and drink offerings vv. 1-16
   b. Ground meal offerings vv. 17-21
   c. Atonement for unintentional sins vv. 22-31
   d. Punishment for work on Sabbath vv. 32-36
   e. Tassels on the garments vv. 37-41.
4. Here are God's instructions for behaviour in the land of promise:
   1. WITH MEAT AND DRINK OFFERINGS vv. 1-16
      a. Appropriate amount

<table>
<thead>
<tr>
<th>Animal</th>
<th>Cereal offering</th>
<th>Oil</th>
<th>Drink Offering</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lamb</td>
<td>1/10 ephah (1.5 litres)</td>
<td>1/4 hin (0.5 litre)</td>
<td>1/4 hin (0.5 litre)</td>
</tr>
<tr>
<td>Ram</td>
<td>2/10 ephah (3.0 litres)</td>
<td>1/3 hin (0.8 litre)</td>
<td>1/3 hin (0.8 litre)</td>
</tr>
<tr>
<td>Bull</td>
<td>3/10 ephah (4.5 litres)</td>
<td>1/2 hin (1.0 litre)</td>
<td>1/2 hin (1.0 litre)</td>
</tr>
</tbody>
</table>

N.B. There were 6 hins to an ephah, which is about 15 litres (25 pints).

b. Appropriate situation v. 3
Three specific instances require sacrifice:
1) To fulfill a vow
2) To provide a freewill offering
3) To offer at appointed feasts

NOTE: That in each instance the goal is the same: "To make sweet savour (pleasing odour) unto the Lord." This phrase is found over 40 times in the O.T. Half of these are in Numbers and six in this chapter (vv. 3, 7, 10, 13, 14, 24). God is shown anthropomorphically as having a meal prepared for Him and enjoying the savoury smell of the food. Glory to God!

c. Appropriate meanings vv. 15, 16
Three Hebrew words are used to express what
is significant for these offerings:

1) "Law." This is the Hebrew "Torah." It comes from a root meaning to throw, project. It is inaccurately translated by the cold legal concept. It is better a teaching aimed at God's people. It suggests authority, truth, and indicates progress towards the goal of realizing the truth in one's life.

2) "Manner" (KJV) is "ordinance" (v. 16). The root of this term means to establish justice, vindicating, or making a final ruling. A good rendering would be "authoritative ruling."

3) "Ordinance" is from a root meaning to engrave. It denotes an absolute principle or rule. This could be rendered statute.

d. Appropriate participants v. 14

The instructions for the offerings did not make a distinction between Israel and a "stranger." Actually "stranger" is not as accurate as it should be for a drifter or one who chanced to meet Israel is not in view. The root means to settle and the term is a technical one for someone who is foreign by birth to Israel and came to live with them as one of them. The better term is "proselyte." He is virtually an Israelite.

2. WITH GROUND MEAL OFFERING vv. 17-21

a. Appropriate time v. 17

This offering, like the previous one, relates to the time Israel enters the land. When in the land and enjoying its crops, consideration must be given to the Lord.

b. Appropriate portion v. 19

The word for "offering" is a technical one for a portion given to the priest (cf. Lev. 7:32; Num. 18:8). It is a portion lifted off from a larger whole i.e. a selected portion. It was to be from "the first" of the produce (cf. first born child, animal, Ex. 22:29-30; 23:19). Here the principle of first for God is brought into the home. A housewife making bread is expected to set aside a portion for the Lord. It is an indication that all is a gift from God. Note this portion was to be a "cake," the common term "challah," later called "shew-bread."

c. Appropriate practice v. 21

The offering here was to be continued "throughout your generations." There was to be no end to this activity.

LESSONS TO BE LEARNED

1. To mark celebrations with special customs, foods, etc. is fine, but the call to glorify the Lord and His Name must even be at the center of all we do. Do we?

2. The larger the animal, the larger the offering and libation. Check it out. In this, how can you match the Lamb of God? Does this move us to give one's whole life and work to God?

3. The fact that strangers and Israelites are equally responsible to God is significant. How does this apply to personal responsibility to God?

4. Is God pleased with the aroma of our sacrifices?

If we don't have eternal life...nothing else is worth anything.