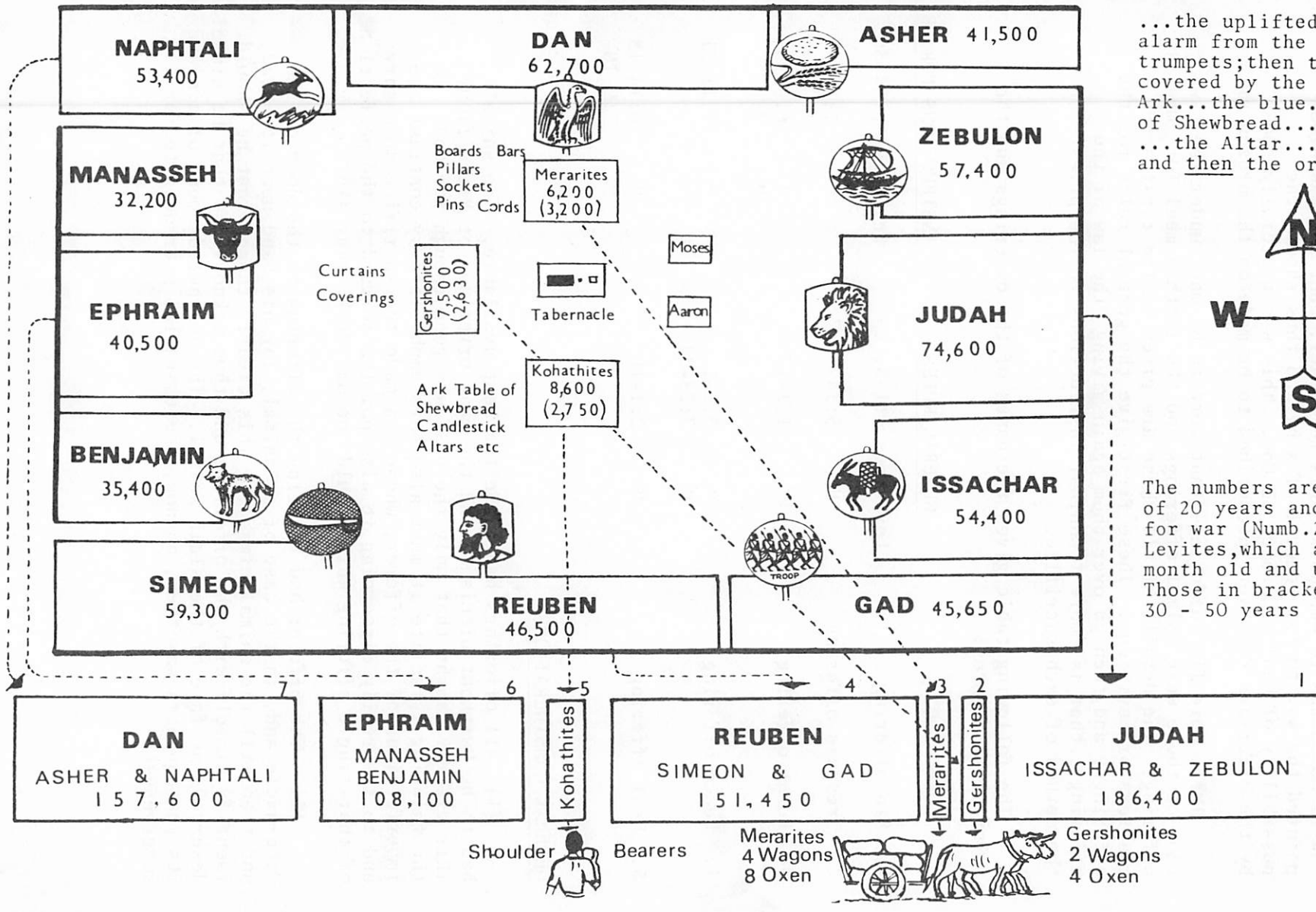
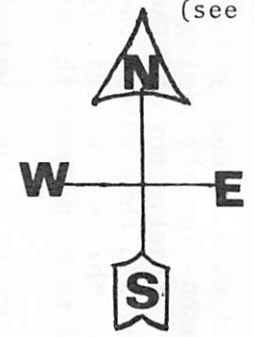


# THE ENCAMPMENT and ORDER OF MARCH . . . preceded by . . .



...the uplifted cloud, the alarm from the two silver trumpets; then the furniture covered by the priests...the Ark...the blue...the Table of Shewbread...the scarlet...the Altar...the purple etc., and then the order of 1 to 7. (see below)



The numbers are males only, of 20 years and upward, fit for war (Numb.2) except the Levites, which are of one month old and upward (Numb.3). Those in brackets are age 30 - 50 years (Numb.4).



The Pillar of Cloud

THE ALTAR OFFERINGS

One of the fundamental characteristics of God is His hatred of sin; one of the most important reasons for the giving of the Law of Moses was to emphasise this to Israel. But the Law also pointed the way to the removal of sin, and thus showed the possibility of man's approach to God. This was especially shown by the offerings that were prescribed to be made on the brazen altar.

There were five offerings that were to be made under the Law. Four of these were animal offerings and the fifth a meal (or 'meat') offering. The details of all these are given in the first seven chapters of Leviticus. These first give the general rules for the offerings, and then go over them again giving "the law of the offering", that is, more technical instructions to the priests on the method of each sacrifice.

The following table gives the names of the offerings and the relevant references:

<u>OFFERING</u>	<u>GENERAL RULES</u>	<u>INSTRUCTIONS FOR PRIESTS</u>
1. Sin offering	Leviticus 4:1-5, 13	Leviticus 6:24-30
2. Trespass offering	" 5:14--6:7	" 7:1-7
3. Burnt offering	" 1:1-17	" 6:9-13 7:8
4. Peace offering	" 3:1-17 7:28-34	" 7:11-21
5. Meal offering	" 2:1-16	" 6:14-18 7:9-10

GENERAL CONSIDERATIONS

(i) All offerings had to be the best available. The animals had to be "without blemish", and the meal offerings of "fine flour". This clearly taught that only the best was good enough for God. To the thinking Israelite it must also have emphasised by contrast the imperfections of the offerer, whose sin made the sacrifice necessary: and to the really discerning it also pointed forward to the perfection of that single offering which would one day "take away sin".

N.B.  
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(ii) The offerer had to bring the offering to the door of the Tabernacle and, in the case of an animal, lay his hand upon its head, and then kill the animal himself. This clearly taught that he should identify himself with the offering, and thus acknowledge that he himself deserved the fate of the slain animal. The acknowledgement of sin and its consequences was then, as now, the essential prerequisite for forgiveness.