
The Levitical Sacrifices ¹

Introduction

There are several terms used in the Bible to describe the act of sacrifice. The first has to do with something given or offered to God, and is used particular with regard to bloodless offerings. Examples are the use of the word "gift" in:

Genesis 33.13-20

13 But Jacob said to him, "My lord knows that the children are weak, and the flocks and herds which are nursing are with me. And if the men should drive them hard one day, all the flock will die.

14 Please let my lord go on ahead before his servant. I will lead on slowly at a pace which the livestock that go before me, and the children, are able to endure, until I come to my lord in Seir."

15 And Esau said, "Now let me leave with you some of the people who are with me." But he said, "What need is there? Let me find favor in the sight of my lord."

16 So Esau returned that day on his way to Seir.

17 And Jacob journeyed to Succoth, built himself a house, and made booths for his livestock. Therefore the name of the place is called Succoth.

18 Then Jacob came safely to the city of Shechem, which is in the land of Canaan, when he came from Padan Aram; and he pitched his tent before the city.

19 And he bought the parcel of land, where he had pitched his tent, from the children of Hamor, Shechem's father, for one hundred pieces of money.

20 Then he erected an altar there and called it El Elohe Israel.

Genesis 43.11

And their father Israel said to them, "If it must be so, then do this: Take some of the best fruits of the land in your vessels and carry down a present for the man—a little balm and a little honey, spices and myrrh, pistachio nuts and almonds.

the word "tribute" in:

2 Samuel 8:2,6

2 Then he defeated Moab. Forcing them down to the ground, he measured them off with a line. With two lines he measured off those to be put to death, and with one full line those to be kept alive. So the Moabites became David's servants, and brought tribute.

6 Then David put garrisons in Syria of Damascus; and the Syrians became David's servants, and brought tribute. So the Lord preserved David wherever he went.

1 Kings 5:1

Now Hiram king of Tyre sent his servants to Solomon, because he heard that they had anointed him king in place of his father, for Hiram had always loved David.

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2 Kings 17:4

And the king of Assyria uncovered a conspiracy by Hoshea; for he had sent messengers to So, king of Egypt, and brought no tribute to the king of Assyria, as he had done year by year. Therefore the king of Assyria shut him up, and bound him in prison.

and the word "offering" in:

1 Chronicles 16:29

Give to the Lord the glory due His name; Bring an offering, and come before Him. Oh, worship the Lord in the beauty of holiness!

Isaiah 1:13

Bring no more futile sacrifices; Incense is an abomination to Me. The New Moons, the Sabbaths, and the calling of assemblies— I cannot endure iniquity and the sacred meeting.

The other type is the bloody sacrifice, in which the shedding of blood is the main idea, as opposed to the whole burnt offering which is completely burned. The Greek word θυσια (**thusia**) is used for both the animal in the sacrifice and for the act of burning, whether literal or figurative. In the New Testament, a sacrifice (or offering) is ὁλοκαυτωμα (**holokautoma**), which means "wholly consumed (Latin *holocaustum*). See

Acts 21:26

Then Paul took the men, and the next day, having been purified with them, entered the temple to announce the expiration of the days of purification, at which time an offering should be made for each one of them.

Acts 24:17

Now after many years I came to bring alms and offerings to my nation,

Ephesians 5:2

And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.

Hebrews 10:5

Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, But a body You have prepared for Me.

Mark 12:33

And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices."

Hebrews 10:6-8

6 In burnt offerings and sacrifices for sin You had no pleasure.

7 Then I said, 'Behold, I have come— In the volume of the book it is written of Me—To do Your will, O God.' "

8 Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are offered according to the law),

Cain and Abel offered sacrifices to God.

Genesis 4:3,4

3 And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the Lord.

4 Abel also brought of the firstborn of his flock and of their fat. And the Lord respected Abel and his offering,

Cain's offering was "of the fruit of the ground," and Abel "of the firstlings of his flock and the fat thereof". Then, Noah expressed his thanks for deliverance from the flood by offering burnt sacrifices on an altar he had constructed. The patriarchs consistently built altars and offered sacrifices, particularly in places where God had revealed Himself to them. As Edersheim has put it, in his book *The Temple*, "Indeed, to sacrifice seems as natural to man as to pray; the one indicates what he feels about himself, the other what he feels about God. The one means a felt need of propitiation, the other a felt sense of dependence."

In the Pentateuch, the fundamental idea of sacrifice is that of substitution; and under the Mosaic law the offering of sacrifice was a covenant duty, with the materials of the offering and the ceremonies described in minute detail. The ground on which the legal offering of sacrifices is based is the commandment, "None shall appear before me empty".

Exodus 23:15

You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty);

or "Appear not empty before the face of Jehovah". That is to say, "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee"

Deuteronomy 16:16,17

16 "Three times a year all your males shall appear before the Lord your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; and they shall not appear before the Lord empty-handed.

17 Every man shall give as he is able, according to the blessing of the Lord your God which He has given you.

No religious act in the Old Testament was complete unless accompanied with sacrifice; the system was designed by God with the intention of awakening a consciousness of sin and uncleanness and of showing the possibility of obtaining the forgiveness of sin and becoming righteous before God.

The presenting to God a gift of a portion of the results of one's labor implied a surrender of the person to God. But man is unholy and sinful, and is thus unable to surrender himself to the holy God. Therefore, laying the hand upon the head of the animal was a symbol of transferring to the victim of the sacrifice the sinfulness of the offeror. The animal thus took the place of the offeror and became his substitute; and the killing of the animal pointed out the necessity of death of the man whose sin alienates him from God.

However, sacrifices, as such, had no power in themselves to heal the rupture between God and man, because an animal cannot make an adequate satisfaction for the sin and guilt of man. When Jesus Christ, the sinless and righteous God-man, voluntarily offered Himself on the Cross, He fulfilled the

Law of sacrifices and ordinances; and the typical meaning of each sacrifice and offering was brought out in full.

The rest of this study is devoted to a description of the Mosaic sacrifices and offerings, including a study of the materials used in each offering, the ceremony employed in making the sacrifice, and a brief discussion of the spiritual meaning, the typology, of each.

The Classes of Levitical Sacrifices

There were two classes of sacrifice in Old Testament times.

The first class was those sacrifices offered to enable a person to enter into communion (fellowship) with God. These are known as propitiatory offerings and included the sin and trespass offerings.

The second class was intended to be offerings made by believers in fellowship; and these included the burnt offerings, peace offerings, thank offerings, votive offerings, freewill offerings, and meal and drink offerings.

Keep in mind that when several sacrifices were offered on the same occasion, the propitiatory offerings were offered first, followed by the burnt offerings, and then the peace offering. The meal and drink offerings were offered with the burnt offerings, or by themselves.

Materials Used in the Sacrifices

With respect to the materials used in the sacrifices, they were divided into two classes: the blood sacrifices, in which an animal was killed, and the bloodless offerings, the "meal" (vegetable and mineral) and drink offerings.

Animals offered included oxen, sheep, goats, and turtledoves or young pigeons. The pigeons were used by people who could not afford the more expensive animals and to serve as lesser sin offerings.

Leviticus 5:7

If he is not able to bring a lamb, then he shall bring to the Lord, for his trespass which he has committed, two turtledoves or two young pigeons: one as a sin offering and the other as a burnt offering.

Leviticus 12:8

And if she is not able to bring a lamb, then she may bring two turtledoves or two young pigeons—one as a burnt offering and the other as a sin offering. So the priest shall make atonement for her, and she will be clean.'

Both male and female cattle could be offered.

Leviticus 3:1-6

1 'When his offering is a sacrifice of a peace offering, if he offers it of the herd, whether male or female, he shall offer it without blemish before the Lord.

2 And he shall lay his hand on the head of his offering, and kill it at the door of the tabernacle of meeting; and Aaron's sons, the priests, shall sprinkle the blood all around on the altar.

3 Then he shall offer from the sacrifice of the peace offering an offering made by fire to the Lord. The fat that covers the entrails and all the fat that is on the entrails,

4 the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove;

5 and Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is on the wood that is on the fire, as an offering made by fire, a sweet aroma to the Lord.

6 'If his offering as a sacrifice of a peace offering to the Lord is of the flock, whether male or female, he shall offer it without blemish.

Among the sheep and goats special prominence was given to the male animal.

Numbers 15:5

and one-fourth of a hin of wine as a drink offering you shall prepare with the burnt offering or the sacrifice, for each lamb.

Numbers 28:11

At the beginnings of your months you shall present a burnt offering to the Lord: two young bulls, one ram, and seven lambs in their first year, without blemish;

The animal had to be at least eight days old.

Leviticus 22:27

"When a bull or a sheep or a goat is born, it shall be seven days with its mother; and from the eighth day and thereafter it shall be accepted as an offering made by fire to the Lord.

Exodus 22:30

Likewise you shall do with your oxen and your sheep. It shall be with its mother seven days; on the eighth day you shall give it to Me.

Sheep and goats were usually offered when a year old (Exo. 29:38; Lev. 9:3).

Exodus 29:38 Now this is what you shall offer on the altar: two lambs of the first year, day by day continually.

Leviticus 9:3

And to the children of Israel you shall speak, saying, 'Take a kid of the goats as a sin offering, and a calf and a lamb, both of the first year, without blemish, as a burnt offering,

Oxen were offered when they were three years old. Any animal offered had to be free from any blemish.

Leviticus 22:20-24

20 Whatever has a defect, you shall not offer, for it shall not be acceptable on your behalf.

21 And whoever offers a sacrifice of a peace offering to the Lord, to fulfill his vow, or a freewill offering from the cattle or the sheep, it must be perfect to be accepted; there shall be no defect in it.

22 Those that are blind or broken or maimed, or have an ulcer or eczema or scabs, you shall not offer to the Lord, nor make an offering by fire of them on the altar to the Lord.

23 Either a bull or a lamb that has any limb too long or too short you may offer as a freewill offering, but for a vow it shall not be accepted.

24 'You shall not offer to the Lord what is bruised or crushed, or torn or cut; nor shall you make any offering of them in your land.

Vegetables offered were grain, olive oil, wine, salt, and incense, which was partly vegetable and partly mineral. The grain was offered roasted in the ear or as fine flour, to both of which incense and oil were added (Lev. 2:1-15), or as unleavened bread or biscuits.

READ Leviticus 2:1-15

The bread was either baked in an oven, baked in a pan, or fried in oil; in each case the flour was mixed with oil.

All of the animal and vegetable offerings had to be salted .

Leviticus 2:13

And every offering of your grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings you shall offer salt.

Ezekiel 43:24

When you offer them before the Lord, the priests shall throw salt on them, and they will offer them up as a burnt offering to the Lord.

Mark 9:49

For everyone will be seasoned with fire, and every sacrifice will be seasoned with salt.

Neither leaven nor honey were allowed in any offering made to God by fire .

Leviticus 2:13

13 And every offering of your grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings you shall offer salt.

The animals and meat offerings selected for sacrifice were from the ordinary food of the Hebrews, in order to express gratitude for blessings bestowed and to pray for continuation of His goodness. As these offerings were the fruit of their life and work, and presenting them showed a consecration to God of their life with all its ability and energy.

The Method of Presentation of the Sacrifices

In animal sacrifices, the animal was brought to the door or the tabernacle, near the altar. The person bringing the animal placed his hand on the animal's head, then killed it at the north side of the altar.

Leviticus 1:4,5,11

4 Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him.

5 He shall kill the bull before the Lord; and the priests, Aaron's sons, shall bring the blood and sprinkle the blood all around on the altar that is by the door of the tabernacle of meeting.

11 He shall kill it on the north side of the altar before the Lord; and the priests, Aaron's sons, shall sprinkle its blood all around on the altar.

Leviticus 3:2,8

2 And he shall lay his hand on the head of his offering, and kill it at the door of the tabernacle of meeting; and Aaron's sons, the priests, shall sprinkle the blood all around on the altar.

8 And he shall lay his hand on the head of his offering, and kill it before the tabernacle of meeting; and Aaron's sons shall sprinkle its blood all around on the altar.

Leviticus 6:25

Speak to Aaron and to his sons, saying, 'This is the law of the sin offering: In the place where the burnt offering is killed, the sin offering shall be killed before the Lord. It is most holy.

Leviticus 7:2

In the place where they kill the burnt offering they shall kill the trespass offering. And its blood he shall sprinkle all around on the altar.

When the sacrifice was part of the regular services on festive occasions or offered on behalf of the whole people, the animals were slaughtered and cut up by the priests.

Once the animal was slain, the priest caught the blood in a vessel, and depending on the nature of the sacrifice, sprinkled some of it either on the side of the altar, on the horns of the Altar of Incense, or on the Ark (Day of Atonement). The remainder of the blood was emptied at the foot of the great altar.

Exodus 29:12

You shall take some of the blood of the bull and put it on the horns of the altar with your finger, and pour all the blood beside the base of the altar.

Leviticus 4:17

Then the priest shall dip his finger in the blood and sprinkle it seven times before the Lord, in front of the veil.

The animal was then skinned and cut into pieces by the offeror (or priest), and either entirely burnt on the altar or just the fat burnt on the altar, with any remainder being burnt outside the camp. This "burning" amounted to cooking the animal, and the animal was then eaten by the priests, or by the priests along with the one who had brought the animal.

If the sacrifice was a bird, the priest wrung off the bird's head and allowed the blood to flow on the side of the altar. He then threw the viscera on the ash heap beside the altar, and the head and body were burnt on the altar.

Leviticus 1:15

The priest shall bring it to the altar, wring off its head, and burn it on the altar; its blood shall be drained out at the side of the altar.

If vegetable offerings were being made at the same time as burnt offerings, part of the flour and oil, some of the ears of corn and the cakes, along with the incense, were burned on the altar, the remainder going to the priests, who were required to consume it in the court of the tabernacle without leaven.

Leviticus 2:2

He shall bring it to Aaron's sons, the priests, one of whom shall take from it his handful of fine flour and oil with all the frankincense. And the priest shall burn it as a memorial on the altar, an offering made by fire, a sweet aroma to the Lord.

Leviticus 6:9–11

9 "Command Aaron and his sons, saying, 'This is the law of the burnt offering: The burnt offering shall be on the hearth upon the altar all night until morning, and the fire of the altar shall be kept burning on it.

10 And the priest shall put on his linen garment, and his linen trousers he shall put on his body, and take up the ashes of the burnt offering which the fire has consumed on the altar, and he shall put them beside the altar.

11 Then he shall take off his garments, put on other garments, and carry the ashes outside the camp to a clean place.

If the offering was a thank offering, one cake was presented as a wave offering (see below) to God, and was given to the priest who spilled the blood.

Leviticus 7:14

And from it he shall offer one cake from each offering as a heave offering to the Lord. It shall belong to the priest who sprinkles the blood of the peace offering.

The remainder of the offering was eaten by those who presented it.

The Sin Offering

The sin offering was first directly commanded in Lev. 4. "If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them", then that conduct would required a sin offering. The idea is that some sins are unintentional, "in error", and may have been committed through ignorance, hurry, lack of consideration, or carelessness, in other words, sins which came from human weakness, as opposed to sins which are deliberately and knowingly done in rebellion against God and His commandments. [The penalty for presumptuous sin was to be cut off from among God's people.

Leviticus 15:30

Then the priest shall offer the one as a sin offering and the other as a burnt offering, and the priest shall make atonement for her before the Lord for the discharge of her uncleanness.

The effect of the sin offering was forgiveness of the sin and cleansing from the pollution of sin.

Leviticus 4:20,26,31,35

20 And he shall do with the bull as he did with the bull as a sin offering; thus he shall do with it. So the priest shall make atonement for them, and it shall be forgiven them.

26 And he shall burn all its fat on the altar, like the fat of the sacrifice of the peace offering. So the priest shall make atonement for him concerning his sin, and it shall be forgiven him.

31 He shall remove all its fat, as fat is removed from the sacrifice of the peace offering; and the priest shall burn it on the altar for a sweet aroma to the Lord. So the priest shall make atonement for him, and it shall be forgiven him.

35 He shall remove all its fat, as the fat of the lamb is removed from the sacrifice of the peace offering. Then the priest shall burn it on the altar, according to the offerings made by fire to the Lord. So the priest shall make atonement for his sin that he has committed, and it shall be forgiven him.

Leviticus 5:10

And he shall offer the second as a burnt offering according to the prescribed manner. So the priest shall make atonement on his behalf for his sin which he has committed, and it shall be forgiven him.

Leviticus 12:8

And if she is not able to bring a lamb, then she may bring two turtledoves or two young pigeons—one as a burnt offering and the other as a sin offering. So the priest shall make atonement for her, and she will be clean.'

Leviticus 14:20

And the priest shall offer the burnt offering and the grain offering on the altar. So the priest shall make atonement for him, and he shall be clean.

Leviticus 16:19

Then he shall sprinkle some of the blood on it with his finger seven times, cleanse it, and consecrate it from the uncleanness of the children of Israel.

Its presentation assumed that the offeror was conscious of sin; and the laying on of the hands was understood to mean that the sin was to be transferred to the animal.

Leviticus 4:4,14

4 He shall bring the bull to the door of the tabernacle of meeting before the Lord, lay his hand on the bull's head, and kill the bull before the Lord.

14 when the sin which they have committed becomes known, then the assembly shall offer a young bull for the sin, and bring it before the tabernacle of meeting.

The soul was brought into fellowship within divine grace through the pouring out of the blood of the sacrifice, analogous to the death of Christ on the Cross. The burning of the fat on the altar was an offering of a "sweet savor" to God, and was symbolical of the handing over to God the better part of man, that which is capable of cleansing and renewal, in order that it might be purified by the fire of God's holiness and love.

The Material of the Sin Offering

The animal to be offered was determined by the nature of the offense and by the position, or rank, of the one making the offering.

A young bullock was offered for a sin of the whole congregation

Leviticus 4:13

'Now if the whole congregation of Israel sins unintentionally, and the thing is hidden from the eyes of the assembly, and they have done something against any of the commandments of the Lord in anything which should not be done, and are guilty;

for a sin of the high priest

Leviticus 4:3

if the anointed priest sins, bringing guilt on the people, then let him offer to the Lord for his sin which he has sinned a young bull without blemish as a sin offering.

for the high priest on the Day of Atonement

Leviticus 16:3

Thus Aaron shall come into the Holy Place: with the blood of a young bull as a sin offering, and of a ram as a burnt offering.

and for the consecration of priests and Levites to their offices

Exodus 29:10,14,35

10 "You shall also have the bull brought before the tabernacle of meeting, and Aaron and his sons shall put their hands on the head of the bull.

14 But the flesh of the bull, with its skin and its offal, you shall burn with fire outside the camp. It is a sin offering.

35 "Thus you shall do to Aaron and his sons, according to all that I have commanded you. Seven days you shall consecrate them.

Numbers 8:8

Then let them take a young bull with its grain offering of fine flour mixed with oil, and you shall take another young bull as a sin offering.

A he-goat was offered on new moon and annual festivals

Numbers 28:15,22,30

15 Also one kid of the goats as a sin offering to the Lord shall be offered, besides the regular burnt offering and its drink offering.

22 also one goat as a sin offering, to make atonement for you.

30 also one kid of the goats, to make atonement for you.

Numbers 29:5,11,16,19

5 also one kid of the goats as a sin offering, to make atonement for you;

11 also one kid of the goats as a sin offering, besides the sin offering for atonement, the regular burnt offering with its grain offering, and their drink offerings.

16 also one kid of the goats as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

19 also one kid of the goats as a sin offering, besides the regular burnt offering with its grain offering, and their drink offerings.

at the dedication of the tabernacle (and Temple)

Numbers 7:16,22

16 one kid of the goats as a sin offering;

22 one kid of the goats as a sin offering;

Ezra 6:17

And they offered sacrifices at the dedication of this house of God, one hundred bulls, two hundred rams, four hundred lambs, and as a sin offering for all Israel twelve male goats, according to the number of the tribes of Israel.

with Ezra 8:35

The children of those who had been carried away captive, who had come from the captivity, offered burnt offerings to the God of Israel: twelve bulls for all Israel, ninety-six rams, seventy-seven lambs, and twelve male goats as a sin offering. All this was a burnt offering to the Lord

and for the sin of a prince

Leviticus 4:23

or if his sin which he has committed comes to his knowledge, he shall bring as his offering a kid of the goats, a male without blemish

A she-goat was offered for a sin by one of the common people

Leviticus 4:28,32

28 or if his sin which he has committed comes to his knowledge, then he shall bring as his offering a kid of the goats, a female without blemish, for his sin which he has committed.

32 'If he brings a lamb as his sin offering, he shall bring a female without blemish.

Leviticus 5:6

and he shall bring his trespass offering to the Lord for his sin which he has committed, a female from the flock, a lamb or a kid of the goats as a sin offering. So the priest shall make atonement for him concerning his sin.

A she-lamb of a year old was offered for the cleansing of a leper

Leviticus 14:10,19

10 "And on the eighth day he shall take two male lambs without blemish, one ewe lamb of the first year without blemish, three-tenths of an ephah of fine flour mixed with oil as a grain offering, and one log of oil.

19 "Then the priest shall offer the sin offering, and make atonement for him who is to be cleansed from his uncleanness. Afterward he shall kill the burnt offering.

and when a Nazarite was released from his vow

Numbers 6:14

And he shall present his offering to the Lord: one male lamb in its first year without blemish as a burnt offering, one ewe lamb in its first year without blemish as a sin offering, one ram without blemish as a peace offering,

A pigeon or turtledove was used for purifying a woman after childbirth

Leviticus 12:6

When the days of her purification are fulfilled, whether for a son or a daughter, she shall bring to the priest a lamb of the first year as a burnt offering, and a young pigeon or a turtledove as a sin offering, to the door of the tabernacle of meeting.

for a man or woman who had protracted issues of blood

Leviticus 15:14,29

14 On the eighth day he shall take for himself two turtledoves or two young pigeons, and come before the Lord, to the door of the tabernacle of meeting, and give them to the priest.

9 And on the eighth day she shall take for herself two turtledoves or two young pigeons, and bring them to the priest, to the door of the tabernacle of meeting.

and for a Nazarite who had been defiled by contact with a dead body

Numbers 6:10

Then on the eighth day he shall bring two turtledoves or two young pigeons to the priest, to the door of the tabernacle of meeting;

A bird was also used as a substitute for a lamb in the case of poverty, for an ordinary offense

Leviticus 5:7

'If he is not able to bring a lamb, then he shall bring to the Lord, for his trespass which he has committed, two turtledoves or two young pigeons: one as a sin offering and the other as a burnt offering.

Method of Presenting the Sin Offering

If the offering was a bullock offered on behalf of the high priest or of the whole congregation, its blood was taken into the Holy Place and sprinkled seven times toward the inner veil, then upon the horns of the altar of incense. The remainder was poured at the foot of the altar of burnt offering

Leviticus 4:5 (and following)

Then the anointed priest shall take some of the bull's blood and bring it to the tabernacle of meeting.

If the animal was a ram, a she-goat, or a lamb, the blood was merely put on the horns of the altar of burnt offering.

On the Day of Atonement, the high priests took the blood of the sin offering made for himself (the bullock) into the Holy of Holies and sprinkled it on the Mercy Seat of the Ark. He then returned to the altar and took the blood of the goat offered for the sins of the congregation into the Holy of Holies and sprinkled it in the same manner.

In all cases, the next step was to separate the fatty portions of the animal and burn them on the altar.

READ Leviticus 4:8–35

In those cases in which the blood was sprinkled either in the Holy Place or in the Holy of Holies, the flesh, along with the skin, head, and all other parts of the animal were carried outside the camp (later, outside the city of Jerusalem) to a clean place where the ashes of sacrifice were usually placed, there to be consumed by fire.

Leviticus 4:11 (and following)

But the bull's hide and all its flesh, with its head and legs, its entrails and offal

Leviticus 6:23

For every grain offering for the priest shall be wholly burned. It shall not be eaten.”

Leviticus 16:27

The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, shall be carried outside the camp. And they shall burn in the fire their skins, their flesh, and their offal.

In the case of other sin offerings, the flesh was eaten by the priests in the holy place

Leviticus 6:26

The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tabernacle of meeting.

Numbers 18:9,10

9 This shall be yours of the most holy things reserved from the fire: every offering of theirs, every grain offering and every sin offering and every trespass offering which they render to Me, shall be most holy for you and your sons.

10 In a most holy place you shall eat it; every male shall eat it. It shall be holy to you.

Any earthenware vessel from which the priests ate was broken; copper vessels were scoured. Garments on which blood had fallen were washed

Leviticus 6:27,28

Everyone who touches its flesh must be holy. And when its blood is sprinkled on any garment, you shall wash that on which it was sprinkled, in a holy place.

28 But the earthen vessel in which it is boiled shall be broken. And if it is boiled in a bronze pot, it shall be both scoured and rinsed in water.

Typology of the Sin Offering

The sin offering presents Christ atoning for the guilt of sin

Hebrews 13:11,12

11 For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp.

12 Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.

It shows Christ as actually burdened with the believer's sin, standing in the sinner's place as his substitute. This offering tells of the Lord's death as presented in Isaiah 53, Psalm 22, and

1 Peter 2:24

who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.

It carefully guards the holiness of Him who "was made sin for us."

The Trespass Offering

The trespass offering was also a propitiatory offering, but it was made for a special offense, while the sin offering was made for the person of the offender. "In fact, the trespass offering may be

regarded as representing ransom for a special wrong, while the sin offering symbolized general redemption" (Edersheim, *The Temple*, p. 100ff).

The trespass offering was a ram, which was valued by a priest according to the shekel of the sanctuary.

Leviticus 5:15,18

15 "If a person commits a trespass, and sins unintentionally in regard to the holy things of the Lord, then he shall bring to the Lord as his trespass offering a ram without blemish from the flocks, with your valuation in shekels of silver according to the shekel of the sanctuary, as a trespass offering.

18 And he shall bring to the priest a ram without blemish from the flock, with your valuation, as a trespass offering. So the priest shall make atonement for him regarding his ignorance in which he erred and did not know it, and it shall be forgiven him.

Leviticus 6:6

And he shall bring his trespass offering to the Lord, a ram without blemish from the flock, with your valuation, as a trespass offering, to the priest.

Leviticus 19:21

And he shall bring his trespass offering to the Lord, to the door of the tabernacle of meeting, a ram as a trespass offering.

In the case of a leper or a Nazarite, this offering was a lamb. These offerings were offered for the following offenses:

1. Trespass in ignorance against things of the Lord, that is, to inadvertently take away from God that which belonged to Him, of sacrifices, first fruits, tithes, etc. Compensation for the harm done accompanied the sacrifice, with the gift of a fifth part of the value to the priests.
2. Ignorant transgression of any definite prohibition of the law

Leviticus 5:17

"If a person sins, and commits any of these things which are forbidden to be done by the commandments of the Lord, though he does not know it, yet he is guilty and shall bear his iniquity.

3. Fraud, suppression of the truth, or perjury against a neighbor; with compensation to the victim and an additional fifth part of any property in question to the person wronged

Leviticus 6:1-5

1 And the Lord spoke to Moses, saying:

2 "If a person sins and commits a trespass against the Lord by lying to his neighbor about what was delivered to him for safekeeping, or about a pledge, or about a robbery, or if he has extorted from his neighbor,

3 or if he has found what was lost and lies concerning it, and swears falsely—in any one of these things that a man may do in which he sins:

4 then it shall be, because he has sinned and is guilty, that he shall restore what he has stolen, or the thing which he has extorted, or what was delivered to him for safekeeping, or the lost thing which he found,

5 or all that about which he has sworn falsely. He shall restore its full value, add one-fifth more to it, and give it to whomever it belongs, on the day of his trespass offering.

4. Rape of a slave

Leviticus 19:20–22

20 'Whoever lies carnally with a woman who is betrothed to a man as a concubine, and who has not at all been redeemed nor given her freedom, for this there shall be scourging; but they shall not be put to death, because she was not free.

21 And he shall bring his trespass offering to the Lord, to the door of the tabernacle of meeting, a ram as a trespass offering.

22 The priest shall make atonement for him with the ram of the trespass offering before the Lord for his sin which he has committed. And the sin which he has committed shall be forgiven him.

5. At the purification of a leper

Leviticus 14:12

And the priest shall take one male lamb and offer it as a trespass offering, and the log of oil, and wave them as a wave offering before the Lord.

and of a polluted Nazarite

Numbers 6:12

He shall consecrate to the Lord the days of his separation, and bring a male lamb in its first year as a trespass offering; but the former days shall be lost, because his separation was defiled.

In this offering, the skin of the animal and any meat offering went to the officiating priest, except that portions that were mixed with oil or were dry were divided among all the priests.

Typology of the Trespass Offering

This ritual shows Christ's atoning for the damage caused by sin and has in view the injury of the sin as opposed to the guilt of the sin. This aspect of the trespass offering is seen in

Psalms 51:4

"Against thee and thee only have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest and be clear when thou judgest."

The Burnt Offering

The name for the burnt offering comes from the Hebrew word **holah**, "ascending", because, as the animal was wholly consumed in the fire (with the exception of the skin), the smoke would rise toward heaven. (The animals in other sacrifices were only partially consumed on the altar.) The burnt offering symbolized the entire surrender to God of the individual or congregation, God's acceptance of that surrender, and therefore the renewal and restoration of the individual. This offering was not made to atone for sin, as were the other offerings.

This offering was supposed to reflect the inward volition of every true Hebrew and so was required to be presented regularly on the following occasions:

1. Every morning and evening

Exodus 29:38–42

38 “Now this is what you shall offer on the altar: two lambs of the first year, day by day continually.

39 One lamb you shall offer in the morning, and the other lamb you shall offer at twilight.

40 With the one lamb shall be one-tenth of an ephah of flour mixed with one-fourth of a hin of pressed oil, and one-fourth of a hin of wine as a drink offering.

41 And the other lamb you shall offer at twilight; and you shall offer with it the grain offering and the drink offering, as in the morning, for a sweet aroma, an offering made by fire to the Lord.

42 This shall be a continual burnt offering throughout your generations at the door of the tabernacle of meeting before the Lord, where I will meet you to speak with you.

Numbers 28:3–8

3 “And you shall say to them, ‘This is the offering made by fire which you shall offer to the Lord: two male lambs in their first year without blemish, day by day, as a regular burnt offering.

4 The one lamb you shall offer in the morning, the other lamb you shall offer in the evening,

5 and one-tenth of an ephah of fine flour as a grain offering mixed with one-fourth of a hin of pressed oil.

6 It is a regular burnt offering which was ordained at Mount Sinai for a sweet aroma, an offering made by fire to the Lord.

7 And its drink offering shall be one-fourth of a hin for each lamb; in a holy place you shall pour out the drink to the Lord as an offering.

8 The other lamb you shall offer in the evening; as the morning grain offering and its drink offering, you shall offer it as an offering made by fire, a sweet aroma to the Lord.

2. Each Sabbath day, double offerings

Numbers 28:9,10

9 ‘And on the Sabbath day two lambs in their first year, without blemish, and two-tenths of an ephah of fine flour as a grain offering, mixed with oil, with its drink offering—

10 this is the burnt offering for every Sabbath, besides the regular burnt offering with its drink offering.

3. At the new moon, the three great festivals, the Day of Atonement, and Feast of Trumpets

READ Num. 28:11 to 29:39

Special burnt offerings were required:

1. At the consecration of priests

Exodus 29:15

“You shall also take one ram, and Aaron and his sons shall put their hands on the head of the ram;

Leviticus 8:18

Then he brought the ram as the burnt offering. And Aaron and his sons laid their hands on the head of the ram,

Leviticus 9:12

And he killed the burnt offering; and Aaron's sons presented to him the blood, which he sprinkled all around on the altar.

2. At the purification of women

Leviticus 12:6–8

6 'When the days of her purification are fulfilled, whether for a son or a daughter, she shall bring to the priest a lamb of the first year as a burnt offering, and a young pigeon or a turtledove as a sin offering, to the door of the tabernacle of meeting.

7 Then he shall offer it before the Lord, and make atonement for her. And she shall be clean from the flow of her blood. This is the law for her who has borne a male or a female.

8 'And if she is not able to bring a lamb, then she may bring two turtledoves or two young pigeons—one as a burnt offering and the other as a sin offering. So the priest shall make atonement for her, and she will be clean.' "

3. At the cleansing of lepers

Leviticus 14:19

"Then the priest shall offer the sin offering, and make atonement for him who is to be cleansed from his uncleanness. Afterward he shall kill the burnt offering.

4. For removal of other ceremonial uncleanness

Leviticus 15:15,30

15 Then the priest shall offer them, the one as a sin offering and the other as a burnt offering. So the priest shall make atonement for him before the Lord because of his discharge.

30 Then the priest shall offer the one as a sin offering and the other as a burnt offering, and the priest shall make atonement for her before the Lord for the discharge of her uncleanness.

5. On any accidental breach of the Nazarite vow, or at its conclusion

Numbers 6:11,14

11 and the priest shall offer one as a sin offering and the other as a burnt offering, and make atonement for him, because he sinned in regard to the corpse; and he shall sanctify his head that same day.

14 And he shall present his offering to the Lord: one male lamb in its first year without blemish as a burnt offering, one ewe lamb in its first year without blemish as a sin offering, one ram without blemish as a peace offering,

Freewill burnt offerings were made on any solemn occasion such as the dedication of the tabernacle or the Temple

1 Kings 8:64

On the same day the king consecrated the middle of the court that was in front of the house of the Lord; for there he offered burnt offerings, grain offerings, and the fat of the peace offerings, because the bronze altar that was before the Lord was too small to receive the burnt offerings, the grain offerings, and the fat of the peace offerings.

The burnt offering was the only sacrifice that non-Israelites were allowed to bring. The emperor Augustus had a daily burnt offering brought for him of two lambs and a bullock; and this sacrifice

was regarded as indicating that the Jews recognized him as their ruler. At the commencement of the Jewish war, the high priest Eleazar rejected this offering, which was seen as rebellion against Rome.

Typology of the Burnt Offering

In this offering, the idea of sin is not conspicuous, and sets forth Christ offering Himself without spot to God to perform God's will with joy; the offering is a sweet savor to God, so-called because it deals with Christ in His own perfections and devotion to the Father's will, as opposed to the non-sweet savor offerings which show Christ carrying the believer's sin.

The sacrificial animals symbolize Christ in some aspect of His redeeming character. The ox shows His patient endurance as Savior

1 Corinthians 9:9,10

For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about?

10 Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope.

Isaiah 52:13-15

13 Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high.

14 Just as many were astonished at you, So His visage was marred more than any man, And His form more than the sons of men;

15 So shall He sprinkle many nations. Kings shall shut their mouths at Him; For what had not been told them they shall see, And what they had not heard they shall consider.

Philippians 2:5-8

5 Let this mind be in you which was also in Christ Jesus,

6 who, being in the form of God, did not consider it robbery to be equal with God,

7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.

8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.

The sheep or ram portrays Christ in His unresisting facing of death

Isaiah 53:7

He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.

The goat typifies a sinner, and, when it is used for Christ, shows Him as the One who was "numbered with the transgressors." The turtledove or pigeon symbolizes mourning innocence and portrays poverty. It shows forth Him who became poor that we might become rich.

Isaiah 38:14

Like a crane or a swallow, so I chattered; I mourned like a dove; My eyes fail from looking upward. O Lord, I am oppressed; Undertake for me!

Hebrews 7:26

For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;

Leviticus 5:7

'If he is not able to bring a lamb, then he shall bring to the Lord, for his trespass which he has committed, two turtledoves or two young pigeons: one as a sin offering and the other as a burnt offering.

2 Corinthians 8:9

For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.

Philippians 2:6–8

6 who, being in the form of God, did not consider it robbery to be equal with God,
7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.

8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.

The Peace Offering

The peace offering was another sacrifice offered by a believer in fellowship with God. It is divided into three kinds of offering:

(1) the thank offering, or sacrifice of thanks

Leviticus 7:12

If he offers it for a thanksgiving, then he shall offer, with the sacrifice of thanksgiving, unleavened cakes mixed with oil, unleavened wafers anointed with oil, or cakes of blended flour mixed with oil.

Leviticus 22:29

And when you offer a sacrifice of thanksgiving to the Lord, offer it of your own free will.

(2) the votive offering, or sacrifice which accompanied the taking of a vow

Numbers 6:14

And he shall present his offering to the Lord: one male lamb in its first year without blemish as a burnt offering, one ewe lamb in its first year without blemish as a sin offering, one ram without blemish as a peace offering,

Numbers 15:3,8

3 and you make an offering by fire to the Lord, a burnt offering or a sacrifice, to fulfill a vow or as a freewill offering or in your appointed feasts, to make a sweet aroma to the Lord, from the herd or the flock,

8 And when you prepare a young bull as a burnt offering, or as a sacrifice to fulfill a vow, or as a peace offering to the Lord,

and (3) the freewill offering. The peace offering always followed any other sacrifices that were taking place.

Public peace offerings were customary on festive occasions, the election of kings, and whenever some important enterprise had been successful.

Exodus 24:5

Then he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the Lord.

2 Samuel 6:17-19

17 So they brought the ark of the Lord, and set it in its place in the midst of the tabernacle that David had erected for it. Then David offered burnt offerings and peace offerings before the Lord.

18 And when David had finished offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts.

19 Then he distributed among all the people, among the whole multitude of Israel, both the women and the men, to everyone a loaf of bread, a piece of meat, and a cake of raisins. So all the people departed, everyone to his house.

1 Kings 8:63

And Solomon offered a sacrifice of peace offerings, which he offered to the Lord, twenty-two thousand bulls and one hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord.

1 Samuel 11:15

So all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal. There they made sacrifices of peace offerings before the LORD, and there Saul and all the men of Israel rejoiced greatly.

Deuteronomy 27:7

You shall offer peace offerings, and shall eat there, and rejoice before the Lord your God.

Joshua 8:31

as Moses the servant of the Lord had commanded the children of Israel, as it is written in the Book of the Law of Moses: "an altar of whole stones over which no man has wielded an iron tool." And they offered on it burnt offerings to the Lord, and sacrificed peace offerings.

These offerings were specifically prescribed for the Feast of Pentecost.

Leviticus 23:19

Then you shall sacrifice one kid of the goats as a sin offering, and two male lambs of the first year as a sacrifice of a peace offering.

Festivals were observed with peace offerings; and Solomon ordered a sacrificial festival of burnt and peace offerings to be held three times a year.

1 Kings 9:25

Now three times a year Solomon offered burnt offerings and peace offerings on the altar which he had built for the Lord, and he burned incense with them on the altar that was before the Lord. So he finished the temple.

The peace offerings speak of the state of grace of the believer in fellowship with God, and they took place mainly in connection with feasts commemorating God. They helped to establish people more firmly in their walk with Jehovah and to be more mindful of God when enjoying prosperity and mercies. The peace offering also enabled the Hebrew to be reminded of God's nearness and protection whenever adversity threatened to take his mind off the Lord.

The thank offering was offered in times of personal or national prosperity or success, at any time, in fact, when the believer felt thankful to God for what He had bestowed.

The freewill offering seems to have been centered in the desire to thank God for the enjoyment of His provision and to make supplication for its continuance.

The animals in the peace offerings were either unblemished oxen or smaller cattle of either sex.

Leviticus 3:1,6

1 'When his offering is a sacrifice of a peace offering, if he offers it of the herd, whether male or female, he shall offer it without blemish before the Lord.

6 'If his offering as a sacrifice of a peace offering to the Lord is of the flock, whether male or female, he shall offer it without blemish.

Leviticus 9:4

also a bull and a ram as peace offerings, to sacrifice before the Lord, and a grain offering mixed with oil; for today the Lord will appear to you.' "

Deformed animals were allowable in freewill offerings.

Leviticus 22:23

Either a bull or a lamb that has any limb too long or too short you may offer as a freewill offering, but for a vow it shall not be accepted.

There is no mention of pigeons beings used. These sacrifices were always accompanied by a meat and drink offering.

In the ritual, the offeror led the animal to the altar, laid his hand upon its head, and killed it. The fat parts were taken from the animal and burned on the altar, on the burnt offering.

READ Leviticus 3:3–16

READ Leviticus 9

Thus, the peace offering presupposed the previous reconciliation of the offeror with God and the holiness of his life as a basis of admission to fellowship with God.

The breast and right shoulder were then separated from each other, the shoulder being laid aside as the portion for the officiating priest. The breast was "waved", that is, raised in symbolic presentation to the Lord, and was given to the priests to be eaten either boiled or roasted in some clean place.

READ Leviticus 7:30 and following

READ Leviticus 10:13 and following

The rest of the meat belonged to the offeror, furnishing food for the sacrificial feast for himself and his family. In the case of the thank offering, it must be eaten the same day; in other cases it could have been eaten on the second day, but no later. Whatever was not eaten had to be burned, but not on the altar.

Leviticus 7:15–17

15 'The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day it is offered. He shall not leave any of it until morning.

16 But if the sacrifice of his offering is a vow or a voluntary offering, it shall be eaten the same day that he offers his sacrifice; but on the next day the remainder of it also may be eaten;

17 the remainder of the flesh of the sacrifice on the third day must be burned with fire.

Leviticus 22:30

On the same day it shall be eaten; you shall leave none of it until morning: I am the Lord.

As the offeror and his family ate the material food of the peace offering, it was a symbol of their being spiritual fed with the mercies of God, of being satisfied with fullness of joy in the presence of the Lord.

Psalm 16:11

You will show me the path of life; In Your presence is fullness of joy; At Your right hand are pleasures forevermore.

This was a feast of love and joy, symbolizing the privilege of dwelling in the house and family of the Lord, and so pictured the joy of His people before him.

Deuteronomy 12:12,18

12 And you shall rejoice before the Lord your God, you and your sons and your daughters, your male and female servants, and the Levite who is within your gates, since he has no portion nor inheritance with you.

18 But you must eat them before the Lord your God in the place which the Lord your God chooses, you and your son and your daughter, your male servant and your female servant, and the Levite who is within your gates; and you shall rejoice before the Lord your God in all to which you put your hands.

Luke 14:15

Now when one of those who sat at the table with Him heard these things, he said to Him, "Blessed is he who shall eat bread in the kingdom of God!"

Luke 22:30

that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

Typology of the Peace Offering

As a sweet savor offering, the peace offering shows Christ as our peace. Jesus Christ made peace, He proclaims peace, and He is our peace.

Colossians 1:20

and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

Ephesians 2:14-18

14 For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,

15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace,

16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

17 And He came and preached peace to you who were afar off and to those who were near.

18 For through Him we both have access by one Spirit to the Father.

The offering sets forth God as propitiated and the believer as reconciled - God and the sinner brought together in peace, both satisfied with the finished work of Christ.

Meal and Drink Offerings

The meal and drink (libation) offerings recognized the sovereignty of God and His goodness in providing earthly blessings; thus the best gifts were dedicated to Him, such as flour, as the main support of life; oil, the symbol of richness; wine, as the symbol of vigor and refreshment.

(see Psa. 104:15)

The idea seems to be expressed by David in

1 Chron. 29:10–14, "All that is in the heaven and in the earth is thine...All things come of thee, and of thine own have we given thee."

The material of the meal offering was sometimes grain, offered partly unground and partly in refined flour, in both cases with oil poured on and incense added. At other times cakes were prepared, in three different ways (see above), with oil, but without leaven. Both kinds of meal offering were to be seasoned with salt.

Leviticus 2:13

13 And every offering of your grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings you shall offer salt.

The drink offering was always wine.

Meal offerings were either public or private, and were either brought in connection with burnt or peace offerings or by themselves. They were never offered with sin or trespass offerings. The established public occasions for the meal offering were;

- (1) the presentation of the twelve loaves of showbread for the Holy Place,
- (2) the omer, or sheaf of wheat presented on the second day of Passover, and
- (3) the two wave loaves at Pentecost. Four private meal offerings were prescribed by law:
 1. The daily meal offering of the high priest, according to the Jewish interpretation of Leviticus 6:14 and following.
 2. A meal offering at the consecration of priests

Leviticus 6:20

"This is the offering of Aaron and his sons, which they shall offer to the Lord, beginning on the day when he is anointed: one-tenth of an ephah of fine flour as a daily grain offering, half of it in the morning and half of it at night.

3. A meal offering in substitution for an animal at the sin offering, in case of poverty

Leviticus 5:11,12

11 'But if he is not able to bring two turtledoves or two young pigeons, then he who sinned shall bring for his offering one-tenth of an ephah of fine flour as a sin offering. He shall put no oil on it, nor shall he put frankincense on it, for it is a sin offering.

12 Then he shall bring it to the priest, and the priest shall take his handful of it as a memorial portion, and burn it on the altar according to the offerings made by fire to the Lord. It is a sin offering.

4. And, a meal offering in the case of a husband's jealousy of his adulterous wife

Numbers 5:11–15

11 And the Lord spoke to Moses, saying,

12 “Speak to the children of Israel, and say to them: ‘If any man’s wife goes astray and behaves unfaithfully toward him,

13 and a man lies with her carnally, and it is hidden from the eyes of her husband, and it is concealed that she has defiled herself, and there was no witness against her, nor was she caught—

14 if the spirit of jealousy comes upon him and he becomes jealous of his wife, who has defiled herself; or if the spirit of jealousy comes upon him and he becomes jealous of his wife, although she has not defiled herself—

15 then the man shall bring his wife to the priest. He shall bring the offering required for her, one-tenth of an ephah of barley meal; he shall pour no oil on it and put no frankincense on it, because it is a grain offering of jealousy, an offering for remembering, for bringing iniquity to remembrance.

In all of the baked meal offerings, an "omer", or sheaf of grain, was made into ten cakes, except for the high priests' meal offering of twelve loaves, representing the twelve tribes of Israel. In presenting the meal offering, the priest brought it in the gold or silver dish in which it had been prepared, then transferred it to a holy vessel, putting oil and frankincense on it. Standing at the south corner of the altar, he took a "handful" that was to be burned, put it in another vessel, laid some of the frankincense on it, carried it to the top of the altar, salted it, and placed in on the fire. The rest of the offering belonged to the priests, except in the case of the twelve loaves of showbread and loaves offered at the consecration of priests, which could not be eaten but were entirely burned

Leviticus 6:16-18

16 And the remainder of it Aaron and his sons shall eat; with unleavened bread it shall be eaten in a holy place; in the court of the tabernacle of meeting they shall eat it.

17 It shall not be baked with leaven. I have given it as their portion of My offerings made by fire; it is most holy, like the sin offering and the trespass offering.

18 All the males among the children of Aaron may eat it. It shall be a statute forever in your generations concerning the offerings made by fire to the Lord. Everyone who touches them must be holy.’ ”

Leviticus 6:20-23

20 “This is the offering of Aaron and his sons, which they shall offer to the Lord, beginning on the day when he is anointed: one-tenth of an ephah of fine flour as a daily grain offering, half of it in the morning and half of it at night.

21 It shall be made in a pan with oil. When it is mixed, you shall bring it in. The baked pieces of the grain offering you shall offer for a sweet aroma to the Lord.

22 The priest from among his sons, who is anointed in his place, shall offer it. It is a statute forever to the Lord. It shall be wholly burned.

23 For every grain offering for the priest shall be wholly burned. It shall not be eaten.”

There is no regulation given as to how the wine was presented or how it was disposed of!

Typology of the Meal Offering

This offering typifies Christ in His human perfection tested by suffering. The fine flour represented His sinless humanity. The fire is the testing by suffering, even unto death. The frankincense symbolizes the aroma of His life toward the Father.

Exodus 30:34

And the Lord said to Moses: "Take sweet spices, stacte and onycha and galbanum, and pure frankincense with these sweet spices; there shall be equal amounts of each.

The absence of leaven, a type of evil, shows forth His spotless character. The oil mingled with the offering speaks of his conception by the Holy Spirit.

Matthew 1:18–23

18 Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit.

19 Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly.

20 But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit.

21 And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins."

22 So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying:

23 "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us."

Oil poured on the offering speaks of his enduement with the Spirit

John 1:32

And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him.

John 6:27

Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him."

Heave and Wave Offerings

Some of the offerings are called "heave" or "wave" offerings because of the special manner in which they were presented. Those portions of the offerings which were "heaved", or lifted up, were regarded as gifts to God, and were understood to be handed over to the priests to be used only by them and their families

Numbers 18:19

"All the heave offerings of the holy things, which the children of Israel offer to the Lord, I have given to you and your sons and daughters with you as an ordinance forever; it is a covenant of salt forever before the Lord with you and your descendants with you."

Leviticus 22:10

No outsider shall eat the holy offering; one who dwells with the priest, or a hired servant, shall not eat the holy thing.

The wave offering was placed upon the outstretched hands of the offeror, and the priest put his hands under those of the offeror. Then the priest moved the whole backward and forward in a horizontal movement. The following offerings were to be waved before the Lord:

The breast of a private thank offering

Leviticus 7:30

His own hands shall bring the offerings made by fire to the Lord. The fat with the breast he shall bring, that the breast may be waved as a wave offering before the Lord.

The fat, breast, and shoulder of the thank offerings at the consecration of the priests

Exodus 29:22–26

22 “Also you shall take the fat of the ram, the fat tail, the fat that covers the entrails, the fatty lobe attached to the liver, the two kidneys and the fat on them, the right thigh (for it is a ram of consecration),

23 one loaf of bread, one cake made with oil, and one wafer from the basket of the unleavened bread that is before the Lord;

24 and you shall put all these in the hands of Aaron and in the hands of his sons, and you shall wave them as a wave offering before the Lord.

25 You shall receive them back from their hands and burn them on the altar as a burnt offering, as a sweet aroma before the Lord. It is an offering made by fire to the Lord.

26 “Then you shall take the breast of the ram of Aaron’s consecration and wave it as a wave offering before the Lord; and it shall be your portion.

Leviticus 8:25–29

25 Then he took the fat and the fat tail, all the fat that was on the entrails, the fatty lobe attached to the liver, the two kidneys and their fat, and the right thigh;

26 and from the basket of unleavened bread that was before the Lord he took one unleavened cake, a cake of bread anointed with oil, and one wafer, and put them on the fat and on the right thigh;

27 and he put all these in Aaron’s hands and in his sons’ hands, and waved them as a wave offering before the Lord.

28 Then Moses took them from their hands and burned them on the altar, on the burnt offering. They were consecration offerings for a sweet aroma. That was an offering made by fire to the Lord.

29 And Moses took the breast and waved it as a wave offering before the Lord. It was Moses’ part of the ram of consecration, as the Lord had commanded Moses.

The first sheaf offered on the second day of Passover

Leviticus 23:11

He shall wave the sheaf before the Lord, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it.

The two lambs as a thank offering at the Feast of Pentecost

Leviticus 23:20

The priest shall wave them with the bread of the firstfruits as a wave offering before the Lord, with the two lambs. They shall be holy to the Lord for the priest.

The lamb and oil as a trespass offering for the purification of the leper

Leviticus 14:12

And the priest shall take one male lamb and offer it as a trespass offering, and the log of oil, and wave them as a wave offering before the Lord.

The thank offering of the Nazarite

Numbers 6:20

20 and the priest shall wave them as a wave offering before the Lord; they are holy for the priest, together with the breast of the wave offering and the thigh of the heave offering. After that the Nazirite may drink wine.'

The jealousy offering

Numbers 5:25

Then the priest shall take the grain offering of jealousy from the woman's hand, shall wave the offering before the Lord, and bring it to the altar;

The Red Heifer Offering

When a person became ceremonially unclean by some contact with an unclean animal or person or by contact with a dead person, he was required to go through a ritual cleansing. The material for this purification was composed of running water and the ashes of the "red heifer"

READ Numbers 19

The ashes were prepared as follows:

A heifer, without blemish, and which had never been yoked, was slaughtered outside the camp.

The son and successor of the high priest dipped his finger in the blood and sprinkled it seven times toward the sanctuary.

The heifer was burned in the presence of the priest, who, at the same time, took the cedar wood, hyssop, and scarlet wood, and cast them into the flames.

A man who was free from defilement gathered the ashes and carried them to a clean place, still outside the camp, where they were stored for use as needed. All persons who were involved with this ceremony were considered unclean until that evening.

The Procedure

When someone needed to have the purification rite performed on him, a man, who was himself free from defilement, took some of the ashes, put them in a vessel, and poured some fresh running water over them.

He dipped a bunch of hyssop into the mixture and sprinkled it upon the person to be purified, once three days after the uncleanness had been contracted, and again seven days after.

At the same time, the tent in which a corpse had lain and all the furniture were sprinkled with the same water.

Typology of the Red Heifer Offering

The red heifer offering is called a sin offering

Numbers 19:9,17

9 Then a man who is clean shall gather up the ashes of the heifer, and store them outside the camp in a clean place; and they shall be kept for the congregation of the children of Israel for the water of purification; it is for purifying from sin.

17 'And for an unclean person they shall take some of the ashes of the heifer burnt for purification from sin, and running water shall be put on them in a vessel.

and it portrays the sacrifice of Christ as the medium of the believer's cleansing from the pollution contracted by his contact with the world. The order of cleansing is:

1. The slaying of the sacrifice
2. The sevenfold sprinkling of the blood, showing the completed putting away of the believers sins before God

Hebrews 9:12-14

12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,

14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

3. The burning of the sacrifice to ashes and their preservation as a memorial of the sacrifice
4. The cleansing by sprinkling with ashes mixed with water, typical of the Holy Spirit and the Word of God

John 7:37-39

37 On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink.

38 He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."

39 But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.

Ephesians 5:26

that He might sanctify and cleanse her with the washing of water by the word,

The whole ritual shows the fact that the Holy Spirit used the Word of God to convict the believer of sin, thus making the believer conscious that the guilt of sin was to be borne by Christ in His sacrifice. Instead of losing hope, the convicted believer confesses the unworthy act and is forgiven and cleansed

John 13:3-10

3 Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God,

4 rose from supper and laid aside His garments, took a towel and girded Himself.

5 After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded.

6 Then He came to Simon Peter. And Peter said to Him, "Lord, are You washing my feet?"

7 Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this."

8 Peter said to Him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me."

9 Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head!"

10 Jesus said to him, "He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you."

1 John 1:7–10

7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make Him a liar, and His word is not in us.

The Yearly Schedule of Sacrifices

References for the following are taken from Exodus 12, Leviticus 16 and 23, and Numbers 28 and 29

Daily Offerings

The daily sacrifice, offered morning and evening:

- One yearling lamb, for a burnt offering
- A portion of flour, for a meal offering
- 1 1/4 pints of wine, for a drink offering

Sabbath Day Offerings

On the Sabbath, the daily offerings were made, plus the following:

- Two yearling lambs
- Two portions of flour mingled with oil
- 2 1/2 pints of wine
- Twelve fresh loaves of showbread

New Moon Offerings

On the occasion of the new moon, the regular daily offerings were made, plus:

- Two young bullocks, one ram, and seven lambs, for burnt offerings
 - Flour mingled with oil, three portions for each bullock, two portions for the ram, and one portion for each lamb
-

- A drink offering

Feast of Trumpets (or seventh New Moon)

The daily and new moon offerings were made, plus:

- One bullock, one ram, seven yearling lambs, for burnt offerings
- Flour mingled with oil; three portions for the bullock, two portions for the ram, one portion for each lamb
- One kid of goats, for a sin offering
- Drink offerings

Feast of Passover

On Passover the daily offerings were made. In addition a kid (lamb or goat) was selected, on the 10th of the month Abib, and slain on the 14th, its blood being sprinkled on the doorposts and lintels.

Feast of Unleavened Bread

The daily offerings were made on each day of the feast, held from the 15th to the 21st of Abib (following Passover), plus, daily:

- One goat for a sin offering
- Two young bullocks, one ram, and seven yearling lambs, for a burnt offering
- Flour mingled with oil, distributed as in the new moon offering

In addition, on the 2nd day of the feast, the first sheaf of the new harvest (barley) was offered by waving, not burning. With this sheaf was offered a male yearling lamb, two measures of flour, and 2 1/2 pints of wine.

Pentecost (Feast of Weeks)

The daily offerings were made, plus the following on each day of Pentecost:

- A kid of goats for a sin offering
- Two young bullocks, one ram, seven yearling lambs, for burnt offerings
- Flour and oil to accompany each burnt offering
- A drink offering for the ram and for each lamb.
- After the above was presented, the new meal offering, "two wave loaves", baked with leaven, were offered. With these were offered seven yearling lambs, one young bullock, and two rams (burnt offering); a he-goat (sin offering); and two yearling lambs (peace offering).

The Day of Atonement

On the Day of Atonement the regular daily offerings were made, plus:

- A bullock for a sin offering for the priesthood
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- A ram for a burnt offering for the priesthood
- Two goats for a sin offering for the people
- A ram for a burnt offering for the people
- One young bullock, one ram, seven lambs, with accompanying meal and drink offerings

The Feast of Tabernacles

The Feast of Tabernacles lasted eight days and there were different combinations of offerings made on each of those days. There were a total of 71 bullocks, 15 rams, 105 lambs, and 8 goats offered during the feast, with accompanying meal and drink offerings.

Sources for this study:

Edersheim, *The Temple*

Edersheim, *History of the Old Testament*

Unger, Bible Dictionary
