

The Offerings The Burnt Offering

Objectives:

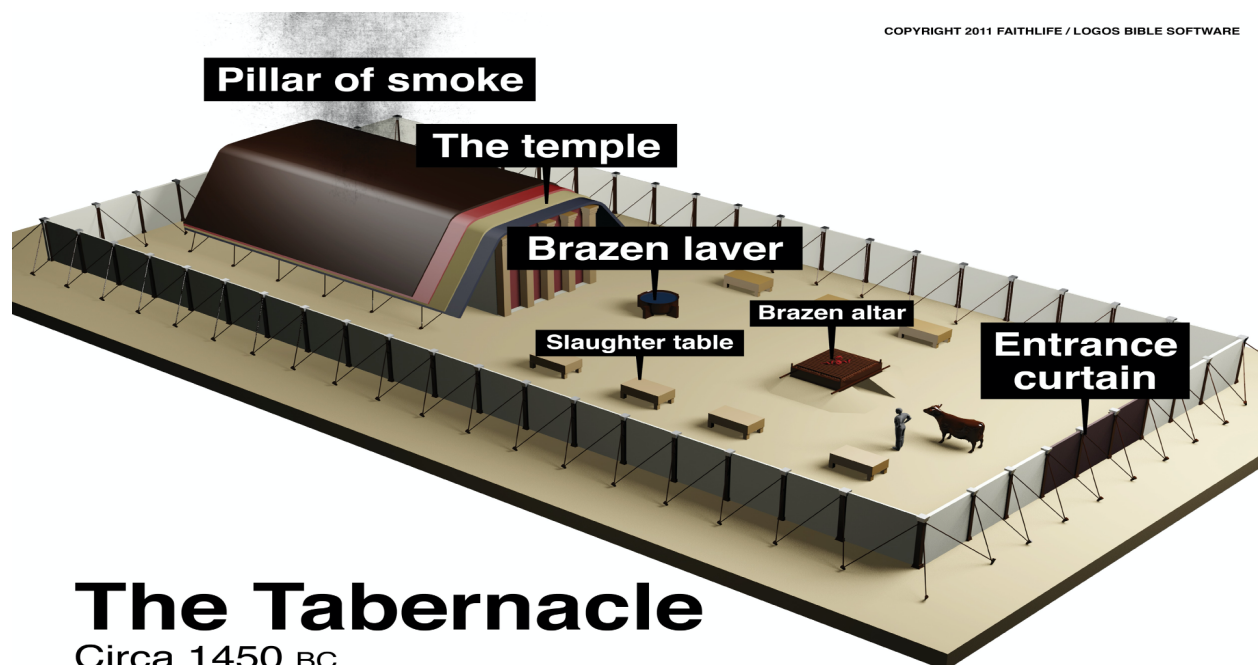
1. To understand the context of the prescribed sacrificial system.
2. To understand the purpose of the sacrificial system.
3. To understand the Christological symbolism of the sacrificial system.
4. To understand the Soteriological symbolism of the sacrificial system.

Introduction:

It is imperative for the church to understand “A holy God requires a holy people”. All sin is repugnant to the LORD. It is important for the church to understand, that it has been gathered and summoned to be a distinct people. A manifestation of our distinction is seen in our worship of the LORD. However, this distinction is not only in Sunday worship through singing of songs and study of His word, but through our surrendered lives to the LORD. In other words every facet of our lives should reflect our worship of the LORD. Those who belong to the church are the living sacrifice. The study of Leviticus will refresh the church’s recollection of God’s holiness and the call for her to be holy in this age.

The Structure of Leviticus

Sacrificial Code	Priestly Code	Code of Standards	Atonement	Code of Holiness
1-7	8-10	11-15	16-17	18-27



Overview of The Sacrificial Offerings (1-7) ¹

Type of Offering	Scripture Reference	Purpose of Offering	The Offering	Disposal (Result of Offering)
Burnt Offering	Leviticus 1, 6:8-13,9; Romans 12 (<i>living sacrifice</i>)	Worship and Atoning Sacrifice for Sin in General	Unblemished Male Cow, Goat or Sheep, Turtle Dove or Pigeon	Completely Consumed by Fire
Grain Offering	Leviticus 2, 6:14-23 Romans 12 (<i>living sacrifice</i>)	Tribute, Giving Thanks	Unleavened Salted Cakes or Grains	A portion burned with the remainder to priests
Peace Offering	Leviticus 3, Hebrews 7:11-21 13:15-16 (sacrifice of praise)	Fellowship	Unblemished male or female animal, the most the worshiper could afford	Fat, liver, kidneys burned; remainder eaten by priest and worshiper in fellowship meal
Sin Offering	Leviticus 4, 6:24-30	Cleansing for Unintentional/ Accidental Sins	Bull (priest or congregation); male goat (ruler); female goat, lamb, pair of doves or pigeons; meal offering (individual)	“Fat burned for God; remainder eaten by priests” (Harrison)

¹ Harrison, R. K. (1980). *Leviticus: an Introduction and Commentary* (Vol. 3, p. 40). Downers Grove, IL: InterVarsity Press.; Levy, D. M. (1993). *The Tabernacle: Shadows of the Messiah: its sacrifices, services, and priesthood*. Bellmawr, NJ: Friends of Israel Gospel Ministry.

Guilt Offering	Leviticus 5; 6:1-7; 7:1-7	Cleansing for Sins Committed against other persons or the Sanctuary	A female lamb or goat could be brought or two turtledoves or two young pigeons (depending on means)	“Fat burned for God; remainder eaten by priests” (Harrison)
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The Burnt Offering

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I. The Purpose of the Burnt Offering

- A. The LORD (YHWH) calls Moses from the Tent of Meeting.
- B. It is the LORD who takes the initiative in the relationship and with the instruction of His people.
- C. The LORD commands Moses to “Speak to the Sons of Israel” (Leviticus 1:1).
- D. The “Sons of Israel” points to a familial relationship between the LORD and the covenant people.
- E. The instructions were not held in secret among the priests.
- F. Both the priests and laity were instructed on the methods of having communion with the LORD.
- G. In verse 2, the word, אָדָם, (a dam), translated “any man” in the NASB95 can also mean mankind, makes a distinction that mankind is God’s highest creation.
- H. This the same word used in the creation of man, i.e. mankind, in Genesis 1:26.
Then God said, “Let Us make man in Our image, according to Our likeness.
- I. Because man (mankind) is made in the image of God, man, unlike any other creature, is able to worship God and maybe forgiven and blessed by Him.
- J. The purpose of the Bunt Offering was atonement for sin (Leviticus 9:7).

Moses then said to Aaron, “Come near to the altar and offer your sin offering and your burnt offering, that you may make atonement for yourself and for the people; then make the offering for the people, that you may make atonement for them, just as the Lord has commanded.”

- K. The word translated atonement in Leviticus 9:7, כָּפַר (*kpr*), can also mean to cover over, pacify, make propitiation, smear, pitch, forgive and make amends.
- L. The English word atonement means “making at one”².
- M. Through atonement, “God and man are brought together in a personal relationship”³.
- N. The picture atonement provides is oneness with God.
- O. The need for atonement presupposes a broken relationship between God and man.
- P. Sin is the root cause of all broken relationships (Genesis 3).
- Q. No human being is void of sin (Isaiah 53:6, Romans 3:23).

Isaiah 53:6: All of us like sheep have gone astray, Each of us has turned to his own way;

Romans 3:23: for all have sinned and fall short of the glory of God

- R. The Scripture has some examples of some symbolic pictures of atonement.
- S. In Genesis 6:13, the word כָּפַר (*kpr*) is used in God’s instructions to Noah regarding building the ark.

Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with pitch.

- T. Pitch was used to seal the ark.⁴
- U. The pitch was vital in the ability of the ark to withstand the Divine catastrophic event.

² Lyon, R. W., & Toon, P. (1988). [Atonement](#). In *Baker encyclopedia of the Bible* (Vol. 1, p. 231). Grand Rapids, MI: Baker Book House.

³ Ibid.

⁴ According to Harper Collins Bible Dictionary, pitch is a brown-black, gummy substance used both as an adhesive and for waterproofing. Resinous pitches are derived from conifers such as pine. Tar like mineral pitches can be derived from natural asphalt or bitumen deposits or as by-products of petroleum processing. The Dead Sea area provides natural deposits of asphalt. The burning streams of pitch in Isa. 34:9 refer to the flammable properties of asphalt and bitumen. Pitches were also commonly used as adhesives for hafting tools and weapons as well as for securing inlays. Crawford, P. L. (2011). pitch. In M. A. Powell (Ed.), *The HarperCollins Bible Dictionary* (Revised and Updated) (Third Edition, p. 809). New York: HarperCollins.

- V. Also, Moses' mother pitched Moses' basket before she placed the basket beside the Nile River.

Exodus 2:3: But when she could hide him no longer, she got him a wicker basket and covered it over with tar and pitch. Then she put the child into it and set it among the reeds by the bank of the Nile.

- W. As the ark is a picture of salvation provided by God to save Noah's family, likewise Moses' basket was a means of saving Moses' life.
- X. In similar fashion, the Burnt Offering is a symbol of atonement.
- Y. Through atonement, the sinner is free to worship the LORD.

II. The Offerings

- A. Again, atonement begins with God, in that God provides the sacrifice.
- B. I submit the first preview of the sacrificial provision occurs in Genesis 3:21, when God made garments of skin to clothe Adam and his wife after the fall of man.

The Lord God made garments of skin for Adam and his wife, and clothed them.

- C. Man's attempt to clothe himself was insufficient (Genesis 3:7).

they sewed fig leaves together and made themselves loin coverings.

- D. God's sacrificial provision is reiterated with the account of Abraham's willingness to obey the command to offer Issac as a sacrifice (Genesis 22:9-14).

9 Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood, and bound his son Isaac and laid him on the altar, on top of the wood. 10 Abraham stretched out his hand and took the knife to slay his son. 11 But the angel of the Lord called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am." 12 He said, "Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me." 13 Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the place of his son. 14 Abraham called the

name of that place The Lord Will Provide, as it is said to this day, “In the mount of the Lord it will be provided.”

- E. The term offering means sacrificial gift.
- F. The sacrificial gift is to the LORD (YHWH).
- G. The word, קרבן (qorban) translated offering, is only used in Leviticus and Numbers, except for two instances in Ezekiel (Ezek. 20:28, 40:43).⁵
- H. In every instance it refers to “only for offerings or presents made to God”.⁶
- I. The transliteration of the word is seen Mark 7:11.
*If a man says to his father or his mother, whatever I have that would help you is **Corban** (that is to say, given to God),’ Corban is a consecrated gift given to God.*
- J. In verse 2 of NASB95, “brings an offering to the Lord”, “brings and offering” literally means “brings near”.
- K. Here is the affirmation of monotheistic worship of the One God, unlike the pagan cultures.
- L. The word translated Burnt Offering, עֹלָה (olah), meaning ascending to God, communicates a complete surrender to God.
- M. One scholar noted the the Burnt Offering has been called the “sacrificium latreuticum, or sacrifice of devotion and service”.⁷
- N. The New Testament expression of this concept is found Romans 12. Roman 12:1 states:
I Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.
- O. The Burnt Offering sacrifices were limited to animals from the herd or flock or birds.
- P. If from the herd, i.e. cattle, it must be male, a bull.
- Q. If from the flock, i.e. goat or sheep, it also must be male.

⁵ Hartley, J. E. (1992). Leviticus (Vol. 4, p. 11). Dallas: Word, Incorporated.

⁶ Ibid.

⁷ Edersheim, Alfred. The Temple - Its Ministry and Services as they were at the time of Jesus Christ (Illustrated) . Kindle Edition.

- R. Some scholars understand the requirement of the male animal points to the strength and power of Christ.
- S. The offering was required to be free from blemish or defect. Common defects are listed in Leviticus 22:22-24.
Those that are blind or fractured or maimed or having a running sore or eczema or scabs, you shall not offer to the Lord, nor make of them an offering by fire on the altar to the Lord. 23 In respect to an ox or a lamb which has an overgrown or stunted member, you may present it for a freewill offering, but for a vow it will not be accepted. 24 Also anything with its testicles bruised or crushed or torn or cut, you shall not offer to the Lord, or sacrifice in your land
- T. In other words, the offering must cost the worshiper something.
- U. In addition, without defect or blemish points to the purity and holiness of God, which foreshadows the sacrificial lamb of God, the promised Messiah, Jesus Christ.
- V. The order of sacrifice choices are listed in value in relation to means.
- W. Means was not a bar for an opportunity to worship and live a surrendered life to the LORD.
- X. The laying on of hands on the animal, was a symbolic expression of ownership and substitution, wherein the worshiper symbolically proclaimed the animal as his or her substitute.
- Y. According to Jewish tradition, the doves were to be full grown and the pigeons were to be young.⁸ These birds were readily available, making it possible for those with meager means to bring an offering. Please note, the instructions make no mention of defects or gender with respect to birds as an offering.
- Z. Please note the burnt-offering was a sacrifice which the non-Israelites were allowed to participate.⁹ However, the resident alien was required to abide by the sacrificial regulations of the community, which protected the community from the inclusion of pagan worship. (Leviticus 17:8-9, Numbers 15:14-16).

⁸ Hartley, J. E. (1992). Leviticus (Vol. 4, p. 23). Dallas: Word, Incorporated.

⁹ Edersheim.

Leviticus 17:8-9: Any man from the house of Israel, or from the aliens who sojourn among them, who offers a burnt offering or sacrifice, 9 and does not bring it to the doorway of the tent of meeting to offer it to the Lord, that man also shall be cut off from his people.

Numbers 15:14-16: 'If an alien sojourns with you, or one who may be among you throughout your generations, and he wishes to make an offering by fire, as a soothing aroma to the Lord, just as you do so he shall do. 15 As for the assembly, there shall be one statute for you and for the alien who sojourns with you, a perpetual statute throughout your generations; as you are, so shall the alien be before the Lord. 16 There is to be one law and one ordinance for you and for the alien who sojourns with you.'

III. The Disposal of the Offering

- A. The bulls, goats and sheep were slain on the north-side of the altar.
- B. The worshiper was required to slay his offering at the doorway. This is the area between the gate and the brazen altar.
- C. Only the priests were allowed to enter the area between the altar and the “tent”.
- D. By laying his hands on the animal, the offeror was demonstrating the voluntary nature of his offering.
- E. The translation “he shall lay”, comes from the root word סמך (sa mank), which means to lean, support oneself, sustain, or help.¹⁰
- F. This is the same word used in Amos 5:19:

*19 As when a man flees from a lion
And a bear meets him,
Or goes home, **leans** his hand against the wall
And a snake bites him.*
- G. This word is also used in Judges 16:29:

¹⁰ (Judg 16:29; Amos 5:19; cf. F. Stolz Hartley, J. E. (1992). Leviticus (Vol. 4, p. 19). Dallas: Word, Incorporated.

*Samson grasped the two middle pillars on which the house rested, and **braced** himself against them, the one with his right hand and the other with his left.*

- H. One commentary noted that the worshiper as he placed his hand on the animal may have made a confession of sinfulness, expressed a trust in God and recited a prayer. As time progressed, perhaps Psalm 40, 51 and 66 may be recited by the worshiper.¹¹
- I. The officiating priest standing with the worshiper may have responded with Psalm 20 or Psalm 50.,
- J. The slaying of the animal was gruesome reminder of the significance of the sacrifice. (Picture)
- K. The priests collected the animals blood in a bowl and sprinkled it around the altar.
- L. The blood was the means of the atonement (Leviticus 17:11, Hebrews 9:22).

Leviticus 17:11

For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.

Hebrews 9:22

And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

- M. The animal was skinned and cut into pieces. According to the oral law, Mishna Tamid 4.2, the animal was cut in the following manner:

He did not use to break the leg, but he made a hole in it at the [knee-] joint and suspended it from there.

He then began to flay it until he came to the breast.

When he came to the breast he cut off the head and gave it to the one who merited [bringing it onto the ramp].

He then cut off the legs [up to the knees] and gave them to the one who merited [bringing them onto the ramp].

He then finished the flaying.

He tore out the heart and squeezed out the blood in it.

¹¹ Hartley, J. E. (1992). Leviticus (Vol. 4, p. 21). Dallas: Word, Incorporated.

He then cut off the forelegs and gave them to the one who merited [bringing them onto the ramp].

He then went back to the right leg and cut it off and gave it to the one who merited [to bring it onto the ramp], and the two testicles with it.

He then tore it [the remaining carcass] open so that it was all exposed before him.

He took the fat and put it on top of the place where the head had been severed.

He took the innards and gave them to the one to who had merited washing them.

The stomach was washed very thoroughly in the washing chamber; while the entrails were washed at least three times on marble tables which stood between the pillars.

- N. Because of the dirt and excrement, the entrails and the legs required washing, otherwise the altar would be defiled *and the aroma was not be soothing.*
- O. The offering was completely consumed, except for the skin which was reserved for the priests (Leviticus 7:8).
- P. The whole offering was a soothing aroma to the LORD.
- Q. Unlike the bull, goat or sheep, the priest killed the bird by wringing of the neck.
- R. The word, מִלֵּק (mā·lāq), translated wring, literally means to pinch off with fingernails.¹²
- S. The priests poured the birds blood beside the altar.
- T. The birds digestive system was thrown in a pile of ash, east of the altar.
- U. The priests then pulled the bird apart without breaking the wings.
- V. The bird was placed on the altar and it also was completely consumed by the fire, as soothing aroma to the LORD.
- W. Again, the offering was an act of complete devotion to the LORD, recognizing the necessity of atonement in order to have communion with the LORD.
- X. The Messiah, Jesus Christ, is the once and for all atoning sacrifice, necessary for a forever communion with God (Hebrews 10).

¹² Koehler, L., Baumgartner, W., Richardson, M. E. J., & Stamm, J. J. (1994–2000). The Hebrew and Aramaic lexicon of the Old Testament (electronic ed., p. 594). Leiden: E.J. Brill.