
Subject: OT Theology #7 The Offerings (Specific Sacrifices)

Posted by [Mark L](#) on Thu, 11 Jan 2018 18:49:35 GMT

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The Whole Burnt Offering

The Text

Lev.1/1-17, Lev.6/8-13 an offering of sweet savor

Heb. Term

Olah- from a verb which mans to go up or ascend

The Ritual

The sinner had to personally bring his substitute. He couldn't send a servant for eg.

The sinner bringing it had to have a purpose because the purpose determined the ritual and also how the sacrifice was divided.

The sinner had to bring it to the door of the tabernacle. (Duet.12, Lev.17) the reason being because Israel was prone to idolatry and they lived in a land filled with idolatry. It was also public repentance.

The Laying on of Hands

They confessed their sins over the innocent substitute. In scripture it was the communication of something spiritual or intangible signified by the outward visible act of laying on of hands. The power of God and other things is transmitted through the hands. It is more than just an outward symbol. The laying on of hands in Leviticus signified the transfer of the liability for punishment from the sinner to the substitute.

Lev. 1/4, 16/21

The liberals say this was just an act of designation. The problem with that is then why didn't they do it with the meal offering.

The Killing of the Victim

The sinner had to kill it and skin it. (the skin went to the priest) The sinner had to cut it up and wash it inside and out (wash out the dung for eg) The man himself had to kill the animal because God wanted to impress upon him that the penalty for sin was death. It was only with a dove for

sacrifice that the priest would kill it.

The Sprinkling of the Blood

The priest would sprinkle the blood on the top (sometimes translated sides) of the altar.

The Burning of the Sacrifice

The whole animal was burned except the dung.

The Sacrificial Meal

This was absent from the whole burnt offering

The Meaning and Significance of the Whole Burnt Offering

1. The ascending of the sacrifice up to God signified consecration unto God. It taught the Israelite that complete consecration was essential to right worship and fellowship.

Mark here: In my opinion this isn't really clear in the notes. This is not a sin offering. This was an offering of consecration. The person offering it didn't see a lamb being offered. He saw the lamb as a substitute for his own life. Rom 12/1 is pointing directly at this sacrifice and the pious Israelite in offering it would have had Rom. 12/1 in mind.

2. It also spoke typically of Christ because . . .

a) It was a complete consecration Lev.1/9

b) It had to be a pure spotless clean offering.

Lev.1/3 with Lev.1/9

Heb.9/14 with 1Peter 1/19

c) because it was an offering of a sweet smelling savor.

Lev.1/9 with Eph.5/2

These offerings were telling God in a figurative sense they were for him. He didn't actually smell it. It was a sweet savor in the sense that they were offering themselves fully to God. It showed consecration.

d) It was a substitutionary blood sacrifice. Lev.1/3-4

Lev.1/3 KJV says of his own voluntary will. The Heb. says That he may be accepted of the Lord.

The Continual Burnt Offering

This was offered every morning and every evening. It symbolized that every day belonged to the lord and had to be atoned for.

Subject: Re: OT Theology #7 The Offerings (Specific Sacrifices)
Posted by [Mark L](#) on Thu, 11 Jan 2018 19:33:48 GMT
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The Meal Offering

Text

Lev.2/1-3 6/14-23

The Hebrew Term

Minchah - It was the general term for sacrifice originally but eventually over time became a technical term for for the meal offering. The Minchah were some form of grain offering and always preceded by some form of blood offering.

The Ingredients - 3 types

- a) Grain roasted by fire to which salt was added. Lev.2/13
- b) Fine flour to which oil and frankincense is added
- c) unleavened cakes or wafers

Ritual of the meal Offering

- a) The person brought the meal offering and the priest took a little as a memorial and burned it to the Lord.
- b) The priest took the balance home as his food.

The Daily Meal Offering

This was offered by the priests daily (not brought by a person). It was offered with the daily burnt offering. 1/2 in the morning and 1/2 in the evening.

There was a principle in the OT that he who offered the sacrifice couldn't eat of it. If the priest offered it for himself he couldn't eat of it.

Why? So there would not be any selfish motive in offering it

The Spiritual Significance of the Meal Offering

This offering symbolized the offering to God of the work of mans hands. As the burnt offering symbolized the consecration of your life to s o the meal offering symbolized the offering of your labor to God. The addition of Frankincense was an analogy with scripture in that he is mingling his prayers with his offering because frankincense is offered on the alter of incense. It taught the Israelite that complete consecration of life and labor was essential to right relationship with God.

Leaven and honey were prohibited because both are symbols of corruption and decay and both are subject to fermentation. Salt was required because it symbolized incorruption and preservation. It was the salt of the covenant because whenever a covenant was made between two parties they would always add salt to the sacrifice. eg Jacob & Laban
Lev.2/11-13 It speaks of an enduring covenant

This offering also spoke typically of Christ. John 6/51 he offered his life s bread on the alter. The o il and frankincense speak of enduring and perfection. No honey or leaven. Nothing that decays or is impure Eph.5/2.

Lev.2/3 The grin offering was most holy because it speaks of him who is most holy

Subject: Re: OT Theology #7 The Offerings (Specific Sacrifices)

Posted by [Mark L](#) on Sun, 14 Jan 2018 03:21:20 GMT

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The Peace Offering

Text Lev. 3/1-6

The Hebrew Term

Zervach Shalamin. It comes from a word that means entire or whole. It is called a shalom which means peace or peace with God. There was only one word for peace "Shalom". If you were talking about the sacrifice or peace offering you used the same word.

Kinds of Peace Offerings

1. The Thank Offering. This was sometimes called the praise offering. It was offered in thanksgiving for some benefit you received but that you didn't ask for. It wasn't an offering you had promised God.
2. The Vow Offering or The Vow. This was an offering you promised God if he answered some prayer for you.
3. The Free Will Offering. This was not for any benefit or because of a promise but just a free gift from the heart.

The ritual

It was the same as any other offering except that only the fat went on the alter to be burned. The priest and the person offering it would eat it. Lev. 7/29-34

The Wave Offering. The breast was waved toward the alter and then toward the priest. It was given to the priest for him to take home and eat.

The Heave Offering. The right shoulder was heaved up toward the Lord and then given to the priest to take home.

The balance would be eaten by the offerer in a communion meal with the Lord.

The peace offering was male or female cattle sheep or goats. In the whole burnt offering if you were poor you could offer pigeons or turtle doves but not in the peace offering as there was not enough there to have a meal.

The meaning and Significance

After the animal was offered and the priest took his part the offerer took and cooked the balance within the precincts of the temple. It was eaten in communion with the Lord who was in the temple. The ritual required it had to be eaten in the temple by the worshiper and his family. If it was a thank offering and it had to be eaten the same day. The vow or the freewill offering could be eaten the second day as well if there was any left over.

The third day any balance had to be burned. Why?

This prevented any selfish considerations. He couldn't offer to the Lord and then provide for his family all week too. By the third day it would be symbolizing corruption and to symbolize Jesus it could have no corruption. Ps.16/10 Acts 2.

This sacrifice typifies Christ in that many times in the NT Christ's sacrifice is mentioned in connection with our peace with God. This sacrifice symbolizes our friendship fellowship and peace we have with God. Rom.5/1-2, 8-11, Col.1/20, Eph. 2/13-18

Christ offering himself a peace offering allows us to have peace with God. Which allows us to have communion with him. In the OT the peace offering was communion between the family and God. It showed he was in peaceful communion with God like the NT communion. The church shares the bread and cup remembering Christs sacrifice. The blood had to be sprinkled on the alter even with the peace offering and sin had to be confessed etc

Subject: Re: OT Theology #7 The Offerings (Specific Sacrifices)
Posted by [Mark L](#) on Mon, 15 Jan 2018 04:41:50 GMT
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The Sin Offering

The Text:
Lev.4, 5/1-13

If an individual sins the fat was offered on the alter and the priest got the rest. If a priest sinned the fat was burned on the alter and the rest was burned outside the camp in a clean place. This was done so it wouldn't be mixed up with the burnt offering.

The Hebrew Term:
Chattah- Sin or sin offering

The Purpose

It is to abolish any interruption between the persons covenant standing with his God and his community. The main central idea of the sin offering is the propitiation of God's wrath through the covering over of the sins by the shedding of the blood of an innocent substitute. In every offering the blood is manipulated on the alter but in the sin offering it is central. In this offering the blood is also applied to the horns of the alter which is the most significant and central part of the alter.

Limitations on the Sin Offering

Some sins had no sin offering. There was no sacrifice for presumptuous and wilful sin. They were either stoned or banished from Israel. Presumptuous sin was called "sin with a high hand". Heb.

10/28. The sins covered by the sin offering are : sins of ignorance, unintentional sins, unpremeditated sins, sins of weakness, sins of rashness. Some sins weren't covered : blasphemy, cursing your parents, occult, adultery, murder, and other serious wilful crimes. They had to die or be banished because God was emphasizing the seriousness and wickedness of rebellion. Matt.12 some today blaspheme the Holy Spirit.

Mark here: This was not a hard and fast rule concerning dying or banishing. King David committed murder and adultery and God forgave him although he paid an awful price.

The Law of the Sin Offering

1. for the anointed priest (while he was serving as a priest at the tabernacle during his time of service)

The priest didn't serve all the time. When their time came they left home and went and served as there was too many of them. Luke 1/8-9

2. For the whole congregation

3. For the ruler

4. For the individual Israelite.(including priest not serving at the tabernacle)

The choice of the animal was determined by

1. The rank of the sinner

2. His ability to make an offering

The high priest offered a bullock. A civil ruler offered a he goat. For the entire congregation a bullock. For an individual a lamb, she goat, turtle doves. OR Lev.5/1. for a very poor person a meal offering without the additives.

Lev. 5/11 Without shedding of blood there is no remission but God in his providence still makes a way. The sacrifice for the whole nation once a year would cover it.

Ritual of the Sin Offering

1. Presentation of the victim.

2. Laying on of hands and confession of sin.

3. Slay the animal.

4. The fat is offered on the alter.

5. The blood is sprinkled on the alter and applied to the horns of the alter.

If it is a priest who has sinned of for the whole congregation then it is also applied to horns of the alter of incense and sprinkled 7 times toward the veil.

On Yom Kippur the blood is also applied to the ark of the covenant.

The sin offering for the priest had to be taken out of the camp and burned in a clean place as a whole burnt sin offering to keep from confusing it with a burnt offering which was burnt on the alter.

Heb. 13/11-13 The point here is Jesus fulfilled the sin offering for the congregation. Paul says here to the Jews that follow Jesus and believe in him that for all practical purposes is to leave the the camp of Israel.

The Sanctity of the Sin Offering

Lev. 6/17, 14 The meal offering sin offering and trespass offering all were pointed out by God as being most holy.

Lev. 6/25 The word used for sin offering and sin are the same word

The Sin Offering is a Type of Christ

He is typified as a Lamb in scripture. Ex.12 with the Passover sacrifice.

Isaiah 53/5-7 He is prophesied as Gods lamb.

John 1/29 He is identified as Gods lamb.

Rev. 5/11-12 He is magnified as Gods lamb.

Rev. 22/1-5 He is glorified as Gods lamb.

He is always seen as a sacrificial lamb. 11Cor. 5/21,19, 1Peter 1/18-19, 2/24, Rom.8/3-4, Heb.9/14, 10/10-12

Important considerations between the Animal Type and Jesus Christ.

1. The sin offering was ordained by God to teach a great moral lesson. ie: the terrible nature of sin in the sight of a holy God which could only be forgiven by the death of an innocent substitute victim. Sin is so terrible that someone had to die. An innocent pure guiltless substitute was required by God.

2. Unlike the animal sacrifice which had to be repeatedly offered Gods lamb was given once for all. Heb. 10/10-12 It could only be offered once yet the benefits continue into the present and its benefits are realized or claimed anytime we need it. (eg forgiveness)

3. In fulfillment of the OT type Jesus remained pure and most holy. 11 Cor. 5/19

4. The significance of 11 Cor.5/21 is it has to be understood in light of the OT context for sin. That

Christ could be called sin by Paul in the same sense the OT sin offering could be called sin.

Subject: Re: OT Theology #7 The Offerings (Specific Sacrifices)
Posted by [Mark L](#) on Tue, 16 Jan 2018 23:51:09 GMT
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The Trespass Offering

Text:

Lev.5/14-19 6/1-7 7/1-7

The Hebrew Term

Asham - guilt, trespass, trespass offering

The sins covered are trespasses on others rights either man or God with respect to ownership. Its value can be estimated and covered by compensation (because you had to make restitution)
The principle idea in the sin offering is propitiation or covering of Gods wrath. The principle idea in trespass offering is satisfaction

The Ritual

1. The animal is presented
 2. Hands are laid on the head
 3. Sins are confessed over it
 4. The animal is killed
 5. The fat is burned on the alter
 6. The rest goes to the priest
- The point here to the rest going to the priest is that this is how the priest made his living and could feed his family. It would be the equivalent of putting money in the offering box at church.

The blood here is only sprinkled on the alter and not the horns of the alter like the sin offering because the guilt was not fully expiated at the alter unless restitution had taken place.

Three Kinds of Trespass offerings

1. Trespasses against God

a) where the value could be determined - he would offer a ram plus restitution and 1/5 extra.

b) where value could not be precisely determined

Examples would be: accidentally eating the tithe or the first fruits, eating a first born lamb, eating the flesh of the sin offering, eating the showbread. If value could not be determined he would just offer a ram.

2. Trespasses against man

A ram was offered restitution was made plus 1/5 extra

Examples would be misuse of a deposit, fraud, robbery, oppression, finding a lost object and not returning it.

3. Trespasses in General

Examples would be:

- A leper who was cured. The leper being considered unclean had trespassed against the holiness of God. (whose fault it was is beside the point)
- A nazirite who broke his vow. He would do that for eg by touching a dead body
- Unchastity with the slave of another. (slaves were property)

The Trespass Offering as a Type of Christ

Eph.2/1 Col.2/13 The trespass offering was certainly a type of Christ. John 1/29, Isaiah 53/10, The Heb. word for sin there is asham - trespass

Subject: Re: OT Theology #7 The Offerings (Specific Sacrifices)

Posted by [Mark L](#) on Wed, 17 Jan 2018 00:11:01 GMT

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Willful and Presumptuous Sins

Num.15/29-36 Willful sins or sin with a high hand

Deut. 17/8-12 Presumptuous sins
1Sam.2/22-25 3/11-14 Eli and his sons
2Sam. 12 Davids murder and adultery

The greater moral offenses had no provision for sacrifice and were punished by death or excommunication. Not talking about moral weaknesses here.

Ex.32/19-35, 21/11-17, 31/12-15

Deut.13/1-9 A false prophet had to die. There was no sacrifice for repentance.

Joshua 6/17-19

Sins of Ignorance Lev. 4/2, 27

Misdemeanors Lev. 6 Finding a lost lamb and denying it for eg.

Why would these sins be treated differently than gross sins? Even in the NT you see degrees of guilt in the sight of God.

John19/11, 1john5/16, 1Tim.1/13 with Heb.6/4-6

Conclusion

While there are many sins that God will forgive upon repentance in both OT and NT willful and presumptuous sins in some matters there is no sacrifice or forgiveness for.

In the NT

- Matt.12/31-2 Blaspheme the HS
- Heb.6 Enlightened and then falling away. This is speaking of apostasy not backsliding.
- Heb.10 willful sin after knowledge of the truth. Probably speaking of apostasy here.
- 1Peter 2/10 The presumptuous and self willed are reserved for judgement.
- 1john 5/16 A sin unto death.