

The Six Offerings of Leviticus

Offering	Animals Used	Portion Burnt	Other Portion	Reasons for the Offering	Personal/Important Symbolism	New Testament	Picture of Jesus
<p>Burnt Offering Lev. 1, 6:1-13</p> <p>Sweet Savor The highest expression of Christ's work on the cross. It is what Jesus does to vindicate God's righteousness against sin. To say that God is not responsible for sin.</p>	<p>Male bullock, sheep/goat, or Pigeon/Turtledove, based on ability and devotion. Without blemish Numbers 15:1-11</p>	<p>All. The carcass is divided into portions then offered upon the brazen altar. Ash removed to the sight of the sin offering. Always included a drink offering and a meal offering.</p>	<p>Skin Given to the Priest as his payment for service before the Lord and for the individual.</p>	<p>Childbirth, healing, or uncleanness Lev 12:6, 14:19, 15:30. Consecration Lev.8:18 Ransom, express faith, fulfill a vow Ps. 51:16-17 Nazirite vow Numbers 6:14-15 Day of Atonement Lev.16:5, 24. New Moon, each day in Passover and Feast of weeks Numbers 28. Trumpets Numbers 29:2 Tabernacles Num. 29:13 Altar consecration Gen. 8:20, Judg.6:26, 2 Sam 24:25 Worship in its highest devotion. Gen. 22:8</p>	<p>The offer lays hands on the animals head, showing that the animal represents his inability to be a burnt offering himself. An offering vindicating God's righteousness regarding sin. Placing hands upon the animals head is an acceptance of the virtue of Christ as a burnt offering in all His perfection. The flow is reverse of the sin offering, where the sin of the offerer is symbolically transferred to the sacrifice.</p>	<p>Heb. 10:1-18 Matthew 26:39, 42 Luke 22:42 Christ doing the will of God which meant He would go to the cross for His glory and our redemption. Luke 8:43-48 Virtue flows from Christ to the woman with an issue of blood. Her uncleanness does not flow into Christ.</p>	<p>The life of Christ totally given over to the glory of God. Christ doing the will of God for the glory of God. A work Godward in focus. It is Jesus accomplishing the will of God for pleasure and glory of God. The aspect of Jesus work on the cross that is for Gods glory rather than for man's salvation. It is the highest form of offering and therefore the first listed in Leviticus. Viewed from God's perspective. John 6:38 Luke 22:42</p>

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<p>Grain/Meal/Meat Offering Lev. 2, 6:14-18</p> <p>Sweet Savor</p> <p>Most Holy Lev 6:17</p>	<p>Finely ground flour. Baked or fried. Not a blood offering.</p> <p>Frankincense included. No leaven or honey, but salted, mixed with oil</p>	<p>A "Memorial" Portion or, handful offered. All frankincense burned on the brazen altar.</p> <p>Offered with a burnt offering.</p> <p>Numbers 15:1-11</p>	<p>Given to Priest and sons to eat.</p> <p>Lev 6:18, 7:9-10</p>	<p>Followed the daily burnt offering and other occasions for burnt offerings</p> <p>Numbers 28. Certain Annual celebrations, like the Feast of Weeks</p> <p>Lev. 23:16-17</p> <p>Sometimes done by individuals, Josh 22:23, Judges 13:19, 23; I king. 8:64</p>	<p>Salt- symbol of covenant</p> <p>2 Chr.13:5,</p> <p>Oil- symbol of the Holy Spirit</p> <p>Leaven-sin</p> <p>Honey- Decay and death.</p> <p>Frankincense-that part of Christ known to the Father.</p>	<p>John 6:35, Matthew 3:17, 17:5, 26:26</p> <p>The perfect life of Jesus making possible His blood offering.</p>	<p>Pictures the holy and flawless humanity of Jesus Christ. His sinless perfection and ability to offer His body as a sin offering. The life of Christ tested to the finest degree. No flaws or imperfections found. Frankincense being that part of Christ which only the Father can appreciate.</p>
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<p>Peace offering, also serves as a thanksgiving offering. Lev. 3, 7:11-34, 10:14-15</p> <p>Sweet Savor</p> <p>Gal. 5:22 Peace is one of the fruits of the Spirit. From the Holy Spirit it will be present in our spirit. Exception to perfection if a bullock or lamb is offered as a freewill offering. If oxen or sheep perfection is absolute.</p>	<p>Unblemished male or female cow, Lamb or goat. Based on ability and devotion. Leviticus 3:1 22:23 for a freewill offering the animal's proportions may be less than perfect if it is healthy, complete, unblemished. For a vow the proportions must be perfect.</p>	<p>Kidney, fat, lining around the liver. Burned apart from the carcass upon the daily burnt offering on the brazen alter. Leviticus 3:5 This is God's portion.</p>	<p>Breast & right shoulder is for Aaron and his sons. Leviticus 7:31-34. Daughters are included 10:14 Offerer has the rest 7:16-20. Meal portion is given to the officiating priest only Lev 7:14.</p>	<p>As a thanksgiving in appreciation of the peace he has and shares with God. Also as part of a vow the offerer makes to God. Leviticus 7:11-16. Offered at the door of the tabernacle as with all offerings. Leviticus 17:1-9 Unleavened cakes & wafers with oil offered along with leavened bread when a thanksgiving offering.</p>	<p>Kidney, Liver- place of deepest emotions Lam 2:11, The best parts reserved for God. The fat belongs to God. That which produces a sweet savor.</p>	<p>Romans 5:1 Eph. 2:12-18 Phil 4:7, John 14:27 Christ made peace, Col.1:20. Proclaimed peace, Eph. 2:17. He is our peace, Eph. 2:14. Christ's first message after rising is "peace". John 20:19.</p>	<p>Jesus being our source of peace with God. God satisfied, the sinner reconciled. Mutual satisfaction with the work and blood of Christ. The torn veil allowing God to reach out to man in peace based upon Christ's atoning work. Leavened portion represent the redeemed, whom having peace, still carry evil. Placed alone at the end of the law of the offerings. The first need of a sinner is peace with God.</p>
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<p>Sin or Purification Offering The purpose is to purify what has become unclean; the consequence of sin.</p> <p>Lev. 4:1-35, 6:24-30</p> <p>Non Sweet Savor</p> <p>Most Holy Lev 6:29</p>	<p>Priest or congregation: Bullock Lev.4:3, 14 Leader: Lev. 4:22, male goat. Individual: Leviticus 4:27-35, female lamb or goat, dove or pigeon. Unblemished</p>	<p>Lining around the liver, Kidney, & fat burned upon the brazen alter as God's portion. Burned outside the camp where the ashes of the burnt offering are placed. Lev. 4:12.</p>	<p>Given to the priest as his portion. Offered where the burnt offering is killed. Must be eaten by the priest in the tabernacle court. Lev 6:26</p>	<p>Whenever guilt of sin is discovered or atonement is required. Childbirth Lev.12:6 Skin disease such as leprosy Lev.14:19 Bodily discharge or issue of blood with a woman Lev.15:15, 30 Day of atonement for priesthood and the people Lev. 16:3, 5. Consecration of priests Lev. 8:14-15.</p>	<p>Poured out blood symbolizes the life of the animal given to obtain our forgiveness. Blood applied to the horns of the altar pictures our continual security in God's presence. The offerer places his hands upon the head of the offering, symbolically transferring his sin to the animal. The flow is from the offerer to the offering. Reverse of the burnt offering.</p>	<p>2 Cor. 5:21 Heb. 9:11-15, 10:19 1 John 1:7-9 1 Peter 1:19</p>	<p>Only through the blood of Jesus Christ can guilt be overcome, and forgiveness truly experienced. Hebrews 9:14 Romans 6:22-23 John 14:6</p>
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<p>Trespass (Guilt) Offering Lev.5:1-6:7, 7:1-10</p> <p>A form of sin offering Lev. 5:9, 7:7.</p> <p>Non Sweet Savor</p> <p>Most Holy Lev 7:1</p>	<p>Female lamb or, goat, turtledoves or pigeons Lev. 5:6-7. Unblemished Ram Lev. 5:15, 6:6. Shall be valued according to the temple shekel + 20%.</p>	<p>Kidneys, fat upon them and by the flanks, caul above the liver and the fat tail. Burned upon the brazen altar as God's portion. Lev. 7:3-4</p>	<p>Remainder of the animal given to the Priest and his family according to the law of the sin offering. Lev.7:7. To be eaten by the priests in the holy place. Lev 7:6</p>	<p>Violating a confidence Lev.5:1. Touching uncleanness Lev. 5:2-3. Carelessly swearing an oath Lev. 5:4. Violating a trust/stealing Lev. 6:2-3. Desecration of God's holy things Lev. 5:15-16. Leprosy Lev.14:12. Lying with a bondmaid who is engaged to someone else Lev.19:20-22. Violation of the oath of a Nazarene Num. 6:9-12.</p>	<p>The focus is not on the guilt of sin but rather the injury suffered by sin. That injury ultimately is God's but is felt by those sinned against also. Psalm 51:4 Isaiah 53:10, Christ is an acceptable restitution for God's loss.</p>	<p>Luke 19:1-10, restitution for cheating. Matt. 5:23-24, proper priorities in bringing a gift to God.</p>	<p>Jesus makes whole the injury caused to God by sin. God has suffered loss because of sin. Christ restores that. Romans 3:25 Romans 5:11 2Cor. 5:19 Colossians 1:20-21</p>
<p>Drink Offering Numbers 15:1-11 Wine being a symbol of joy is used. Psalm 104:15 Gen. 35:14 Drink offering prior to law.</p>	<p>Strong wine; Undiluted. Numb 28:7 The best wine. Varied amounts according to the animal offered for a burnt offering.</p>	<p>Not burned. Wine is poured out upon the burnt offering. Numbers 28:7-8</p>	<p>Only for Gods consumption. Neither the offerer nor priest could have part in it.</p>	<p>Always brought in conjunction with a burnt offering. Numbers 28:1-15 daily, weekly, monthly burnt offerings for the nation. Exodus 29:38-42 Does not stand on its own as an offering.</p>	<p>Symbolizes the joy that God gets in the perfect obedience of Christ glorifying Him as a burnt offering and vindicating His holiness. Applies to our life of obedience.</p>	<p>Matthew 3:17, 17:5 2Tim. 4:6 Luke 22:19-20 Matthew 26:26-28 1Cor.11:25-26 Phil.2:17</p>	<p>At work in our salvation, the Father first benefits from the cross. He is vindicated and propitiated. God's glory is upheld first. He benefits first from Christ. 2Timothy 2:6 John 5:17. We rejoice with God over Christ's work, at His table.</p>

The offerings were a continual and repeated portrayal of the ultimate consequence of sin, which is death. Sin kills us physically and, if not redeemed, spiritually (Romans 6:23). The offerings also show us the result of Christ's own offering on the cross, reconciliation for us with God and for God with His creation (Colossians 1:20-22). Christ's work on the cross put an end to the need and to the effectiveness of these offerings. His single offering contains aspects of each of the offerings detailed in Leviticus. Together those offerings, in their practice, combine to demonstrate for Israel's benefit, and ours, the eternally powerful work that Jesus Christ accomplished in His one sacrifice on the cross (Hebrews 10:9-14).

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Sweet Savor offerings are defined by the sweetness of the burning offering, but more importantly because no thought of sin is attached to these offerings. Christ is sweet to the Father and these offerings do not typify His sacrifice for mankind's sin. Each is a work Godward in focus.

The Non Sweet Savor offerings are offered to atone for sin, and as such are not sweet in their attachment to Christ. Each is a work man-ward in focus.

Skin of the burnt offering pictures a memorial of Christ's offering of Himself unreservedly to God. For the priest the skin was a token and remembrance of that offering. For the Christian the bread and the wine are our ongoing remembrance of the Lord and the nail prints shown to Thomas serve as a memorial to us of the sacrifice that Christ made for our redemption.

Bullock of the sin offering for the High Priest and the congregation are each burned outside the camp where the ashes of the burnt offering are dumped. No requirement is mentioned regarding the sin offering of a leader or a common person. The priest could eat of those offerings and they appear to be cooked on a separate fire in earthen or bronze vessels, rather than on the altar with the fat, kidneys, and caul above the liver.

The meal offering mingled with oil and dry (Lev 7:10) given equally to Aaron's sons pictures believers enjoying equally the offering of Christ's perfect life to Jehovah while here on earth. What was baked in the oven, prepared in a frying pan or a flat plate speaks of the trials Christ endured that only He could enter into and appreciate. By example, the preparation of the meal offering speaks of the unknown details of Christ's wilderness temptations, sufferings in the garden of Gethsemane, His time as a boy and what He endured openly from Israel's leaders. The grinding into fine flour pictures the examination of Christ to the finest degree and finding continually only more perfection and beauty.

The Meal, Sin and Trespass offering, to be eaten by all the males among the priests', pictures Christians who are mature in their faith and who appreciate what Christ has accomplished for their redemption, those who value fellowship with Christ. In view is the priesthood of all believers where there is neither male nor female (Gal 3:28).

The sin offering was determined by the position and wealth of the individual making the offering. In the case of a poor person the offering was to be 2 turtledoves or 2 young pigeons (Lev 5:7), one as a sin offering and one as a burnt offering. If the offerer is very poor, then a bloodless offering was accepted for his sin, the tenth part of an ephah (dry measure equivalent to a bushel or 20 dry quarts) of fine flour. However, no oil or frankincense was allowed to be included. Regardless of the animal offered; bullock, goat or lamb (male or female) all are acceptable as a sin offering. The status of the individual and what is required of them to bring for atonement pictures the fact that Christ has differing values to those who are saved. The more a person understands who Christ is and what their sin means, the more valuable Christ is to them at salvation. To some He is a bullock, to others a female lamb. But to all He is salvation.

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The horns of the altar are a picture of strength/power. In view is Christ's power to bring total and complete redemption for us and propitiation to God where the sin debt is reconciled. The Greek word *hilasmos* is used to describe the total and final payment that Christ made for our sin. If the High Priest sinned, the blood of the bullock would be applied to the horns of the altar of incense (Lev 4:7). The same procedure is performed for a sin of the whole congregation (Lev 4:18). Regarding the sin of a leader or ruler, the blood is applied to the horns of the altar of burnt offering (Lev 4:25). The same procedure is performed for the sin of a common person (Lev 4:30). In all cases the remainder of the blood is poured out at the base of the altar of burnt offering (Lev 4:7, 18, 25, 30). Applying the blood to the horns of the incense altar (close to God) or the brazen altar (further from God) pictures how close a person is to salvation. Some have heard the Gospel for many years and were very close when they accepted Christ. Others were further away. But in all cases it is the power of Christ's blood upon the altar that brings redemption.

The Trespass Offering does not picture salvation. It shows that Christ has fully paid back all that sin has robbed from God. The additional 20% payment is a picture of Christ adding more glory to God than God had prior to the work of Christ and the benefit that we receive from Christ's work beyond our sins being paid for. (John 17:4, Col. 1:20, Gal. 4:5-7). We are better in Christ than if sin had never entered into the world. We have the Holy Spirit indwelling us.

The Peace Offering provides for a 'less than perfect sacrifice'. It is permitted but less than the best choice. Pictured is God's grace to all who trust in Christ. We all have peace with God because of Christ's perfect sacrifice but our own worship is less than perfect but still accepted by the Father based upon the perfection of Christ. An historic Jewish interpretation says that the value of the disproportioned animal could be donated to the sanctuary instead. The law of the Peace Offering comes at the end of all of the offerings. That is exactly the order of our salvation. Once we have salvation in Christ we have peace. Not until Christ, is it possible for us to have peace with God. Our peace comes because Christ has made peace for the Father with all of creation and now the Father can extend the offer of peace to mankind upon the basis of Christ's blood. The first message brought to the disciples by Christ after His resurrection is "peace be unto you", (John 20; 19, 21, 26).

The Lord's Supper is our opportunity to enter into the joy of the Drink Offering. Prior to Christ that offering was for God only. No priest or offerer could consume it. Now in Christ we are invited to drink it when we remember what Christ has accomplished for us as a Sin Offering, just as the Father rejoices in what Christ does for Him as a Burnt Offering.

Dominick Sanguiliano 4/28/2020, modified 6/21/2022