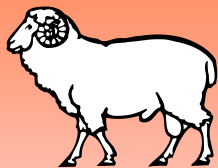


The Sacrifices of Leviticus Part 1



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Burnt Offerings/ Sacrifices

The burnt offering is written in Hebrew as “olah”, which means, that which is to go up; either to go up on the altar or to go up (ascend) to God. The symbolism surrounding the burnt offering is centered on the Savior of this world and His atonement. Because of Adam’s sin, all men were bondage to death. In order to overcome the bounds of death, justice required the death of a perfect individual to compensate for Adam’s transgression. The Israelites were required to offer burnt offering unto the Lord in similitude of the sacrifice He would make. They offered burnt offerings twice a day, morning and once in the evening. The burning of which was continual. This offering renewed the covenants the Israelites made with their Lord and reminded them of the sacrifice that made it possible.

An individual would voluntarily offer an animal. This is significant since the Lord freely gave His life. It would be brought before the tabernacle. The tabernacle represented the presence of God. There the animal would have hands placed upon its head and would be set apart as a sacrifice. Symbolically taking upon itself original sin. From this we might learn that the Savior was set apart and foreordained to be such before the foundations of this world. The sacrifice itself would symbolize the Savior. One can see this in the requirements for the sacrifice. It had to be firstborn, young male, and without blemish. The Savior died at approximately 33 years of age. According to Jewish law one did not truly become a man until he was 30, the age in which one could receive the priesthood. The age of 33 would be considered young. The Savior was obviously male, but he was also perfect. He never experienced breaking an eternal law or disobeying His Father’s will. The sacrifice was then killed. The priest would take the blood of the sacrifice and sprinkle it upon the altar. The symbolism associated with blood is typically sin, death, and frailties of man; however, because it was the blood of a perfect sacrifice it symbolized the purifying effect of the atonement. The altar of burnt offering had four horns representing the four Corners of the earth, the four cardinal directions, and the basic four elements. Translated freely, it represents the entire earth. It signifies the encompassing nature of the atonement. The altar also symbolizes the hill called Golgotha. The atonement started in Gethsemane, but was completed upon Golgotha. First, the priest would take the head of the animal and place it on the altar, showing the Savior’s great submission; “*not my will, but thine be done*”. The body of the animal was cut into pieces and placed on the altar, symbolizing the Savior’s ability to overcome the flesh. Finally, the priest would take the fat of the sacrifice and lace it upon the burning wood of the altar. The fire symbolizes the great purifying power of the Holy Ghost. The fat represents the sins of mankind. By placing them on the fire one achieved purity. The fat placed directly upon the fire would cause great smoke to arise unto heaven. The symbolism associated with smoke typically represents prayers arising to heaven, in this case it shows the Savior’s great role as mediator as he plead for mercy with the Father on our behalf.

The Burnt Offering in Scripture



from the Herd	from the Flock	from the Fowl
<ul style="list-style-type: none"> • Bullock (Lev. 1:5) • Any age, but not younger than 80 days • Male w/o blemish (Lev. 1:3) • Offered at door of Tabernacle (Lev. 1:3) • Offerer to place on head of sacrifice and it is accepted as atonement (Lev. 1:4) • Bullock is then to be killed (Lev. 1:5) • Priests and Sons of Aaron collect the blood and sprinkle it on brazen altar (Lev. 1:5) • Sacrifice is then flayed and cut into pieces (Lev. 1:6) • Fire is set on the altar (Lev. 1:7; 6:9) • Wood set on altar in order upon fire (Lev. 1:7; 6:12-13) • Parts of Sacrifice placed on altar, the head, the fat in order (Lev. 1:8) • Inwards and legs washed with water and placed on altar (Lev. 1:9; 16:24) • Sacrifice is done as a Sweet Savour to the Lord (Lev. 1:9) 	<ul style="list-style-type: none"> • Sheep/ Goat (Lev. 1:10) • Any age, but not younger than 80 days • Male w/o blemishes (Lev. 1:10) • Sacrifice killed North of Altar (Lev. 1:11) • Priests and Sons collect the blood and sprinkle it on brazen altar (Lev. 1:11) • Sacrifice to be cut into pieces (Lev. 1:12) • Parts put on altar in order (Lev. 1:12) • Inwards and legs washed with water and placed on altar (Lev. 1:13; 16:24) • Sacrifice is done as a Sweet Savour to the Lord (Lev. 1:13) 	<ul style="list-style-type: none"> • Turtledoves /Pigeons (Lev. 1:14) • Priests wrings fowl’s neck at altar (Lev. 1:15) • The blood of the sacrifice is to be wrung out on the altar (Lev.1:15) • Sacrifice is to have feathers plucked away and cast on east side of altar by the place of the ashes (Lev. 1:16) • The sacrifice is to be cleaved but not divided asunder (Lev. 1:17) • To be burned on the altar (Lev 1:17) • Sacrifice is done as a Sweet Savour to the Lord (Lev. 1:17)

Additional Symbolism:

- Altar of Burnt Offering** - Golgotha, the earth, all mankind
- Blood** - birth, death, sin, atonement
- Bullock** - Jehovah (the bull of Israel), power
- Fat** - impurity, sin, indulgence, ones energy & strength
- Fire** - purification, the Holy Ghost
- Goat** - sin, scapegoat, proxy, disobedience
- Head** - center of thought, government, control, choice
- Inwards** - the seat of emotion, spirituality, ones inner self
- Killing** - spiritual rebirth brought by someone else
- Legs** - foundation, that which one stands upon, conviction
- Pigeon** - purity, innocence, rebirth, hope
- Priest** - Priesthood authority, God, God’s representative
- Sheep** - The Savior, the righteous, God’s children
- Sweet Savour** - pleasing, rewarding, gratifying
- Tabernacle** - The presence of God
- Turtle Dove** - purity, innocence, rebirth, hope
- Washing** - removal of sin, purification, cleansing
- Water** - purity, clean
- Without blemish** - Perfection, never having sinned
- Wood** - Paradisical state, death, rebirth, humanity, mortality

Meat Offerings / Sacrifices

The meat offering was the *bloodless offering*. It is often called "*minchah*" in Hebrew, carrying the idea of gifts made to man, but translating directly as cereal or food offering. It was a way of recognizing the God's gifts. Even so, it too is rich symbolism relating to the Savior. There is no set requirement that would dictate when a person would offer a meat offering; however, it almost always followed a burnt offering or peace offering. A thank, you if you will, for the Lord's forgiveness. On the other hand, it never followed a sin or trespass offering. The logic being that the sin or trespass offering was not complete until one had made peace with God through a peace offering. It was then that forgiveness was granted and thanks could be made. The priests offered meat offerings regularly. This was probably specified by the Lord so that an example would be set for the people of the need for constant gratitude to the Lord.

It was composed of fine flour, oil, incense, and salt. The flour had to be thoroughly ground so that there were no lumps in it. Similarly, Christ was thoroughly tried and tested in mortality so that he was proved an acceptable sacrifice for sin. The type of oil is not specified in our current Bible, but it was most probably pure virgin olive oil. Oil symbolizes the blessings of heaven. It also symbolizes the approval and direction of the Father. Obviously, Christ was anointed of the Father, blessed from on high, and foreordained prior to this life. The incense used in this offering is specified in scripture as Frankincense. Frankincense was a sweet gum. The life of the Savior was a sweet savor to the Father. When fire was applied it gave a fragrance that was sweet. The offering could be raw, baked or fried, but specifically restricted the use of leavening or honey. Leavening and honey both cause fermentation to occur on food. This causes food to rise. The symbolism associated with fermentation is sin and imperfection. Rising, specifically in reference to leavening, symbolizes pride, lack of humility, and selfishness. The last ingredient that was to be used in all meat offerings was salt. Salt, by color alone, represents purity and perfection. Its symbolism is strengthened by salts natural ability to preserve and enhance. Again, Christ has parallels to this symbol. He was perfect. He can make us perfect. He can remove the corruption that cancers our lives.

In a public offering twelve loaves of shewbread were used, on the day of Passover an omer was used, and on Pentecost two wave loaves were used. Private meal and drink offerings occurred at three different times or occasions: for the daily offering of a high priest, at the consecration of a priest, and as a substitute for a sin offering if poor. The procedure for the meal and drink offerings are the same in all cases. For all offering an omer was made into 10 cakes, if the offering was for a high priest 12 cakes were made. The priest then would bring in the golden or the silver dish in which the cakes were prepared, put it in a holy vessel and oil and frankincense. Standing at the southeast corner of the altar he would put the handful to be burned in another vessel, add frankincense, carry it to the top of the altar, salt it, and place it in the fire. In normal cases the rest of the offering would

belong to the priests except if it were a high priest of the consecration of a priest, if this were the case then the entire offering would be burned.

It should be noted that the symbols of Christ are associated with giving thanks. Christ is truly our advocate before the Father. It is not written that no man cometh unto the Father but through the Savior. If it were not for the grace of Jesus Christ, we would not even be worthy enough to thank the Father for our blessings. Similarly, the symbolism associated with a meat offerings how the requirements we must display to be truly thankful; humility, obedience, and a spirit of repentance.

for uncooked Meat (food)	for Oven Baked Meat (food)	for Pan Baked Meat (food)	for Pan Fried Meat (food)	for First Fruit Meat (food)
<ul style="list-style-type: none"> • Made as unleavened cakes (Lev. 2:11) • No honey (Lev. 2:11) • Shall be fine flour (Lev. 2:1; 6:15) • Oil shall be poured on it (Lev. 2:1; 6:15) • Frankincense shall be put in the flour (2:1; 6:15) • Must be salted (Lev. 2:13) • Brought to Aaron's sons and the priests who take a portion (Lev. 2:2) • The priest, Aaron's son, shall burn the portion upon the altar (Lev. 2:2; 6:15) • The remnant shall be given to Aaron and his sons for consumption (Lev. 2:3) 	<ul style="list-style-type: none"> • Made as unleavened cakes (Lev. 2:4, 11; 6:17) • No honey (Lev. 2:11) • Shall be fine flour (Lev. 2:4) • Shall be mingled with oil or wafers anointed with oil (Lev. 2:4) • Must be salted (Lev. 2:13) • Brought to Aaron's sons and the priests who take a portion (Lev. 2:2) • The priest, Aaron's son, shall burn the portion upon the altar (Lev. 2:2; 6:18) • The remnant shall be given to Aaron and his sons for consumption (Lev. 2:3) 	<ul style="list-style-type: none"> • Made as unleavened cakes (Lev. 2:5; 11) • No honey (Lev. 2:11) • Shall be fine flour (Lev. 2:5) • Shall be mingled with oil (Lev. 2:5; 6:21) • Must be salted (Lev. 2:13) • Offering is to be prepared into pieces (Leviticus 2:6; 6:21) • Oil poured on pieces (Lev. 2:6) • Brought to Aaron's sons and the priests who take a portion (Lev. 2:2) • The priest, Aaron's son, shall burn the portion upon the altar (Lev. 2:2) • The remnant shall be given to Aaron and his sons for consumption (Lev. 2:3) 	<ul style="list-style-type: none"> • Made as unleavened cakes (Lev. 2:11) • No honey (Lev. 2:11) • Shall be fine flour (Lev. 2:7) • Shall be made of oil (Lev. 2:7) • Must be salted (Lev. 2:13) • Brought to Aaron's sons and the priests who take a portion (Lev. 2:7) • The priest, Aaron's son, shall burn the portion upon the altar (Lev. 2:2) • The remnant shall be given to Aaron and his sons for consumption (Lev. 2:3) 	<ul style="list-style-type: none"> • Beaten from full green ears of corn, fire dried (Lev. 2:14) • Oil shall be poured on it (Lev. 2:15) • Frankincense laid on it (Lev. 2:15) • Must be salted (Lev. 2:13) • Brought to Aaron's sons and the priests who take a portion (Lev. 2:16) • Shall NOT be burnt on the altar, but never the less burned (Lev. 2:13, 16) • The remnant shall be given to Aaron and his sons for consumption (Lev. 2:3)

Peace Offerings / Sacrifices

The Peace Offerings might be referred to a reconciliation offering. It was offered after the Sin, Trespass, and Burnt offerings. One distinctive feature of the Peace offering is that the offerer and the priest each got a portion of it. Somewhat symbolic of the fact that one was again worthy to sit and partake at the table of God. It symbolizes forgiveness granted by the Most High. It is even stated that the offering was to be eaten before the Lord. This offering symbolizes the God of Heaven and the sinner at peace with each other, the Savior having settled all issues between them. This is why a peace offering follows an offering of atonement. Peace is brought on the basis of mutually accepted sacrifices. It is the completion of reconciliation. By the atonement and death of Jesus Christ, justice was satisfied, and man could once again find favor in the eyes of the Father.

The Peace offering is started much like the offerings of the atonement; burnt, sin, and trespass offerings. An animal without blemish is brought before the tabernacle. It is set apart, and then killed. Its blood is the sprinkled on the altar and poured on the base thereof. The fat of the sacrifice is placed on the burning wood of the Altar of Burnt Offering. In

Additional Symbolism:

Anointing-concentration, set apart, divine grace

Baked-purified, tested, tried

Cakes-round like the earth, earthliness, mortality, man

Fine Flour-life, seed of life, perfect life, Jesus Christ

First Fruits-best of ones efforts, the favored, most blessed

Frankincense-homage to God, burnt offering, prayer

Fruits-results of ones labor or actions

Honey-blessing of earth, goodness of mortality

Leavening-pride, lack of humility, selfishness

Oil-anointing, purity, concentration, set apart

Oven-self-mastery, transformation, purification

Salt-purity, perfection, enhancement, preserving

addition, the scriptures specify that the caul of the liver, the two kidneys, the fat thereof, and the flanks be removed and placed on the fire. Unlike the other offerings, the Priests are only given the breast and the right thigh to consume. The breast and thigh have similar symbolic meaning. They represent nourishment, strength, and power. The symbol on the right is incorporated to show that the symbols of the breast and thigh are associated with righteousness and God. The priests are the representatives of God. They are also His ambassadors before the people. It is evident that a repentant soul brings strength to the kingdom. The remainder of the sacrifice is given to the offerer. Generally, the offerer would hold a feast using the flesh of the sacrifice celebrating the mercy and goodness of the God and the great atonement.

Peace offerings are also referred to as Thank Offerings (Leviticus 7:12-13; 22:29) commonly associated with Burnt Offerings, Vow Offerings (Leviticus 7:16; 22:18, 21, 23) commonly associated with Sin Offerings, Free-will Offerings (Leviticus 7:16; 22:18, 21, 23) commonly associated with Trespass Offerings. Even so, the names are often used interchangeably between atonement offerings. They were also used for special occasions and feasts.

Peace Offering / Sacrifices continued in Part 2