

TYPES OF SACRIFICES

GENERAL NOTES

Introduction

- Sacrifices have been necessitated by sin. Without the shedding of blood there is no remission of sin.
- The sacrifices pointed to Christ, the lamb of God that taketh away the sin of the world (John 1:29).
- 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 (Lev. 5:7; 12:8) and to serve as lesser sin offerings.
- Both male and female cattle could be offered (Lev. 3:1-6), but among the sheep and goats special prominence was given to the male animal (Num. 15:5; 28:11).
- The animal had to be at least eight days old (Lev. 22:27; Exod. 22:30), although sheep and goats were usually offered when a year old (Exod. 29:38; Lev. 9:3), and oxen when they were three years old.
- Any animal offered had to be free from any blemish (Lev. 22:20-24).



A kid



Pigeons



A pair of turtledoves



Two lambs



A bullock



A heifer



A red heifer



A she goat



A ram and a Billy

- 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 wafers/biscuits.
- 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 (Lev. 2:13; Ezek. 43:24; Mark 9:49).
- Neither leaven nor honey were allowed in any offering made to God by fire (Lev. 2:13).



Fine wheat Flour



Wafers



Green ears to be roasted



Salt



Olive oil



Green ears of corn: roasted



Unleavened bread



Leavened bread



Wine



Incense/Frankincense



Dry grain offering

Procedures

- 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 (Lev. 1:4,5,11; 3:2,8; 6:25; 7:2).
- 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. (Exod. 29:12; Lev. 4:17)

- 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" or boiling 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. (Lev. 8:31)
- 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 (Lev. 1:15).

- 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 (Lev. 2:2ff; 6:9-11; 7:9ff; 10:12ff).
- 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 (Lev. 7:14), the remainder of the offering being eaten by those who presented it.

- 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.

SERVICE IN HOLY AND MOST HOLY PLACES OF THE SANCTUARY

- “The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for sabbaths, new moons, and special feasts.” {PP 352.2}
- “In the offering of incense the priest was brought **more directly into the presence of God** than in any other act of the daily ministrations....” {PP 353.1}

- “The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place was an altar of perpetual intercession, before the holy, an altar of continual atonement. By blood and by incense God was to be approached--**symbols pointing to the great Mediator**, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul.” {PP 353.2}

- “As the priests morning and evening entered the holy place at the time of incense,. . . the worshipers who assembled at the tabernacle . . . united in silent prayer, with their faces toward the holy place. Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Saviour prefigured by the atoning sacrifice. ***The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they came to be observed as the set time for worship throughout the Jewish nation. . . In this custom Christians have an example for morning and evening prayer.*** While God condemns a mere round of ceremonies, without the spirit of worship, He looks with great pleasure upon those who love Him, bowing morning and evening to seek pardon for sins committed and to present their requests for needed blessings. {PP 353.3}

- **“The most important part of the daily ministration was the service performed in behalf of individuals.** The repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim's head, confessed his sins, **thus in figure transferring them from himself to the innocent sacrifice.** By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. **By this ceremony the sin was, through the blood, transferred in figure to the sanctuary.** In some cases the blood was not taken into the holy place; ... but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, "God hath given it you to bear the iniquity of the congregation." Leviticus 10:17. **Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.**” {PP 354.2}

- In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; **but the blood of the victim had not made full atonement for the sin.** It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; **but he was not entirely released from the condemnation of the law.** On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. **Then in his character of mediator the priest took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel's guilt.** At the door of the tabernacle he laid his hands upon the head of the scapegoat and confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." **And as the goat bearing these sins was sent away, they were, with him, regarded as forever separated from the people.** Such was the service performed "unto the example and shadow of heavenly things." Hebrews 8:5. {PP 355.5}

- “Thus in the ministration of the tabernacle, and of the temple that afterward took its place, **the people were taught each day the great truths relative to Christ's death and ministration,** and once each year their minds were carried forward **to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners.**” {PP 358.3}

THE MAJOR SACRIFICES AND OFFERINGS

- The major sacrifices and offerings were:
 1. Sin offering
 2. Trespass offering
 3. Burnt offering
 4. Peace offering
 5. Meal offering

THE SIN OFFERING

(Lev. Lev 4; 5:1-13; 6:24-30; 8:14-17; 16:3-22)

ELEMENTS	HOW OFFERED	REMARKS
For the priest: A bullock without blemish	<ul style="list-style-type: none">• The blood was to be sprinkled 7 times in front of the veil and put on the horns of the altar of incense• The rest of the blood was poured at the bottom of the brazen altar of burnt offering• All the fat in the animal, like in the case of the peace offering were burnt on the altar.• The skin, all flesh, the head, all legs, its inwards and the dung were burnt without the camp where the ashes were poured out.	<ul style="list-style-type: none">• If the body of the sacrifice was eaten by the priest, then the blood would not be taken into the sanctuary. Lev. 10:18-19
Congregation: A bullock without blemish	<ul style="list-style-type: none">• Same as above	<ul style="list-style-type: none">• Same as above
For the leader: Male goat without blemish	<ul style="list-style-type: none">• The blood was to be put on the horns of the altar of burnt offering and also poured at the bottom of the same• All the fat was burnt on the brazen altar or burnt offering• The skin, all flesh, the head, all legs, its inwards and the dung were burnt without the camp where the ashes were poured out	<ul style="list-style-type: none">• Same as above

ELEMENTS	HOW OFFERED	REMARKS
Common man: Female goat or lamb without blemish	<ul style="list-style-type: none"> Everything as for the ruler's sacrifice 	<ul style="list-style-type: none"> Same as above
For the poor man: a dove or a pigeon	<ul style="list-style-type: none"> The head was wrung off and the blood let at the bottom of the altar The blood was to be put on the horns of the altar of burnt offering 	
Very poor man: 1/10 ephah of fine flour with no oil or any frankincense	<ul style="list-style-type: none"> A handful was burnt on the altar The remnant was the priest's 	
For anyone who has touched a corpse, the bone of a dead man or a grave: A Red Heifer (Num. 19)	<ul style="list-style-type: none"> A red heifer without blemish or spot and which has never been yoked She was slain without the camp The blood was sprinkled 7 times directly before the tabernacle of the congregation The whole heifer (skin, flesh, blood and dung) was burnt The priest added cedar wood, hyssop and a scarlet yarn/wool to the burning heifer The ashes were gathered without the camp and heaped in a clean place. It would be used for the water of separation 	<ul style="list-style-type: none"> The water of separation shall be sprinkled on the polluted persons on the third day and on the seventh day. The polluted tents and vessels shall also be sprinkled No laying of hand (hands) on this offering

TYPE	ANTITYPE
The sacrificial animals	<ul style="list-style-type: none"> • Jesus Christ our sin offering . John 1:29
The fat that was separated from the sacrifice and burnt on the altar. Lev. 4:8, 31.	<ul style="list-style-type: none"> • The destruction of the fat symbolized the destruction of sin which smells sweet to God. Fat was a type of sin. Ps. 37: 20. • Mal. 4: 1-3. All sin and sinners will be burned to ashes on the earth.
The hide of the sacrifice and the flesh was to be burnt outside the camp at the clean place. Lev. 9:8-11.	<ul style="list-style-type: none"> • Christ our all sufficient sacrifice. Christ died outside the camp just as the sin offering was burnt outside the camp. Heb. 13:11, 12.
Lev. 4:3, 23, 28. The animal to be without blemish.	<ul style="list-style-type: none"> • 1 Peter 1:19. Christ was "with out blemish and without spot."
Lev. 4:4; Num. 5:7. The sinner laid his hand on the head of the offering, thus acknowledging his sins.	<ul style="list-style-type: none"> • 1 John 1:9. "If we confess our sins, He is faithful and just to forgive us our sins."
Lev. 4: 29. The sinner slew the sin-offering; he took the life of the lamb with his own hands.	<ul style="list-style-type: none"> • By our sins we slew Christ. Hebrews 6:6

TYPE	ANTITYPE
<p>Lev. 4: 5-7, 17, 18. In some offerings the blood was taken into the sanctuary and sprinkled before the Lord</p>	<ul style="list-style-type: none"> • Heb. 9: 12. "By His own blood, He [Christ] entered in once into the holy place, having obtained eternal redemption for us."
<p>Lev. 10:16-18. When the blood was not taken into the sanctuary, a portion of the flesh was eaten by the priest in the holy place; Thus in type the priest bore " the iniquity of the congregation, to make atonement for them before the Lord."</p>	<ul style="list-style-type: none"> • 1 Peter 2: 24. This was a type of the One "who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."
<p>Lev. 4: 31 ; 7: 30. The sinner with his own hands was to separate all the fat from the sin-offering, the fat typifying sin. Ps. 37:20</p>	<ul style="list-style-type: none"> • Isa. 1 : 16. We are not only to Confess past sins, but we are to examine our own hearts and put away evil habits. "Cease to do evil."
<p>Lev. 4:7, 18, 25, 30. The blood of every sin-offering was poured oil on the ground at the bottom of the brazen altar in the court.</p>	<ul style="list-style-type: none"> • Eph. 1 : 14. Christ purchased the earth as well as its inhabitants by His death on the cross.

- The purpose of the sacrifice:
 1. Mandatory atonement for specific unintentional sin/sins of ignorance: Lev. 4:2, 20. The penalty for presumptuous sin was to be cut from among God's people. (Lev. 15:30, Num. 15:30, 31).

THE TRESPASS OFFERING

(Lev 5:14-19; 6:1-7; 7:1-6)

ELEMENTS	HOW OFFERED	REMARKS
A ram without blemish	<ul style="list-style-type: none">• The blood was sprinkled about upon the altar of burnt offering• All the fat in the animal (from the rump, inwards, two kidneys and the fat on them, by the flanks, the caul above the liver) were burnt on the altar.• Because the blood was not taken into the sanctuary, the flesh was to be eaten by every male among the priests• The skin, the head, all legs, its inwards and the dung were burnt without the camp where the ashes were poured out.	<ul style="list-style-type: none">• Restitution was made for whatever sin was done by ignorance or willfully• Restitution was a fifth part more (20%) of what was to be restituted.• The law of the trespass offering was similar to that of the sin offering

TYPE	ANTITYPE
The blood shall be sprinkled round about the brazen alter. Lev. 7:2	<ul style="list-style-type: none"> • By Christ's blood shed on the cross our trespasses are atoned for
Lev. 7:3-5 The sinner with his own hands was to separate all the fat from the sin-offering, the fat typifying sin. Ps. 37:20	<ul style="list-style-type: none"> • Isa. 1 : 16. We are not only to Confess past sins, but we are to examine our own hearts and put away evil habits. "Cease to do evil."
The restitution	<ul style="list-style-type: none"> • All that we lost because of sin shall be restituted to us. Acts. 3:21. Yea, we shall have more than we lost, Christ himself shall live with us on this planet. It will be the new capital of the whole universe.

- Purpose of offering:
 1. Atonement for sins requiring restitution. A fine of 20% was charged on the offender and was given to the offended person (Lev. 6:1-7).
 2. Atonement for rape (Lev. 19:20-22)
 3. Atonement for sins of ignorance (Lev. 5:1-5, 17)
 4. Required at the purification/atonement of a leper (Lev. 14:12) and of a polluted Nazarite (Num. 6:12)
- Trespass and sin offerings had some close resemblance. See Lev. 5:6, 7, 6:17, 7:7, 14:13. The priest that maketh atonement therewith shall have it. It seems that they have been used interchangeably in Lev. 5:1-13.

THE BURNT OFFERING

(Lev. 1; 6:8-13; 7:8; 8:18-21; 16:24)

ELEMENTS	HOW OFFERED	REMARKS
Herd (cattle): Male without blemish	<ul style="list-style-type: none">• Slain and skinned. Blood sprinkled round the altar that is by the door of the tabernacle of the congregation.• Sacrifice divided into pieces and all of it burnt on the altar. Innings and legs washed and likewise burnt on the altar.	<ul style="list-style-type: none">• Priest takes the skin• The rest of the animal burnt• The smell was a sweet savour unto the Lord
Flock (goats and sheep): Male without blemish	<ul style="list-style-type: none">• Same as above	<ul style="list-style-type: none">• Same as above
Fowls (turtledoves and pigeons):	<ul style="list-style-type: none">• Bird slain by wringing the head of the body.• Crop plucked together with its feathers and cast on the altar on the east, by the place of the ashes.• The bird shall be cleft by the wings but not divided and then burnt on the altar	<ul style="list-style-type: none">• Not skinned• The smell was a sweet savour unto the Lord



Pigeons

A kid



A pair of turtledoves

A bullock



Two lambs

- Other texts about burnt offerings Ps. 51:19, Gen. 8:20, 22:13, Exod. 29:18.



- “Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, **thus symbolizing the daily consecration of the nation to Jehovah**, and their constant dependence upon the atoning blood of Christ. God expressly directed that every offering presented for the service of the sanctuary should be “without blemish.” Exodus 12:5. The priests were to examine all animals brought as a sacrifice, and were to reject every one in which a defect was discovered. **Only an offering “without blemish” could be a symbol of His perfect purity who was to offer Himself as “a lamb without blemish and without spot.”** 1 Peter 1:19. The apostle Paul points to these sacrifices as an illustration of what the followers of Christ are to become. He says, “I beseech you therefore, brethren, by the mercies of God, **that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.**” Romans 12:1.” {PP 352.3}

TYPE	ANTITYPE
Sacrificial animals for atonement	<ul style="list-style-type: none"> • Jesus Christ the Lamb of God that taketh away the sin of the world . John 1:29, Isaac was a type of Christ. Gen. 22:13
The skin of the animal	<ul style="list-style-type: none"> • Christ's robe of righteousness . Rev. 3:18, Gen. 3:21
The whole animal was offered	<ul style="list-style-type: none"> • God desires that we love Him with all of our heart, mind, strength and soul and to love our neighbours as ourselves more than whole burnt offerings and sacrifices. Mark 12:33.
The sweet smell . Lev. 1:9.	<ul style="list-style-type: none"> • The fragrance of Christ's offering that is mingled with our prayers. Rev. 8:5, • Christ has given Himself for us "an offering and a sacrifice to God for a sweet smelling savor." • Eph. 5 : 2
The taking of the ashes out to a clean place	<ul style="list-style-type: none"> • Those who refuse Christ's sacrificial death for them shall be dust under our feet.

TYPE	ANTITYPE
Ex. 29:38-43. God met with His people as they offered their whole burnt-offerings, and they were sanctified by His presence.	<ul style="list-style-type: none"><li data-bbox="649 215 1750 319">• We are sanctified by the sacrificial death of Jesus Christ as we study the scriptures. Heb. 10:8-10.

As Christ offered himself for us, we are to offer our whole bodies as a living sacrifice unto God.

Rom. 12:1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God."

Purpose of the offering

1. Voluntary act of worship (Lev. 1:3).
2. Atonement for sin in general (Lev. 1:4).

THE PEACE OFFERING

(Lev. 3; 7:11-34.)

ELEMENTS	HOW OFFERED	REMARKS
Herd (cattle): Male or female without blemish	<ul style="list-style-type: none">• Fatty portions (kidneys, flanks, caul above the liver) of the animal removed and burnt on the alter for a sweet savour unto the LORD.• Breast given to High Priest (wave offering), right foreleg given to officiating priest (heave offering)	<ul style="list-style-type: none">• For thanksgiving shall all be eaten the same day. No left over allowed.• For vow or voluntary offering shall be eaten also on the second day.• All remainder on the third day shall be burnt.
Flock (goats and sheep): Male or female without blemish	<ul style="list-style-type: none">• Fatty portions (kidneys, flanks, caul above the liver, rump, and the fat on the rest of the inwards) of the animal removed and burnt on the alter for a sweet savour unto the LORD.• Breast given to High Priest (wave offering), right foreleg given to officiating priest (heave offering)	<ul style="list-style-type: none">• Same as above

ELEMENTS	HOW OFFERED	REMARKS
<p>For thanksgiving: Unleavened cakes mingled with oil, unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. Leavened bread for an heave offering (Lev. 7:13)</p>	<ul style="list-style-type: none"> • One out of the whole leavened bread shall be offered a heave offering and it shall be for the officiating priest. 	<ul style="list-style-type: none"> • No leavened bread was burnt for an offering on the altar. It was rather eaten by the priest and the offerer and his family. Exod. 23:18, Lev. 2:11
<p>For a vow or a voluntary offering: same as above</p>		

TYPE	ANTITYPE
Sacrificial animals were without blemish. Lev. 3:1	Jesus Christ the Lamb of God that taketh away the sin of the world had no sin . John. 8:46, 1 John 3: 5
The fat that was separated from the sacrifice and burnt on the altar. Lev. 7:29-31.	The destruction of the fat symbolized the destruction of sin which smells sweet to God. Fat was a type of sin. Ps. 37: 20.
"The breast shall be Aaron's and his sons'." (wave offering) Lev. 7: 31.	Isa. 40:11. "He shall . . . carry them (the lambs) in His bosom."
The two cheeks were given to the priest. Deut. 18: 3.	Matt. 26: 67; Isa. 50: 6. They spit in the Saviour's face.
Flesh could be eaten the first and second days. Lev.. 7: 15, 16.	1 Cor. 15: 3, 4. Christ lay in the grave the first and second days. He resurrected on the third day.
None of the flesh was to be eaten the third day. Lev. 7: 17, 18.	Matt. 28: 6; Luke 24: 21. The third day the angel over the empty tomb said, "He is not here: for He is risen."
The shoulder was the officiating priest's portion. (heave offering) Lev. 7:32,33.	Isa. 9: 6; Luke 15: 5. The government shall be upon Christ's shoulder.

TYPE	ANTITYPE
The portion of the offerer	<ul style="list-style-type: none">• Christ our exceeding great reward. Rev. 2:28, 22:16, Gen. 15:1.• We also have to eat the word of God, a type of Jesus Christ

- Purpose of the offering
 1. Voluntary act of worship in giving freewill offering (Lev. 7:16, 22:29)
 2. Thanksgiving and fellowship (it included a communal meal) (Lev. 7:12)
 3. Thanking God for helping us fulfill our vows (7:16)
- Even though the peace offering was not for atonement, it teaches that it is because of the death of Christ that we have the temporal blessings we enjoy.

THE MEAT/GRAIN/MEAL/CEREAL OFFERING

(Lev. 2:1-16, Lev. 6:14-23, Lev. 7:12-13, Num. 15:1-21)

ELEMENTS	HOW OFFERED	REMARKS
Flour (<u>Lev. 2:1-3</u>)	<ul style="list-style-type: none">• A handful of the fine flour was mixed with oil and frankincense• The priest then burnt it before the Lord for a sweet savour, even a memorial of it• The rest the priests ate in the court	<ul style="list-style-type: none">• No leaven or honey was to be used in anything that was to be burnt before the Lord• All meat offerings were to be seasoned with salt
Cakes or wafers (<u>Lev 2:4-11</u>)	<ul style="list-style-type: none">• Cakes made of fine flour mixed with oil and baked in an oven or pan• Wafers were anointed with oil• That was baked in the pan was mingled with oil after being broken into pieces• That was fried on the pan was made with oil• A memorial of all the above was burn on the altar for a sweet savour unto the Lord .• The rest belonged to the priests to eat in the court	<ul style="list-style-type: none">• Same as above

ELEMENTS	HOW OFFERED	REMARKS
Firstfruits (Lev 2:14,16)	<ul style="list-style-type: none"> • Green ears of corn from full ears dried by fire (roasted grain) mixed with oil and frankincense • A memorial of it was to be burnt before the Lord 	<ul style="list-style-type: none"> • Was not burnt as a sweet savour unto the Lord (Lev. 2:12)
For the anointing of the High Priest (Lev. 19-23)	<ul style="list-style-type: none"> • Tenth part of an ephah of fine flour, half of it in the morning, and half thereof at night. • Shall be baked on a pan with oil and then wholly burnt. It was never eaten. 	<ul style="list-style-type: none"> • The High Priest's son who is a priest shall offer it on behalf of his father • No leaven was to be used
For jealousy (Num. 5:11-31)	<ul style="list-style-type: none"> • Tenth part of an ephah of barley meal • No oil or frankincense was to be added • A handful for a memorial thereof was burnt on the altar 	
For every bull, lamb, ram or kid in a burnt offering and peace offering		<ul style="list-style-type: none"> • Three tenths of flour, mingled with half a hin of oil (<u>Num. 15:7-9, 11</u>).

TYPE	ANTITYPE
No leaven or honey on that which was burnt before God	<ul style="list-style-type: none"> • Leaven is likened to Hypocrisy and false doctrines of the Pharisees, Sadducees and Herod. Matt. 16:12 , Mark 8:15, Luke 12:1 • Leaven is also likened to “malice and wickedness” 1 Cor. 5:8 • Our offerings are to be of sincerity and truth.
The smell was a sweet savour unto the Lord	<ul style="list-style-type: none"> • A life dedicated or poured out for the service of God is a sweet savour to God
The salting	<ul style="list-style-type: none"> • We are the salt of the world because of Christ who is in us. Matt. 5:13, Mark 9:49-50, Luke 14:34-35, • Our speech by which we offer offerings of praise to God and speak to others should be salted with grace. Col. 4:6
The bread that was eaten	<ul style="list-style-type: none"> • For all our bread, physical or spiritual, we have them because of Christ. Rev. 2:28, 22:16, Gen. 15:1.
The incense	<ul style="list-style-type: none"> • Christ’s righteousness that accompanies our prayers and makes all our offerings acceptable to God. Phil. 4:18, Rev. 5:8, 8:4, 2 Cor. 2:15

TYPE	ANTITYPE
The priest did not offer the offering for his anointing	<ul style="list-style-type: none"> • Christ did not anoint himself. He was anointed by the Holy Spirit

Meal offerings were either private or public. They could be brought in connection with burnt or peace offerings but never with sin or trespass offerings.

The established occasions when meal offerings could be brought in public were:

1. *The presentation of the twelve loaves of bread in the holy place (Exod. 25:30, Num. 4:7, 1 Chron. 23:29, Neh. 10:33)*
2. *The wave of first-fruits and the two tenth deals of fine flour mixed with oil on the second day after the Passover (Lev. 23:10, 11, 13)*
3. *The two wave loaves at Pentecost (Lev. 23:16-17, 20)*

The private occasions when meal offerings could be offered were:

1. *During the daily offering of the High priest (Lev. 6:14?)*
2. *The meal offering at the consecration of the priests (Lev. 6:20)*
3. *A meal offering to substitute for an animal at the sin offering, in case of poverty (Lev. 5:11-12)*
4. *During the offering of jealousy (Num. 5:15, 25, 26)*

- “The showbread was kept ever before the Lord as a perpetual offering. Thus it was a part of the daily sacrifice. It was called showbread, or "bread of the presence," because it was ever before the face of the Lord. *It was an acknowledgment of man's dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ.* God had fed Israel in the wilderness with bread from heaven, and they were still dependent upon His bounty, both for temporal food and spiritual blessings. **Both the manna and the showbread pointed to Christ, the living Bread, who is ever in the presence of God for us.** He Himself said, "I am the living Bread which came down from heaven." John 6:48-51. ... {PP 354.1}

- The purposes of the offering were:
 1. As a gratitude for our spiritual and physical bread
 2. To appease a husband's jealousy upon suspicion that his wife might be cheating on him

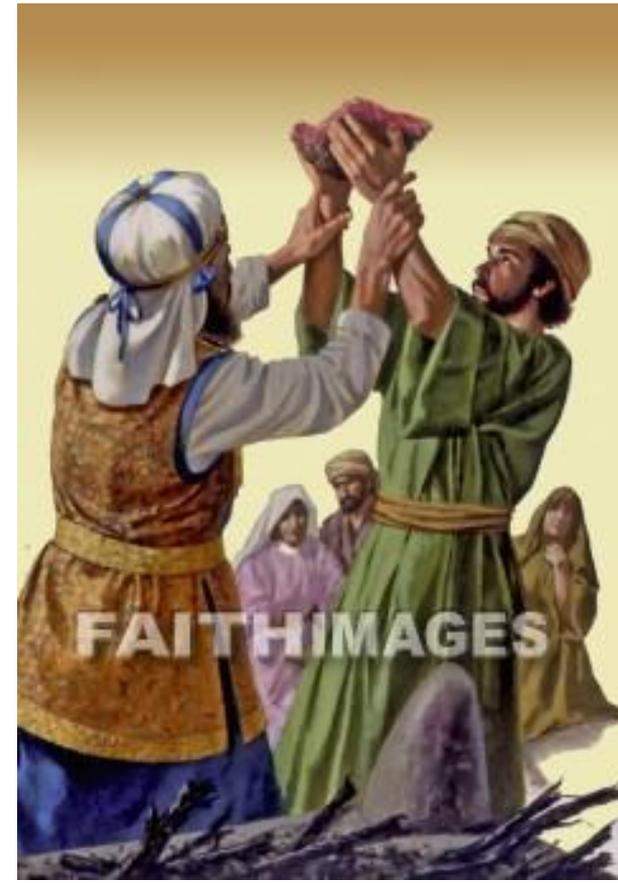
OTHER OFFERINGS

- Other offerings included:
 1. Heave and Wave offerings
 2. Drink offering
 3. Offering of the red heifer
 4. Offering of jealousy

HEAVE AND WAVE OFFERINGS

- Parts of some offerings were called "heave" or "wave" offerings because of the manner in which they were presented.
- These portions belonged to the priests and their families. (Num. 18:19; Lev. 22:10).
- The fat as always was burnt. Some times meals would also be burnt.
- The portions were placed in the hands of the offerer and with the hands of the priest beneath them, the hands moved in a heave pattern. Thus the offering was accomplished.

- Wave and heave offerings were given from peace, trespass and meal offerings.
- The breast of the thank offering was always a wave offering and belonged to the High priests and his assisting priests. Lev. 7:30, 31
- The right shoulder of the thank offering was always a heave offering and belonged to the officiating priest. Lev. 7:32, 33.



- The following were to be waved before the Lord:
 1. The fat, breast, and shoulder of the **thank offerings** at the consecration of the priests. Also the bread, cake and wafer. (Exod. 29:22-28; Lev. 8:25-29). The meals and fat were burnt. The flesh belonged to the priests.
 2. The breast of a private **thank offering** (Lev. 7:28-31)
 3. The lamb (probably the chest which is usually waved) of the **trespass offering** and the log of oil the purification of the leper (Lev. 14:12)
 4. The **first fruits** (sheaf offering) offered on the second day after the Passover (Lev. 23:11).
 5. The two lambs (probably their chests) as a **thank offering** at the Feast of Pentecost (Lev. 23:19, 20)
 6. The **jealousy offering**. A memorial was burnt, the rest belonged to the priest. (Num. 5:25, 26)
 7. The **thank offering** (the breast, shoulder, one unleavened cake and one unleavened wafer) of the Nazarite (Num. 6:20),

- Purpose of the offering:
 - They were the portions that belonged to the priests and their families for their sustenance (Lev. 14:20)

THE DRINK OFFERING

ELEMENTS	HOW OFFERED	REMARKS
<p>Wine of various quantities . Exod. 29:40, 41, Lev. 23:13, Num. 15:5</p>	<ul style="list-style-type: none"> • Gen. 35: 14., Num. 15:10, 28:7 It was poured over the burnt-offering on the altar, and consumed. The burning was a sweet savor, acceptable to God. 	<ul style="list-style-type: none"> • It was often offered accompanying the burnt offering • Could be offered alone • Never accompanied sin or trespass offerings • Jacob offered a drink offering of oil (Gen. 35:14)
<p>For every bull, lamb, ram or kid in a burnt offering and peace offering</p>		<ul style="list-style-type: none"> • Half an hin of wine for an offering made by fire of a sweet savour unto the Lord (Num. 15:10, 11)

TYPE	ANTITYPE
Gen. 34:14. The drink-offering was poured out before the Lord.	<ul style="list-style-type: none"> • Isa. 53: 12. Christ "poured out His soul unto death." • Phil. 2: 16, 17, margin. The one who fully surrenders his life for the Lord's service, pours his life upon the sacrifice of Christ, to be spent for the glory of God, as His life was spent.
The smell was a sweet savour unto the Lord	<ul style="list-style-type: none"> • A life dedicated or poured out for the service of God is a sweet savour to God

Purpose of Offering

- The drink offering was a show of gratitude for the favour of God in temporal and spiritual blessings. Like the meat offering, they were considered as signs of blessings (Joel 2:14). It was wholly consumed in the fire as “a sweet savour unto the LORD” Num. 15:7. No one drunk it. It was offered to God.

THE OFFERING OF THE RED HEIFER

(Numbers 19)

ELEMENTS	HOW OFFERED	REMARKS
<p>For anyone who has touched a corpse, the bone of a dead man or a grave: A Red Heifer (Num. 19)</p>	<ul style="list-style-type: none">• A red heifer without blemish or spot and which has never been yoked• She was slain without the camp• The blood was sprinkled 7 times directly before the tabernacle of the congregation• The whole heifer (skin, flesh, blood and dung) was burnt• The priest added cedar wood, hyssop and a scarlet yarn/wool to the burning heifer• The ashes were gathered without the camp and heaped in a clean place. The resulting ash would be used in preparing the water of separation	<ul style="list-style-type: none">• The water of separation shall be sprinkled on the polluted persons on the third day and on the seventh day.• The polluted tents and vessels shall also be sprinkled• No laying of hand (hands) on this offering

TYPE	ANTITYPE
The heifer was without spot and blemish	<ul style="list-style-type: none"> • Christ was without sin. John 15:10, 2 Cor. 5:21, Heb. 9:13, 14.
The heifer was slain without the camp	<ul style="list-style-type: none"> • Heb. 13:12; John 10:16. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." Christ did not die for the Jews alone but for the whole world.
The sprinkling of the separation water	<ul style="list-style-type: none"> • Christ is the one who cleanses us from all sin and pollution. 1 Cor. 6:11. "Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus."
The sprinkling of blood	<ul style="list-style-type: none"> • Christ's blood that has been applied for our cleansing from sin
	<ul style="list-style-type: none"> • "The hyssop used in sprinkling the blood was the symbol of purification, being thus employed in the cleansing of the leper and of those defiled by contact with the dead. In the psalmist's prayer also its significance is seen: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Psalm 51:7." {PP 277.2}

- “The sacrificial [red] heifer was conducted without the camp and slain in the most imposing manner. Thus Christ suffered without the gates of Jerusalem, for Calvary was outside the city walls. *This was to show that Christ did not die for the Hebrews alone, but for all mankind. ...{FLB 200.2}*
- **The body of the heifer was burned to ashes, which signified a whole and ample sacrifice. ...{FLB 200.3}**
- Purpose of the offering:
 - To purify persons from defilements of coming in contact with the dead. It was considered sin. It was a purification for sin (Num. 19:9, 17).

THE OFFERING OF JEALOUSY

(Num. 5:11-31)

ELEMENTS	HOW OFFERED	REMARKS
Barley	<ul style="list-style-type: none">• Tenth part of an ephah of barley meal• No oil or frankincense was to be added• A handful for a memorial thereof was burnt on the altar	

TYPE	ANTITYPE
?	<ul style="list-style-type: none">• ?
?	<ul style="list-style-type: none">• ?

Purpose of the offering:

- To help ascertain whether a wife was unfaithful to her husband. In the process the husband's jealousy was pacified.

VARIOUS CLEANSINGS

THE CLEANSING OF THE LEPER

(Leviticus 14)

TYPE OF SACRIFICE	ELEMENTS	REMARKS
Sin offering	<ul style="list-style-type: none">• One yearling ewe without spot or blemish (vs. 10, 19)• One turtle dove or pigeon for the very poor (vs. 21, 22)	
Burnt Offering	<ul style="list-style-type: none">• One lamb without spot or blemish (vs. 10, 19)• One turtle dove or pigeon for the very poor (vs. 21, 22)	
Trespass offering	<ul style="list-style-type: none">• One he lamb	<ul style="list-style-type: none">• Part of the animal and the log of oil were waved offerings (vs. 10, 12)• Some blood was taken and put on the tip of the right ear of the leper, and upon his right thumb, and the great toe of his right foot. (vs. 14)

TYPE OF SACRIFICE	ELEMENTS	REMARKS
Meat offering	<ul style="list-style-type: none"> • Three tenths of fine flour mingled with oil • One tenth of fine flour mingled with oil for the very poor (v. 21) 	
<p>This sacrifice had no proper name. It is the one unique thing in the cleansing of the leper.</p>	<ul style="list-style-type: none"> • Two clean birds alive (turtle doves or pigeons) (vs4-7,) • This part where one bird was dipped in the blood of the other was missing in the offering of the poor. 	<ul style="list-style-type: none"> • One is killed in an earthen vessel over running water • The other shall be dipped in the other's blood and let loose into the open field. Cedar wood, scarlet wool and hyssop were also dipped in the same blood • The leper shall shave all his hair and bath (vs. 8-9). Shall tarry outside his tent 7 days.

ELEMENTS	HOW OFFERED	REMARKS
The one log of oil (vs. 10, 15-18)	<ul style="list-style-type: none">• The priest would pour some onto the palm of his own left hand• With his right fingers, he shall sprinkle it 7 times before the Lord• The rest of the oil in his palm shall be put on the tip of the leper's right ear, upon the leper's right thumb, on the great toe of the leper's right foot, and on the blood of the trespass offering.• Still the remnant of the oil in the priest's palm shall he pour on the head of the leper thus making atonement for him.	

TYPE	ANTITYPE
The bird that was dipped in the blood and let free.	<ul style="list-style-type: none"> • Those covered by the blood of Jesus are set free indeed. John 8:36.
The putting of blood on the tip of the right ear, right thumb and right great toe.	<ul style="list-style-type: none"> • 1 Peter 1:2. The sprinkling of the blood of Jesus cleanses from sin. Our ears, hands and feet are thus dedicated to serve God. Isa. 33:14-17,
The putting of the oil on the tip of the right ear, right thumb and right great toe	<ul style="list-style-type: none"> • The oil which is symbolical of the Holy Spirit anoints our ears, hands and feet for effective use in the gospel. Isa. 33:14-17, 52:7,
The sprinkling of oil 7 times before the Lord	<ul style="list-style-type: none"> • The Holy Spirit intercedes for us in the work of salvation. Rom. 8:26
The putting of oil in the blood of the trespass offering	<ul style="list-style-type: none"> • Christ intercedes for us by his blood while the Holy Spirit does so in our prayers. Both are enlisted for our salvation. Heb. 9:12, Rom. 8:26
The pouring of the oil on the head of the leper	<ul style="list-style-type: none"> • The sinner symbolized by the leper upon redemption is anointed by the Holy Spirit. Rom. 8:9, 14
The dipping of Cedar, scarlet wool, and hyssop in the blood.	<ul style="list-style-type: none"> • Was a symbol of purification. The three comprised the brush with which the blood was sprinkled

- The priest used cedar and hyssop, dipping them into the cleansing water and sprinkling the unclean. **This symbolized the blood of Christ spilled to cleanse us from moral impurities.** The repeated sprinklings illustrate the thoroughness of the work that must be accomplished for the repenting sinner. All that he has must be consecrated. Not only should his own soul be washed clean and pure, but he should strive to have his family, his domestic arrangements, his property, and his entire belongings consecrated to God. {4T 122.2}

■ Notes

- Any garment that was contaminated by leprosy had to be burnt; destroyed for good. Leprosy being a symbol of sin, it follows that any clothe/garment with a stain of sin (not suited to promote moral purity) on it should be destroyed and not worn by those who seek to be cleansed from the leprosy of sin. Otherwise they will be re-infected and spread the contagious malady of fashionable sins to others.
- Any house that had persistent plagues (green and reddish growths) or leprosy of the house was to be completely destroyed. These growths appeared because the house was built on damp ground. It had to be destroyed. It was unclean; not fit for habitation, thus harmful for human health.

■ Purpose of the offering:

- In the cleansing of the leper (a symbol of the sinner), there was the offering of the [sin](#), [trespass](#), [burnt](#), and [meat offerings](#). The sinner needed to be cleansed from intentional and unintentional sins including those that needed restitution. He also needed to show gratitude for spiritual and physical bread even though he was an enemy of the Kingdom of God. When every one of us will know the “plague of his own heart,” we will be very grateful for the sacrifice of Jesus Christ in whom all the offerings meet fulfillment. 1 Kings 8:38.

SUMMARY

OFFERING	CHARACTERISTICS
Sin offering	<ul style="list-style-type: none">• Sacrificial animal depended on the class/rank/office of the offerer• Wave and heave offerings could/were (be) made of it• If flesh not eaten, blood was to be sprinkled 7 times before the veil and poured down at the base of the altar of incense• Fine flour could be accepted from the very poor
Trespass Offering	<ul style="list-style-type: none">• Restitution was required• Only a ram without blemish was required offered• Blood sprinkled on the altar of burnt offering• Wave and heave offerings were made of it
Burnt Offering	<ul style="list-style-type: none">• The skin was taken by the officiating priest• Only male of herd or flock was used• Gender of turtledoves and pigeons were not specified• Was a of sweet smell to God• Blood poured at the base of the altar

OFFERING	CHARACTERISTICS
Peace Offering	<ul style="list-style-type: none"> • The offerer had a portion of his/her offering to eat by himself or his family if he had one • Wave offering were made from it
Meat offering	<ul style="list-style-type: none"> • Was not of livestock • A memorial was always burnt on the altar • No honey or leaven was to be used • Leaven could be used only on that which was to be eaten • Salt and oil always used • Could be offered along with the burnt offering
Drink Offering	<ul style="list-style-type: none"> • Within the sanctuary it was always wine • Outside the sanctuary (like in the case of the Jacob) oil could be used • Was never drunk by any one including the priest • Could be offered along with the burnt offering
Wave offering	<ul style="list-style-type: none"> • Of livestock, it was the breast of the peace and trespass offerings • Could also be made of meat offerings • Belonged to the priests and their families
Heave Offering	<ul style="list-style-type: none"> • Was the right shoulder of the thank offering and belonged to the officiating priest

OFFERING	CHARACTERISTICS
Red heifer	<ul style="list-style-type: none"> • A special type of sin offering • Slain without the camp • Burnt and ash used in making water of separation/purification
Offering of Jealousy	<ul style="list-style-type: none"> • Barley was used • Not of a sweet savour unto the Lord • The woman drunk the bitter water
CLEANSINGS	
Cleansing of the leaper	<ul style="list-style-type: none"> • Involved the offering of various offerings, namely: Sin offering, trespass offering, burnt offering and meat offering • Two birds were offered; one slain and the other's stained with the other's blood and let free • Leprous garments were destroyed in the flames