

The Laws of Offerings

Leviticus 1-4

I. Introduction

- A. Some years ago I approached the book of Leviticus because I didn't want to.
- B. I knew that all scripture was given by inspiration and that it was profitable and that it was written for our learning.
- C. But that didn't mean I looked forward to all of it.
- D. So I decided to challenge myself by going to a book I had avoided and embrace it as something I could learn from.
- E. You may not have avoided this book like I had but if you have then I hope this lesson will encourage you to look at it with greater affection and more importantly, all of God revelation.

II. The Burnt Offering

- A. The first nine verses give us a picture of the burnt offering (v. 1-9).
 - 1. We are told about burnt offerings for those who are poorer.
 - 2. The same basic principles apply however,
- B. Let's walk through the process.
 - 1. You go out into your herd and you seek out the best male animal you can find.
 - 2. You examine him carefully to be sure there are no defects.
 - 3. You bring your animal to the doorway of the tent of meeting.
 - 4. You lay your hand on the head of that animal in essence transferring your sins to him.
 - 5. You take a knife, reach around and slit the animals throat.
 - 6. The blood is collected and splattered around the altar.
 - 7. You then butcher the animal appropriately and watch as it is placed on the altar and burned up.
 - 8. With blood soaked hands you watch the smoke rise.

III. The Grain Offering

- A. If you have a translation that says meat offering that is a word that used to simply mean food but this offering was anything but meat in the modern usage of the word.
- B. The offering was for thanksgiving and dedication.
 - 1. The word for grain offering here is minchah and is used in several other places:
 - a) Jacob sent a gift to Esau (Gen. 32:13, 18, 20-21; 33:10).
 - b) Jacob sent a gift to Joseph (Gen. 43:15, 25-26).
 - c) Tribute was given to Solomon (I Kgs. 10:25; II Chron. 9:24).
 - d) Hazael sent a gift to Elisha (II Kgs. 8:8-9).
 - e) Ehud paid tribute to Eglon (Jdg. 3:17-18).
 - f) Many other kings including David received tribute from lesser nations.
 - 2. There are a few ideas represented in the usage of this word.
 - a) The giver was considered inferior.
 - b) They gave in order to show deference or gratitude.

- c) They gave in order to gain an audience.
- C. The process
 - 1. They were to bring fine flour.
 - a) They didn't get this grain from the local grocery store.
 - b) They were required to use the grain that had been given the most attention.
 - 2. There could be absolutely no yeast or honey.
 - 3. Pour oil on it and add salt.
- D. The priest would take part of the grain and oil and add all of the incense and offer that on the altar.
- E. The remaining portion would be for the priests to eat.

IV. The Peace Offering

- A. The peace offering is offered as a show of gratitude toward and fellowship with God.
- B. The offerer would bring an animal, male or female, without defect.
- C. The rite followed the burnt offering in that the animal is put to death and prepared for sacrifice.
- D. In this sacrifice however, only a portion goes to the altar, and the offerer has a feast with the remaining portion (Lev. 7:15).
- E. He takes the fat, the kidneys, and the lobe of the liver and places that on the altar.
- F. It mentions particularly the fat of the sheep in v. 9.
- G. Back up just a moment and look at the progression.
 - 1. These sacrifice (the first three) could all be offered at once.
 - 2. You come and offer the burnt offering which makes atonement for sin.
 - 3. Without the removal of sin you cannot approach God.
 - 4. With sin removed you bring your grain offering in order to have an audience with God.
 - 5. Now that you have an audience, you may sit and have a feast with Him.

V. Conclusion

- A. I am glad that we are not under that law for any number of reasons.
- B. I am overwhelmed at the significance of what Christ became for us.
- C. Some have sought to pit the Old Testament against the New in ways that leave the hearer to believe that we serve a different God.
- D. We are not under a law today that is free from responsibility.
- E. If anything we find ourselves with greater responsibility than ever before (Rom. 12:1-2).
- F. While God used all manner of visual and exaggerated illustrations to show the people under the Old Law what it meant to be holy, now He calls us to learn the guilt of blood without getting our hands bloody, to learn the nature of sacrificing things without burning them up, to learn how to approach Him without a physical temple to approach (Gal. 3:24-25).