

**Stark Road Summer Ministry Meetings –The Offerings**  
**The Burnt Offering and Meal Offering**  
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**Introduction to the offerings**

**Why the need for the offerings?**

God established the Tabernacle to be His dwelling place and His meeting place with men. How does a Holy God dwell with, and meet with a sinful people? The offerings answer the question – based on blood sacrifice. There must be a means of atonement, acceptance, and forgiveness in order for God and man to meet and have fellowship together.

**Why is there a need for offerings beyond the Passover Lamb?**

On Passover night, the blood of a spotless lamb was shed and the people were redeemed. Why does God introduce more sacrifices? The Passover typified one angle of salvation –redemption. It takes a variety of pictures to portray the fullness of the one great sacrifice of Christ, just as it takes four gospels to portray the life of Christ. Each offering expresses a truth that expands our understanding beyond what the Passover teaches us.

<b>Passover</b>	<b>Offerings</b>
Set free from slavery	Accepted in the Beloved (burnt offering)
Set free from judgment	Fellowship with God (peace offering)
Christ without blemish	Christ surrendered to the will of God (burnt offering)
What the cross did for me	What the cross did for God –brought Him pleasure

**The five offerings show the relationship of the sacrifice of Christ to daily, holy living**

God gave the offerings to a redeemed people for holy living. The people needed to bring a variety of offerings for a variety of reasons

- Expression of worship, devotion, or holiness –burnt offering
- To say thank-you for all of God’s blessings –grain offering
- To enjoy fellowship with God –peace offering
- For atonement and forgiveness for sins –sin or trespass offering

The cross is a part of our daily sanctification. We don’t need a fresh sacrifice but we do need a fresh look daily. Whatever prompted the offering of an animal sacrifice –worship, thanksgiving, consecration, communion, sin, ought to prompt us to bring the sacrifice of Christ to God in our minds and lips. The Altar was a busy place, every day they needed these sacrifices to remove defilement, for communion, and worship. The cross ought to be a place that the believer frequently visits in his or her daily walk.

**Discerning the meaning of the offerings**

To understand the purpose of each offering for the Israelite and the spiritual significance for us today, we will ask, and attempt to answer, five questions:

- What do we learn from the different names of the offerings?
- What is the stated purpose of each offering?
- What are the distinctive features of each offering?
- What are the details of each offering? What is God drawing our attention to in the details?
- How were these offerings used day to day?

## **Burnt Offering**

### **Meaning of the Name ‘Burnt’ Offering**

**Offering:** something *brought near* the altar, or *to approach*

The offerings were used to approach God, to come near to God

**Burnt offering:** to *ascend*

**Burn:** turn to incense by fire

The Burnt offering was an *ascending* offering because as the sacrificed burned (*turn to incense by fire*), it was symbolically *ascending* to God for His pleasure.

How is this different from the other four offerings? Didn't the other four offerings have portions placed on the altar and burned (*turn to incense by fire*)? Didn't the other offerings also *ascend* to God? In the Burnt offering, the *whole* animal was laid on the altar and *turned into fragrance* that *ascended* to God. Therefore God names it the Burnt (*ascend*) offering because the whole offering ascends. Its ascending is the main idea of the offering. God getting his portion is the chief thought.

### **Stated purpose**

“It will be *accepted* on his behalf to make *atonement* for him”, (Lev. 1:4).

These will be elaborated on below.

### **Distinctiveness**

- **Offered in whole –all for God**

In all the other offerings, there are portions for the priests. In the Peace offering there is even a portion for the offerer. In the Burnt offering the only thing not burned is the skin. The priest is able to keep the skin, Lev. 7:8.

An Israelite, recognizing God's claim upon him, might be moved in his heart to bring a Burnt offering. He might be thinking of Deut. 6:5, “*Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy strength.*” Or, Deu 10:12 “*And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all his ways, and to love him, and to serve the LORD your God with all your heart and with all your soul*”

He knows, as he thinks of his love for God, that his love falls far short of this; his love is so inadequate; his devotion is sporadic. Therefore, he brings a Burnt offering to the LORD and offers this animal in full. The offering represents in symbol what he lacks. It is an unblemished animal that is burned wholly on the altar for God. The burning of the whole animal symbolizes complete surrender to God. As the smoke ascends, God accepts the sacrifice as the offerer's perfect representative. God accepts the “perfect” offering for the imperfect offerer.

### **Christ is the fulfillment of the Burnt offering. He fulfills what we lack.**

What do we lack? We fall far short of what Christ called the first commandment, “*And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment*” (Mar 12:30).

**Christ fulfilled it completely.** This is seen symbolically in the Burnt offering.

- The **head** laid on the Altar is symbolic of the mind of Christ. He loved God with all His mind.
- The **inward parts** are laid on the Altar. Christ loved God with his heart and soul.

- The **legs** put on Altar. Christ loved God with all His strength, and walked in all His ways
- The **fat** laid on the Altar. Christ gave God His very best.

In life and in death Christ was completely surrendered to the will of God, “*obedient unto death even the death of the cross*”

The Burnt offering should challenge us to examine the level of our devotion.

- Does God have our **minds**? Are we using our intellects for Him?
- Does God have our **hearts**? Are His interest put before ours?
- Does God have our **legs**? Do you love Him with all our strength? Are our energies being drained on mundane, temporal things? Do you **walk** in all His ways?
- Does God have our **fat**? Are you giving Him the very best, or, does God get what is left over?

- **Acceptance**

First, the offerer had to bring the offering to the door of the Tent of Meeting to be accepted, (Lev. 1:3). God did not allow sacrifices to be made in the open field, (Lev. 17:5).

Next, he is to lay his hand on the head of the offering and it will be *accepted* for him, (Lev. 1:4.)

In the Sin offering the offerer lays his hand on the head of the offering depicting that his sin is transferred to the sacrifice. In the Burnt offering, the transfer is reversed. That acceptability of the offering is transferred to the offerer. Everything that makes the animal accepted –its internal and external holiness, and complete surrender is transferred to the offerer. The offerer is seen in the inward and outward perfection of the offering. The offer is seen in the complete surrender and devotion of the offering

- **The Burnt offering illustrates our acceptance with God.**

Salvation goes far beyond the removal of guilt. We are accepted. The offerer is to lay his hand on the head of the offering and **it will be accepted** for him, (Lev. 1:4). In the sin offering the offerer lays his hand on the head of the offering depicting that his sin is transferred to the sacrifice. In the Burnt offering, the transfer is reversed. The acceptability of the offering is transferred to the offerer.

By examining the details, we can see that God is drawing our attention to the acceptability of the sacrifice. We have already observed the acceptability of the animal’s devotion symbolized by the various parts of the animal cut up and all laid on the Altar. The Burnt offering also illustrates the moral acceptability of the offering.

<b>Statement</b>	<b>Significance</b>
Young male without defect	No blemish seen outwardly
Skinning of the animal	No blemish beneath the surface
Cut it into pieces	Lays open its internal perfections
Wash the inner parts and the legs with water	Emphasizing inner purity and purity of His walk

Everything that makes the animal accepted –its internal and external holiness, and complete surrender, is transferred to the offerer. The offerer is seen in the inward and outward *perfection* of the offering. The offer is seen in the complete surrender and *devotion* of the offering. This beautifully illustrates our acceptance in Christ: “*accepted in the Beloved*”, (Eph 1:6); “*As He is, so are we in this world*”, (1John 4:17); “*That the world may know that you*

*have sent me, and have loved them as you have loved me” (Jn. 17:23) Christ has shared His acceptability with us.*

Do we as believers rest and have joy in our acceptance? Many believers don’t understand this and wallow in their inadequacies and failures. While God wants to have a true estimation of ourselves, He also wants us to get beyond ourselves and enjoy the One in whom we are accepted.

- **Atonement**

Christ’s perfect life and devotion could never be accepted for us without the shedding of blood. The animal is killed and its blood is sprinkled against the altar on all sides. The blood of Christ having atoned for our sin then enables His acceptability to be transferred to us.

## Details

Grades		
Herd v1-9	Flock v10-13	Fowl v14-17
Young male bull	Sheep or Goat	Pigeon or Turtle Dove
Work animal used for plowing, threshing, pulling carts	Sheep are known for their gentleness and submissiveness	Their domain is the sky
Christ as the tireless Servant (Jn 4:34)	Christ submitting to the will of God (Lk 22:42)	Christ came down from Heaven to do His Father’s will (Jn 6:38)
Offering of the wealthier	Offering of the middle class	Offering of the poor
<b>ALL: Sweet savor unto the LORD</b>		
<p>The grades are typical of varying degrees of apprehension of Christ. Some can bring a bull –they can cut it up in all its pieces and speak of the various features of Christ. They can offer up large and distinct portions of God’s food. There is a lot of detail associated with the bull –the skinning, cutting up and separating the head, the legs, the fat and the inwards. All the different pieces are arranged on the altar. However, with the birds very little detail is given. It is handled rather crudely –wings off its head, removes the crop and throws it to the East side of the altar, tears it open by the wings.</p> <p>The lesson is that whether our understanding is large and we can speak of all the various virtues of Christ, or, whether our spiritual understanding is small, if we are giving according to our means, whether large or small, our offering rises to God as a sweet savor.</p>		

## Roles

Offerer	Priest
<ul style="list-style-type: none"> <li>• Bring the offering</li> <li>• Lay his hands on its head</li> <li>• Kill it</li> <li>• Skin it</li> <li>• Cut it into pieces</li> <li>• Wash the inner parts and legs with water</li> </ul>	<ul style="list-style-type: none"> <li>• Sprinkle the blood on the <b>altar</b></li> <li>• Put fire on the <b>altar</b></li> <li>• Arrange the wood on the <b>altar</b></li> <li>• Arrange the pieces on the <b>altar</b></li> <li>• Burn the pieces on the <b>altar</b></li> <li>• Remove the ashes from the <b>altar</b></li> </ul>

The offerer is very involved in preparing the offering for the altar, however he never touches the altar. The priest's activity, on the other hand, is centered on the altar. The altar is what feeds God. Therefore, the priest has the unique privilege of offering the food of God, which rises as a sweet savor. In 1 Peter 2:5 we learn that believers are priest offering up spiritual sacrifices to God....

### Occasions for the Burnt Offering

Scheduled Occasions	Other Occasions
<ul style="list-style-type: none"> <li>• Every day, in the morning and the evening (Exod 29:38-42; Num. 28:3, 6)</li> <li>• Each Sabbath day (Num. 28:9-10)</li> <li>• Beginning of each month (Num. 28:11)</li> <li>• During Israel's festivals (Num. 28,29)</li> </ul> <p>The fire on the altar was to never go out. The Burnt offering was always ascending to God. There should be no lapses in our devotion to Christ. The fragrance of Christ sacrifice will never diminish. God will always find pleasure in the one great act of obedience of His Son. It will always rise as a sweet savor of rest to Him.</p>	<ul style="list-style-type: none"> <li>• As a freewill offering, or to fulfill a vow (Lev 1:2; 22:18)</li> <li>• Atonement after childbirth (Lev 12:6)</li> <li>• Cleansing from skin diseases (Lev 14:19)</li> <li>• After a woman's monthly period (Lev 15:30)</li> <li>• Nazirite vow (Num 6:16)</li> <li>• Dedication of the Altar by the nation's leaders (Num 7)</li> <li>• Cleansing the Levites for their service at the Tabernacle (Num 8)</li> </ul>

### Meat (gift) Offering

#### **Names of the offerings**

Meat: *gift*. The old English word *meat* meant *meal*. It didn't mean flesh. Ironically, there is no meat in this offering. Some translations call it the meal or grain offering. It is so named because of its composition. The Hebrew word translated meat just means *gift* or *present*. "*And Jacob said, No, I pray thee; if now I have found favor in thine eyes, then receive my gift from my hand*" (Gen 33:10)

Jacob to his sons, "*Carry down the man [Joseph] a present, a little balm, and a little honey....*" (Gen 43:11).

#### **Stated purpose**

None. The meaning must be derived from its details and usage.

#### **Distinctiveness**

- No animal and therefore no blood

- No mention of atonement or forgiveness
- Composed of flour, oil, frankincense and salt
- No leaven and no honey. These two ingredients would be the normal ingredients of cakes or bread. Since God specifically excludes them, He is drawing our attention to their absence.

## Details

<b>Uncooked</b> <b>Lev 2:1-3</b>	<b>Cooked</b> <b>Lev 2:4-10</b>	<b>Roasted</b> <b>Lev 2:14-15</b>
Fine flour Oil Frankincense	Fine flour Oil Frankincense	Offering of firstfruits Green heads of crushed grain Oil Frankincense
	Baked in an <b>oven</b> (hidden), v4 Cooked on a <b>griddle</b> (fully exposed), v5 Cooked on a <b>pan</b> (partially hidden), v7	
<b>NEVER:</b> Leaven or Honey v11-12		
<b>ALWAYS:</b> Seasoned with Salt v13		
<b>ALL:</b> Sweet savor unto the LORD		

## Usage

### Meal offering from the standpoint of an Israelite

In the four offerings involving animal sacrifice, it is easier to discern the purpose of the offering, a life is given and blood is sprinkled for atonement. The offerer would understand that without the shedding of blood there could be no atonement, no acceptance, no fellowship, and no forgiveness. However, what is the purpose of this bloodless offering? The name indicates the offerer is bringing a *gift*, a *present* to the Lord. To bring this gift he had to labor. Unlike an animal sacrifice where the offerer would simply select the animal from the pen and bring it to the Tent of Meeting. However, to bring a meal offering the involved: planting and harvesting the wheat, crushing the heads of grain, grinding the grain into fine flour, and baking it or roasting it over the fire. Therefore, to the Israelite the grain offering represented the fruit of man's labor. It is not an offering for atonement. There is no mention of acceptance or forgiveness. Atonement is not in view.

If atonement is not in view then what is? It is the fruit of man's labor that he brings to God in recognition of God's goodness and bounty to him. He offers it on the altar as a sweet savor rising to God.

How can God accept the fruit of man's labor? The grain offering is never offered by itself. It is most closely associated with the Burnt offering. Once the Israelite is made acceptable through

the atoning blood of the burnt offering, he can then offer the fruit of his labor as a gift, pleasing to God. Cain's problem was that he thought he could offer the fruit of his labor without first being accepted by a blood sacrifice.

Our service to God pleases him, but only because He has accepted us first based on the blood of Christ. When the Philippians gave to the Lord's work they were giving of the fruit of their labor and it rose to God as a fragrant offering, *"I am full, having received from Epaphroditus the things that were sent from you, an odor of sweet smell, a sacrifice acceptable, well pleasing to God."* (Philip 4:18).

### Meal offering as a Type of Christ.

If the other four offerings speak of Christ, doubtless the meal offering represents Christ too. How? It represents features of the perfect humanity of Christ. The ingredients themselves, the forms in which it is offered (unbaked, baked, new grain), and the order in which the three forms appear in Leviticus 2, all point the perfect humanity of Christ.

### Significance of the Ingredients

Object	Properties	Spiritual Significance	Support
Flour	Basic ingredient of bread Processed seed	Perfect humanity of Christ.  Seed and bread are both used in scripture to represent the humanity of Christ.	1. "For the bread of God is he who comes down from heaven and gives life to the world" (John 6:33) 2. "This bread is my flesh, which I will give for the life of the world", (John 6:51) 3. In the Lord's Supper bread is a symbol of the Christ's body, (Luke 22:19) 4. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24)
Fine flour	Consistency	Perfect balance: full of grace and truth	5. The body is likened to a seed that is planted in the ground and dies, then comes to life in a different form, (1 Cor. 15:37).
Oil	Energy source for light, used for anointing	Holy Spirit	Zechariah 4:6 1John 2:27  The Spirit in Christ's life (Luke 1:35;3:22;4:1,14,18;Heb 9:14)
Frankincense	Perfume that is enhanced by fire	Fragrance that ascends to God and brings him pleasure	See Properties
Leaven	Permeates, inflates and corrupts	Various forms of evil: hypocrisy, moral evil, doctrinal evil	Mat 13:33; 16:6,:11; Mar 8:15; 1Co 5:6-8; Gal 5:8-9
Honey	Natural sweetener that soon sours by fermentation	Natural affections of fallen humanity that quickly corrupt Human "niceness"	See Properties
Salt	Seasons and preserves food	Incorruptibility	Num 18:19 speaks of a covenant of salt, meaning an agreement that is unchanging and has durability Believers are the salt of the earth, (Mt 5:13). Believers have a restraining influence against evil. Speech seasoned with salt (Col 4:6)

Fire	Consumes, purifies, produces heat, releases fragrance	<ol style="list-style-type: none"> <li>1. Holiness of God</li> <li>2. Trials</li> <li>3. Judgment</li> </ol>	<ol style="list-style-type: none"> <li>1. Burning bush, fire on Sinai</li> <li>2. Trials of faith (1Peter 1:7; Rev 3:18)</li> <li>3. Consumed the company of Korah (Num_16:35)</li> </ol>
Firstfruits	Represents the first portion of a harvest to follow, the first fruit after the seed is sown in the ground	Resurrection	“But now is Christ risen from the dead, and become the firstfruits of them that slept” (1 Cor. 15:20)

### **The three forms the meal offering**

The meal offering takes three forms: uncooked, cooked by fire and new grain of firstfruits roasted. How do these forms relate to the humanity of Christ? The answer becomes evident by looking at two particular features in the second and third forms.

#### **Cooke by Fire (second form)**

Fire in scripture speaks of God’s holiness, trials and judgment. Christ was exposed to trials and testing in his life. He was tested in the wilderness by the Devil; He was tested in life by men; and tested in His devotion to God by the cross.

His testing had varying degrees of visibility as depicted by the different ways the offering was cooked

- The oven may speak of hidden testing that only God observed
- The griddle may speak of his testing before men. The offering cooked on the griddle was fully exposed.
- The pan partially hid the offering. Some of His trials were only known to those who were close to Him. Peter, James and John saw His trials in the Garden of Gethsemane.

#### **Firstfruits Crushed and Roasted (3<sup>rd</sup> form)**

Firstfruits speak of the resurrection of Christ. The Feast of Firstfruits followed three days after the Passover and speaks of Christ resurrection. Christ being the first to rise from the dead is called the firstfruits (1Cor 15:20). New fresh grains may symbolize Christ emerging from the grave in new resurrection life.

The grain was crushed and roasted symbolizing the sufferings of Christ on the cross.

#### **Uncooked fine flour (1<sup>st</sup> form)**

If the second form (cooked) speaks of the trials Christ experienced in his humanity, and the third form (firstfruits) speaks of Christ’s human body resurrected, what does the first form (uncooked) represent? His perfect humanity from the moment of conception. Before the fires of testing hit, He was perfect. He did not need to go through a refining stage to reach perfection.