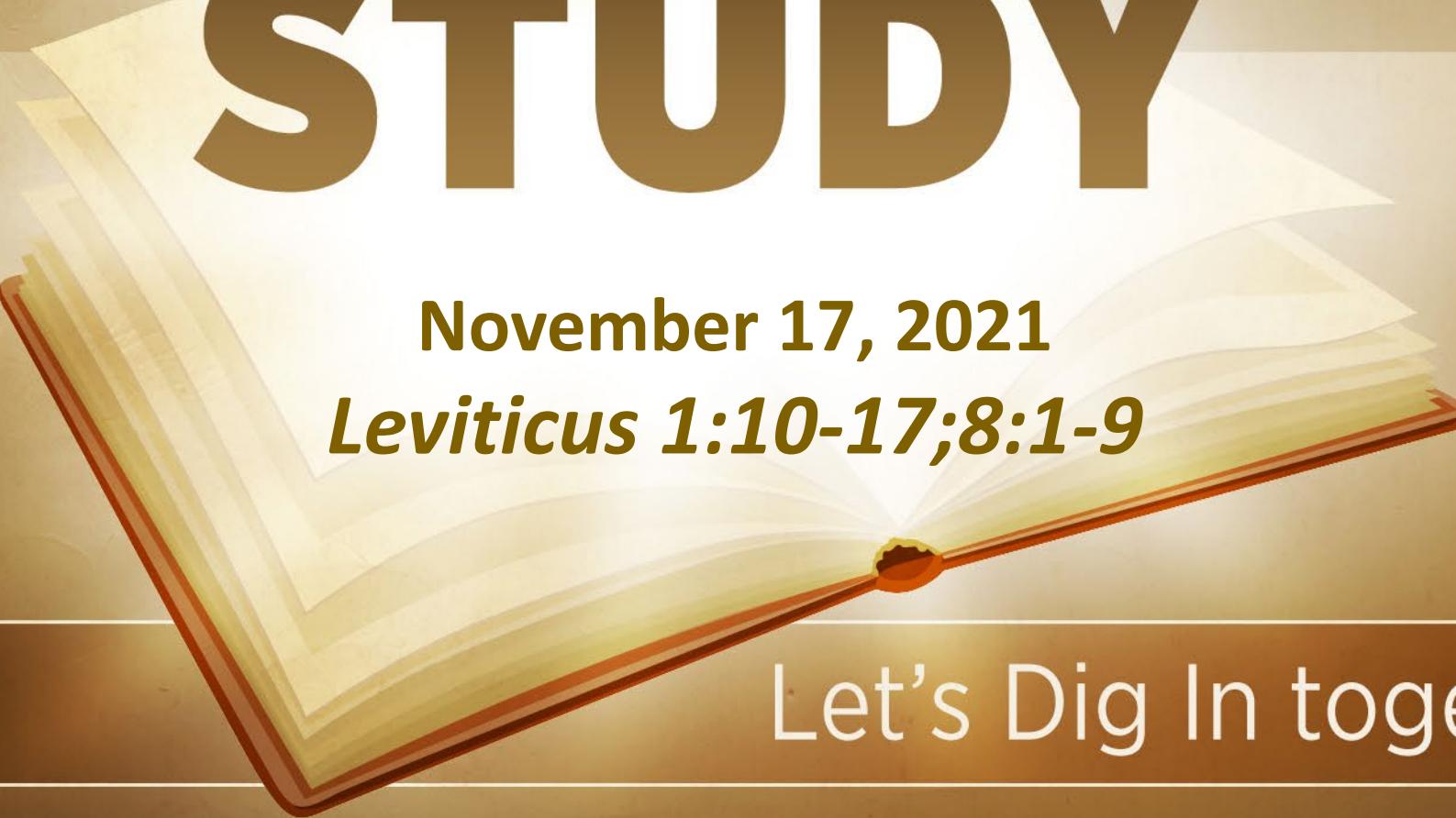


BIBLE STUDY



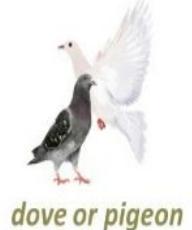
November 17, 2021

Leviticus 1:10-17;8:1-9

Let's Dig In together

1. Burnt Offering

- The first offering is the olah, literally, “an offering of ascent,” commonly called the Burnt Offering.
- Whether by bull, ram, goat, dove or pigeon, God prescribed in detail how the sacrifice was to be made/presented.
- The poor man’s turtle-doves, or young pigeons, are here to be an offering of a sweet-smelling savour, as much as that of a cattle or sheep.



This tells us...

the most basic need of humanity: the need to belong, the need for identity, the need to be accepted, to be welcomed and loved.





- The second type of offering in the Old Testament is the *minchah*, or Grain Offering.
- In the Revised Standard Version, it is called the “cereal” offering.
- Many versions call it the “meal” offering.
- In the King James Version, it is called the “meat” offering because *meat* was the old English word for “food,” or “meal.”

- It was a gift to God from the best of the worshipper's agricultural produce in an act of thanksgiving for sins forgiven.
- Unlike the whole Burnt Offering, only a portion of the offering was to be burnt (2:9). The remainder went to the priests for their meal (2:10).

It exemplifies this basic, inherent quality of humanity: It cannot develop, it can never go anywhere, it can never fulfill itself until it is ready to respond to the love which reaches out to it.



3. PEACE OFFERING



- The third offering is the *shelem*, or Peace Offering.
- It is not peace with God; it is the peace of God we are talking about here.
- It is peace not in the sense of hostility ceased but in the sense of emotional stability, of an untroubled heart.
- That is what we need -- a sense of security, of well-being, of confidence that things are under control and that it is all going to work out. That is the kind of peace this offering represents.

- The purpose of the Peace Offering was to consecrate a meal between two or more parties before God and share that meal together in fellowship of peace and a commitment to each others' future prosperity.
- The portions unsuitable for eating were given to God (7:19-27).
- Depending on the type of Peace Offering, the breast may have been given to the High Priest (7:31) and the right thigh may be given to the priest officiating the meal (7:32).

this tells us...

- So, in the peace offering we are recognizing another basic, fundamental need of the human heart. No proper life is possible without peace.



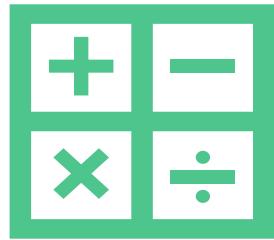


- The fourth offering was called *chattath*, literally “sin” or “sin offering.”
- This offering is sometimes seen as an offering of atonement for unintentional sin (4:2-3, 4:20). Similarly, it is sometimes viewed as guilt offering, removing the consequences for lack of perfection (4:13-14, 4:22-23).

- this offering is talking about -- that kind of evil, embedded in us, part of our nature, which takes us by surprise because we may fancy that we had gotten rid of it, or did not even possess it
- the terrible capacity within us to act suddenly in a way which we never realized was possible, the fact that given the right circumstances some evil in us will come welling up and take us all by surprise.



This kind of surprising sin which
catches us off guard, this
unsuspected depth of evil in us.



It is there.



No matter how
much we might wish
to talk ourselves out
of it, it is there!

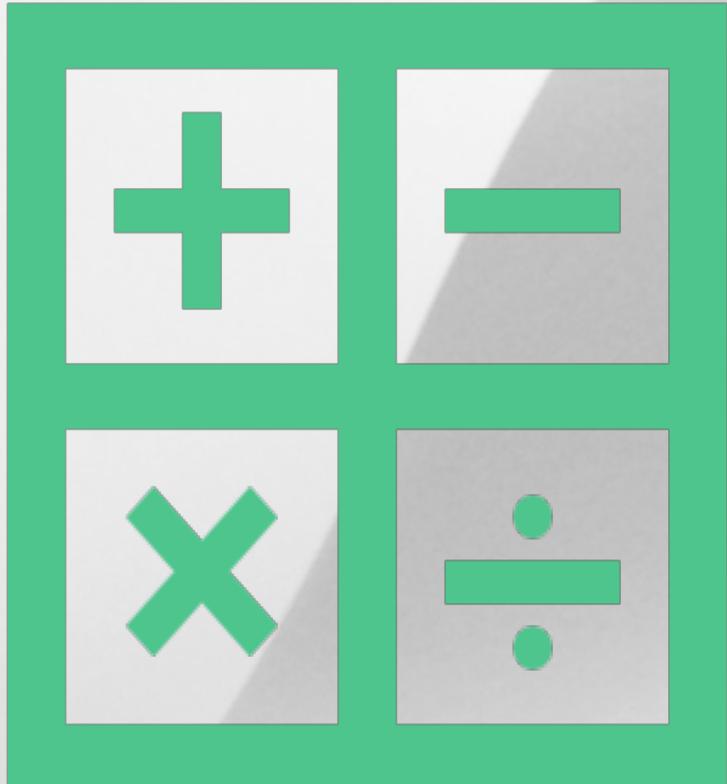
- The great truth of the sin offering is that God has dealt with our nature of evil. We are no longer linked to it.
- We are no longer what we once were.
- Therefore, as persons in Jesus Christ, we stand basically and fundamentally accepted before God, absolutely favored in his sight.
- That is what the sin offering is telling us. In Christ we are no longer what we once were!



- The fifth and final offering was the *asham*, traditionally translated “Guilt Offering.”
- Unlike the English word “guilt” this does not refer to a matter of one’s conscience but rather to something one owes on account of a “sin.”
- Other suggestions for the name of this offering is the “Reparation Offering.”

- In this trespass offering we are dealing with that which pertains to the cure and healing of problems caused by acts of evil toward one another.
- Remember that in the sin offering we were dealing with the basic, fundamental nature from which all these evil acts stem, with the guilt we have before God simply because we are estranged and alienated from him.
- But here we are dealing with the actual deeds we do toward one another, the injustice, the false treatment, and the injury we bring about.

- The unique characteristic of the trespass offering was that it required restitution.
- There was the need to go back and to straighten up the past, as far as it was possible.
- It was necessary to right the wrong which had been done, as far as it could be corrected.
- A broken relationship needs repair, whether something material needs to be restored, or simply whether emotional injury done to another needs to be admitted.



The purpose of this offering was to make reparations for one's sin.

As such, this offering had a specific monetary value, and one who owed another on account of a debt due to a “sin” could repay it in silver rather than by sacrificing a ram (5:15).

In addition, a 20% fee was assessed and given to the priest who mitigated the debt (5:16).

- There must come a time when we face what has been wrong and say so -- admit that it is wrong.
- It is at that point that a relationship is restored. In most broken human relationships it is necessary for both parties to say that.
- And each one must start with himself, as Jesus said. "First remove the beam that is in your own eye; then you will see clearly how to remove the sliver that is in your brother's eye," (Matthew 7:5).

- And so, this trespass offering is provided for us, fulfilled in Jesus Christ, that we might heal all the broken relationships of the past. This is essential to a clear conscience.
- God knows us and he understands us. He knows that we can't live with this kind of broken relationship for very long. It will begin to trouble us in all kinds of ways.

- But as we bring it to Jesus Christ, bring the whole situation to him, he will work even in the other person's life, to make him willing to listen, if necessary, or he will do whatever needs to be done in order to heal these relationships and cure the problem of human hurt.

- That is why it is sometimes necessary in human affairs to go back and clear up problems of the past. This is what God is telling us by means of the trespass offering.

Lessons learned from the 5 Offerings of Leviticus 1

- First, we need to realize that we need a sacrifice, a substitute.
- No man can handle his own problems by himself. Humanity in general is unable to solve its problems by itself.

- God makes very clear that we need a substitute.
- And that substitute will meet the basic needs of our human life for love, for joy, for peace, for forgiveness before God, and for restoration of relationship with our fellow man.

- Jesus Christ

Took our place
Became our substitute
Became the perfect sacrifice for us