



# LIVING IN THE PRESENCE OF A HOLY GOD

ABF Series • Pastor Brian

# THE RITUAL BRIDGE

---

Ritual is a bridging mechanism that spans a gap between persons or things that cannot ordinarily interact with each other. This bridge requires faith in the existence of God and sin and the ability of a particular activity system, correctly performed, to interact with him. Viewed within the context of a system of beliefs, ritual has power to do things that other kinds of activity cannot do.

# GOALS OF THE RITUAL OF BURNT OFFERINGS

---

1. Acceptance and enjoyment (vs. 9) - When a burnt offering was done properly in the right place, it gave God pleasure.
2. Expiation (vs. 4) - The burnt offering offered removal (*kipper*) of evil that stands in the way of reconciliation.
3. Identification (vs. 4): Leaning/laying one hand on the head of an animal identified the offeror as its owner and transferred ownership to God.

# NT SIGNIFICANCE OF BURNT OFFERINGS

---

1. Just as animal sacrifices were to be physically unblemished (1:3; 22:17–25), Christ was morally unblemished, “a lamb without blemish or defect.”
2. Leaning one hand on an animal victim correlates with the role of Christ that Isaiah prophesied: “Surely he has borne our infirmities and carried our diseases.”
3. Just as a burnt offering expiated for an offeror (Lev. 1:4), the New Testament affirms that Christ’s blood sacrifice frees believers from their sins.

# THE GRAIN OFFERINGS – LEVITICUS 2

---

1. The grain offerings are voluntary rituals of thanksgiving.
  - Unbaked/Fine flour (vs. 1-3)
  - Baked (vs. 4-10)
  - Stipulations (vs. 11-13)
  - Firstfruits (vs. 14-16)
2. There is no mention of expiation/*kippur* within the grain offerings.
3. There is no mention of death within the grain offerings.

# THE GRAIN OFFERINGS

---

4. In Hebrew, the idea of “sacrifice” in general is conveyed by the noun *qorban*. The meaning of *qorban* is, “cause to come near.” It communicates the concept of giving something over to the holy domain of God.
5. The token offering of grain in Leviticus 2 served as a simple gift to the Lord, expressing a positive relationship with him and honoring the One who provides “daily bread.” It communicated that even one’s bread was to be given to “the holy domain of God.”

# NT SIGNIFICANCE OF GRAIN OFFERINGS

---

1. The NT concept of “living sacrifice” is vital to the Christian life. Not all sacrifices die.
2. Giving to others is noted as a NT sacrifice (Phil 4:8; Heb 13:15-16)
3. This is simple, basic praise. “Praising God is one of the highest and purest acts of religion. In prayer we act like men; in praise we act like angels.”

# THE PEACE OFFERINGS – LEVITICUS 3

---

1. Leviticus 3 divides into three sections, the concluding verse of each section containing the repeated phrase “an offering made by fire” (3:5, 11, 16). The conclusion of the first and third sections are also related in that they contain the phrase “a pleasing aroma.”
  - A. Fellowship offerings from the herd (3:1–5)
  - B. Fellowship offerings from the flock (3:6–11)
  - C. Fellowship offerings from the goats (3:12–17).
  
2. The peace offering was prescribed on three specific occasions:
  - A. The Feast of Weeks (23:19, 20)
  - B. The completion of the Nazirite vow (Num 6:17–20)
  - C. The installation of the priests (Lev 9:18, 22)

# THE PEACE OFFERINGS – LEVITICUS 3

---

3. There were three separate types of peace offerings:
  - A. The thanksgiving offering which was presented in response to a particular blessing an Israelite had experienced (7:12–15).
  - B. The votive offering which was presented as a result of the worshiper making a vow to God (Jonah 2:9).
  - C. The freewill offering which was presented as a general expression of gratitude to God.
4. Though the ritual is similar to the burnt offering, there is no mention of expiation of sin.

# ALL FAT IS THE LORD'S.

---

5. An important concern of the peace offering was the removal of the fat (3:3–4). The word *ḥēleb* occurs ten times in the three sections and twice in the concluding statement. The fat represented the choicest part of the offering.
6. What was distinctive about the fellowship offering was that it could be shared by the offeror, who would partake of the sacrifice. It was a meal celebrating a covenant relationship.

# NT SIGNIFICANCE OF PEACE OFFERINGS

---

So why was it necessary for the Israelites to offer a variety of sacrifices?

1. Burnt offerings, in which the flesh was totally consumed on the altar for the Lord, pointed to the need for a total sacrifice.
2. Grain offerings were sacrifices of basic food acknowledging that God meets human needs, including ultimate needs.
3. Peace offerings expressed the benefit of taking the sacrificial victim into one's own life and enjoying fellowship.
4. Purification offerings, in which blood was emphasized by application to the horns of the altar of incense, highlighted the need for sinners to have their lives ransomed.
5. Reparation offerings, which was preceded by literal payment of restitution, acknowledged that sin creates debt that must be paid by sacrifice even when the sinner puts things right to the extent of his or her ability.

We gain a balanced picture of Christ's sacrifice only by contemplating all of the Israelite sacrifices, which teach us that reconciliation with God requires both payment of a debt for sins that have been committed and transformation of life by his power.

# NT SIGNIFICANCE OF PEACE OFFERINGS

---

So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day.

For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him.” – John 6:53 - 56

# NT SIGNIFICANCE OF PEACE OFFERINGS

---

1. The Lord's Supper is a covenant meal between a disciple and Jesus Christ.
2. The Lord's Supper is a fellowship meal that evidences an existing relationship between two parties.
3. The Lord's Supper is a meal in which the disciple partakes in the sacrifice as an evidence of unity.
4. The Lord's Supper is a celebration for that which was given on our behalf.

The sacrificial system was solemn, but it was not morbid. It was dynamic and it could be joyful.”