



LIVING IN THE PRESENCE OF A HOLY GOD

ABF Series • Pastor Brian

MACRO-RITUAL

These are voluntary sacrifices, in which:

- the animal must be domestic
 - whether from the herd (bovines, e.g., bulls) or
 - from the flock (sheep or goats).
- The choice of the animal must be male and without blemish.
- The location is specified: “the entrance to the Tent of Meeting,”
- Salt needed to be added per Leviticus 2:13.

MICRO-RITUAL

1. Lean one hand on head of the animal slay
2. Slit the throat of the animal
3. Collect blood
4. Present blood to the altar
5. Dash blood against sides of altar
6. Flay (remove the hide of) the animal
7. Dismember/quarter the carcass
8. Stoke the altar fire
9. Arrange wood on the altar
10. Present body pieces, head, and suet (hard fat) to the altar
11. Arrange the body pieces, head, and suet on the altar fire
12. Wash entrails and shins
13. Present entrails and shins to the altar
14. Burn (turn into smoke) the entrails and shins on the fire

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, God did not simply accept the worshiper and the offering—it gave him pleasure. What pleased God was the faith in him (Heb. 11:4–6) that the sacrifices expressed.
2. Expiation (vs. 4) - The burnt offering was a two-way transaction between the offerer and the Lord. The benefit received by the offerer as a result of giving a food gift to the Lord was infinitely greater gift of expiation. *Kippur* does not mean full atonement. Rather, *kipper* is removal, that is, expiation, of evil that stands in the way of reconciliation.

GOALS OF THE RITUAL OF BURNT OFFERINGS

3. Hand-leaning (vs. 4): Leaning/laying one hand on the head of an animal identified the offerer as its owner, who was transferring the victim to God and who would in turn receive the benefit of that sacrifice. But there was more to hand-leaning than simple identification of ownership. Since the owner was the giving party in a transaction, hand-leaning signified the end of ownership. From this point on, the animal was dedicated to the Lord for his utilization.

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” (1 Peter 1:19), in that he did not sin (Heb. 4:15; 1 Peter 2:22). By allowing himself to be a sacrificial victim, he died in place of sinners (Isa. 53:5, 10, 12).
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” (Isa. 53:4). Christ atones for us by taking our sin on himself.

NT SIGNIFICANCE OF BURNT OFFERINGS

3. Just as a burnt offering expiated for an offerer (Lev. 1:4), the New Testament affirms that Christ's blood sacrifice frees believers from their sins. To express this dynamic process, the New Testament employs the legal metaphors of "ransom" (1 Peter 1:18–19; Matt. 20:28; Mark 10:45; 1 Tim. 2:6), "redemption" (1 Cor. 1:30; Eph. 1:7), and release from debt (Matt. 6:12). The ransom or redemption price that Christ paid was himself.

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.”

THE GRAIN OFFERINGS

6. The restriction of leaven and “honey” prevented any level of fermentation(death) within the given of thanksgiving.
7. 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.”