

# *Mt. Lebanon Church*

8.17.2020

Bible Study – Sacrifices under the Law.

Please look up and read all verses in their entirety. I have only written partial verses.

Make your own notes, write down other scriptures that you run across while studying, write down questions that you may have or comments as well. Allow the Holy Spirit to reveal to you what he would have you to see through the study of Gods word.

## Leviticus – Chapters 1 – 10.

Reading Leviticus chapters 1 – 10, gives us the word of God, as was given to Moses to follow, concerning the sacrifices to be made according to the law set forth by God. I have also put together some explanations given by various authors, that I hope will help to summarize these scriptures, and give a better understanding of why God saw the need for sacrifices.

One of the first commandments given to man after being expelled from the Garden of Eden was that he should worship God and present the firstlings of his flocks for an offering unto the Lord.

The tragic story of man's disobedience is told in Genesis chapter three. Adam and Eve were warned out of the loving heart of the LORD God. Immediately after they disobeyed God's command they both realized they were guilty. Adam and Eve tried to cover their guilt and shame from God, but they chose a poor cover up. Manmade solutions for sin and guilt never work. Fig leaves of religious works will never cover the guilty sinner and make him right with God.

God, however, chose skins to cover Adam and Eve ( [Genesis 3:21](#)). "And the Lord God made garments of skin for Adam and his wife, and clothed them."

The coats of skin with which the Lord clothed Adam and Eve represent righteousness provided by Him in which they could stand in His holy presence. These coats of skin are a type of what God provided for us in the imputation of His righteousness through Jesus Christ. Behind those garments, that God made for Adam and Eve has been sacrifice and death. No doubt, God had given instructions of some kind about sacrifice. We do not have any exact word regarding this instruction; however, from the context of chapters three and four in comparison with the book of Hebrews I think we can accept here an incipient idea of the sacrifices which will follow in the Hebrew Scriptures. Since a life had to be sacrificed before Adam and Eve could have been clothed with "coats of sins", there was a substitutionary death. God must always provide adequate covering for man to stand before Him clothed in righteousness. Only in Christ is man ever properly clothed.

God laid the foundation for animal sacrifices by providing the garments of skin. In this passage we see the pattern for all salvation. No doubt, at that time, God gave them instructions about sacrifice and covering of sins. God laid down an eternal, divine principle from which there is no deviation.

Salvation is of grace. The animal was God's gift and not the work of man. The Lord furnished the skins to cover Adam and Eve. They did nothing, absolutely nothing to satisfactorily cover themselves. The only sacrifice God will accept will be His work and His gift. "The Lord God made garments of skin for Adam and his wife, and clothed them." God did it all! That is the way grace operates.

The animal would be an innocent substitute. God could not obtain the skins of the substitute without putting it to death and shedding its blood. The Hebrew word for "garments" or coats of skins signifies a complete covering from head to foot. The same word is used for the high priestly robe, which covered the whole body. Adam's leaf covering was sufficient only to cover his loins. God's provision was sufficient to cover his whole body.

In the fullness of time, God provided His own perfect sacrifice to cover our sins and provide us His righteousness. As believers in the Lord Jesus Christ, we are clothed with His perfect righteousness. How tragic that we go around trusting in inadequate coverings for our sins, when only the perfect all sufficient sacrifice of Jesus Christ will do.

[Genesis 4:4](#) describes the first worship service and God's acceptance of a sacrifice in worship. "Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the Lord had regard for Abel and for his offering" ([Genesis 4:4](#)). God is to be worshipped through sacrifice.

The ultimate fulfillment is found in the Lamb of God who takes away the sin of the world ([John 1:29](#)). Abel's offering involved the sacrifice of a lamb and with it the shedding of its blood. Jesus Christ was the just dying for the unjust. He was the innocent Lamb dying for the guilty sinner.

Abel brought his offering "of firstlings of his flock and of their fat portions." It was a sacrificial lamb. Cain's offering was far more attractive than Abel's was, but Abel's was what God wanted. Cain offered sacrifices that were the labor of his own hands. Abel's offering anticipated the coming of the Lamb of God. There is only one way for a sinner to approach a holy God and that is through shed blood. "Without the shedding of blood, there is no remission of sins" ([Hebrews 9:22](#)). [Leviticus 17:11](#). "For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls: for it is the blood by reason of the life that makes atonement. Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel" (12:24). While the blood of Abel was prophetic and pointed forward to that which was to be, the blood of Jesus, on the other hand, declares the whole work of salvation is finished. The blood of Abel asked for atonement to be made, the blood of Jesus declared that the atonement had been made ([Genesis 4:9-10](#)). Abel's testimony is recorded for us in [Hebrews 11:4](#). It says, "By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks."

In the fullness of time, the LORD God sent His Son Jesus Christ to make atonement for sin once for all. Jesus died for our sins, yours and mine. God made Him sin for us in order that we might become the righteous in God's sight ([1 Corinthians 5:21](#); [1 Peter 1:18-21](#)).

It was Jesus Christ "whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus" ([Romans 3:25-26](#)).

How did Abel know about animal sacrifices? God made Adam and Eve "coats of skin" (3:21). We cannot read that without seeing behind those coats there had been sacrifice and death. In addition, behind that fact some instruction had been given, some method declared some way indicated by which they were told to worship Him. Worship demands the approach based upon sacrifice.

We can never come to God to worship but by way of the Cross. God accepted Christ's offering of Himself for our sins. There is no other way for us to come to God. Are you clothed in the perfect righteousness of Jesus Christ?

The only offering God will accept is that which He provides by the offering of His own Son. God provided the perfect sacrifice in His Lamb, but man must appropriate it by faith. "By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks" ([Hebrews 11:4](#)). By faith Abel presented His sacrifice. Saving faith is believing God's Word and acting on it. "My hope is built on nothing less than Jesus' blood and righteousness."



God was able to teach the people of the coming of Christ, and detail the Savior's atoning sacrifice. This was done through the use of types and symbols which the Lord wove into every aspect of the Law.

A type is something that represents spiritual truth through symbolic means. A similitude is something similar to something else. Thus, the animal offered as a sacrifice was a type of Christ. It represented Christ symbolically, and the offering of the animal was in similitude, or similar to the future sacrifice of Jesus on the cross.

### THE VOLUNTARY OFFERING

- The burnt offering
- The peace offering
- The meat (cereal) offering

### THE OBLIGATORY OFFERING


- The sin offering
- The trespass offering



The Mosaic ordinance of sacrifice consisted of two categories of offerings: one the voluntary offering, which is the burnt offering, the peace offering, and the meat or cereal offering; and two the obligatory offering, which was the sin offering, and the trespass offering.

### COMMON ELEMENTS IN THE ORDINANCE OF SACRIFICE

- A sacrifice or offering
- An offerer
- The place of the offering
- The laying on of hands
- A priest
- The salt
- The fire
- The blood



There were essential elements that were common to both categories: a sacrifice or offering, an offerer, the place of the offering, the act of laying on hands, a priest, the salt, the fire, and the blood.

### TYPES OF OFFERINGS

**Animals**

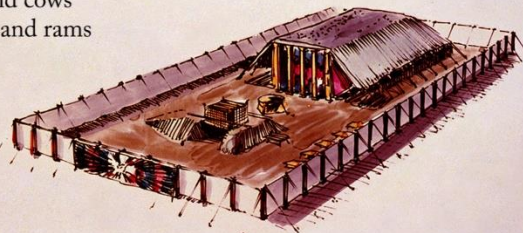
1. Oxen, bulls, and cows
2. Sheep, lambs, and rams
3. Goats

**Birds**

1. Turtle doves
2. Pigeons

**Grains**

1. Flour
2. Parched wheat
3. Unleavened breads, cakes, and wafers



The offerings fall into three divisions: one, animals of the flock or herd, two, certain birds, and three, grains or products made of grain. The later called meat offerings were also offered with olive oil and frankincense.



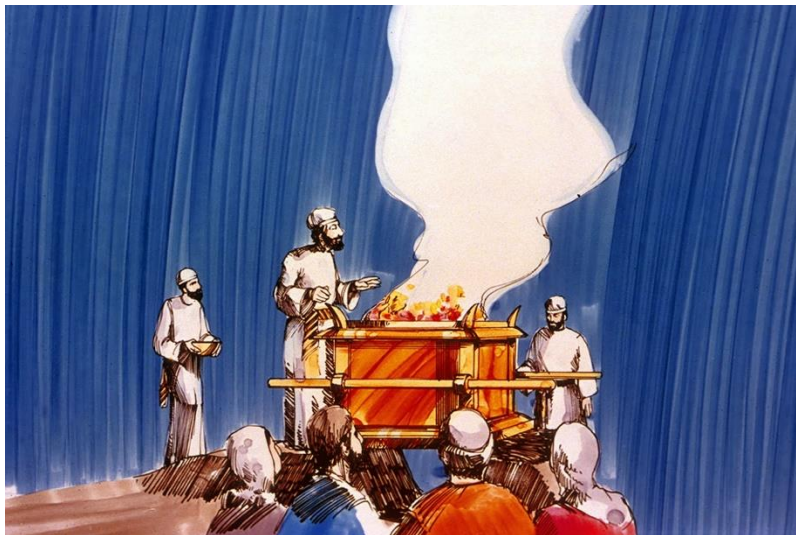
To be acceptable as sacrifices the animals had to meet specific criteria: first, they had to be one of those that God had declared to be clean and which could be used as food, second, they had to be domesticated, and third, they had to be free from physical flaws. The grains had to be either ground into flour, which in turn could be used to make breadstuffs, roasted, or parched.

These criteria were necessary so that the offering might serve as a proper symbol not only for the Savior, but also for the offerer himself. This indeed is as it should be, but it must also be remembered that the law was designed to teach not only about the Savior, but also how the individual could benefit from the atoning sacrifice and gain eternal life.

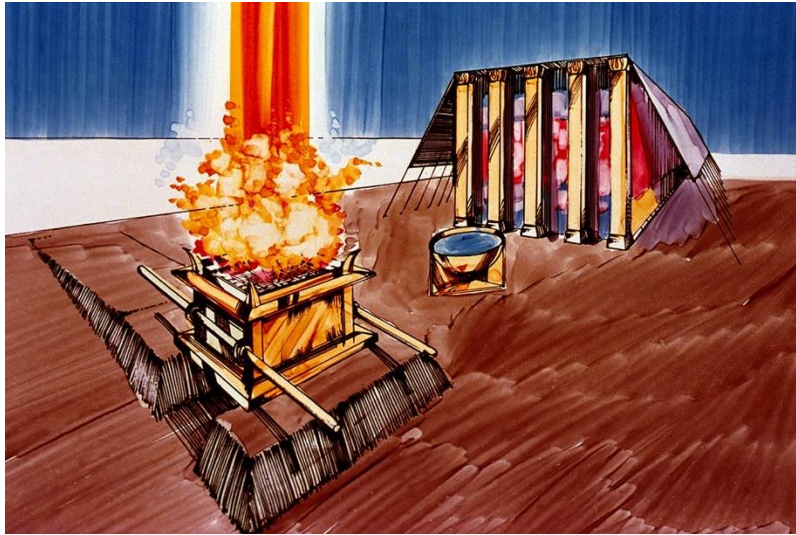
Therefore, the animal had to be a product of a person's own labor, and also that which sustained his life. For this, no wild or stolen animal would do. By offering both the toil of his hands, which was indicative of his labor and time, and his daily bread, a fit similitude of his subsistence, the individual actually represented the surrender of his soul to God. It was this that made the offering acceptable.

As the individual continued to yield himself to the Lord and serve him, he would find the influence of the Holy Spirit in his life. Although each individual prepared the sacrifice for himself, or his family, he was not allowed to actually approach the altar until expiation or payment was made, he was considered sinful and therefore stood barred from access to those areas which were designated as holy.

Because of this, he stood in needs of a mediator, someone who could intervene and minister in his behalf. The person designated to do this was the priest. Only he could approach the altar and offer the sacrifice, which would make the Israelite clean and acceptable. In this role, he stood in the similitude of Christ, the great mediator between God and man. The priest prepared the way by which repentance could be granted and man could become acceptable to God.



The altar played a key role in the ordinance of sacrifice. Although the tabernacle, and later the temple were the abode of deity, the altar was the spot where Jehovah promised to meet with his people, speak to them, and reconcile them to him. The altar was a raised or elevated place, suggesting man's approach to heaven, the realm of deity.



The altar also housed the fire. The fire in the first altar, made by Moses for the Tabernacle had been kindled by fire from heaven. It was the duty of the priest to keep this fire always burning, thus symbolizing the continuation of the covenant, which made the ordinance of sacrifice efficacious.

In the scriptures fire is often used to symbolize two things: the purifying action of the Holy Spirit, and the turmoil of damnation. It is this first imagery that is of significance here, this comes from the power of fire to destroy that which is perishable, ignorable, and corrupt, and yet to purge and purify that which has an imperishable portion within it. "All the fires on all the altars of the past, as they burned the flesh of animals, were signifying that spiritual purification would come by the Holy Ghost, whom the Father would send because of the Son."

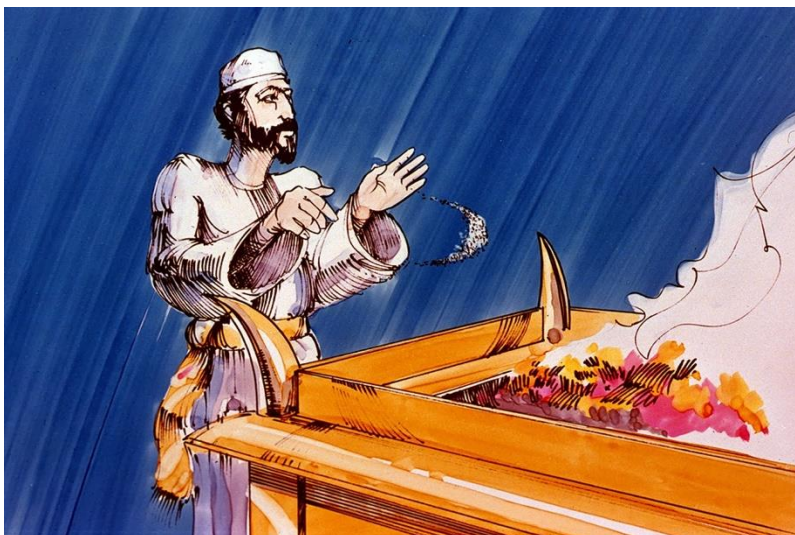


So as to be near the altar and the fire, all sacrificial slayings were performed in the inner-court of the Tabernacle or Temple. In every case, before the animal was slain the offerer placed his hands upon its head. This symbolized one of two things, depending on whether the offering was voluntary or obligatory.

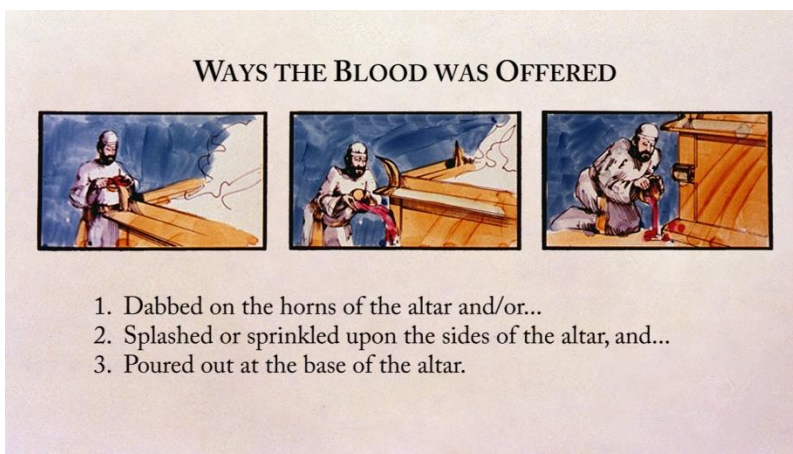
If the offering was obligatory, the offerer placed his hands on animals head with a confession of his sins. In this way his sins were symbolically imputed to the animal. It then became a symbolic substitute for the individual and it suffered the consequences of sin, the wages of sin being death. In this way, the Lord stressed the vicarious nature of the work through which man's sins are forgiven.



If on the other hand, the offering was voluntary, the offerer said a prayer as he placed his hands on the animal's head. This symbolized a transfer of the feelings of his heart, which impaled him to bring this gift to the Lord. In this way, the offerer demonstrated total self-surrender to the will of God. It was this that made these offerings a sweet savor, or a pleasing odor to God. In other words, as the delightful smell and succulent taste of a good meal satisfies a hungry man, so the life of the offerer, willingly submissive and obedient, brings God satisfaction.



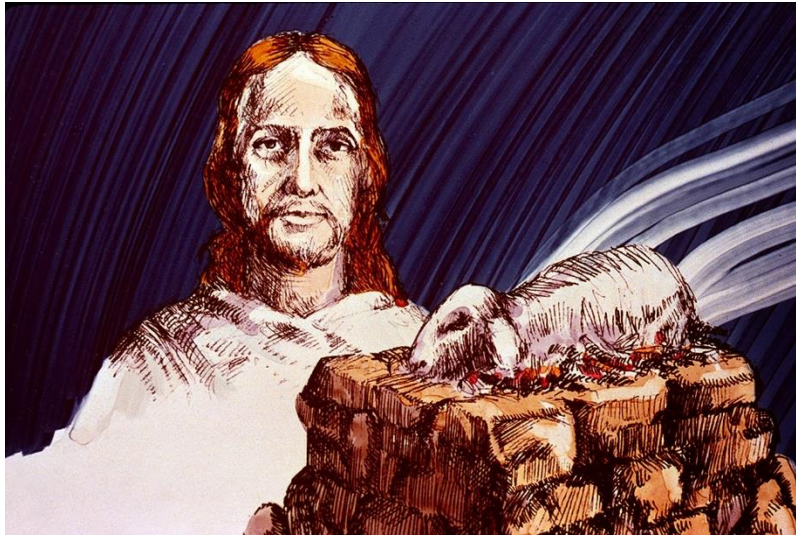
With every offering made upon the great altar, salt was added. Because of its power to enhance food and preserve it, the salt imparted to the sacrifice the idea of an unbreakable covenant, therefore the salt was called the salt of the covenant. By preserving the covenant in his life, the Israelite not only had his sins forgiven but he was strengthened and fortified in his fellowship with Jehovah as well.



Of all the elements of the ordinance of sacrifice, nothing played a more prominent part than the administration of the blood of the offering. The manner of its offering was minutely specified by the Lord. Depending on the offering, the blood was dapped upon the horns, sprinkled or splashed upon all four sides of the altar, or dumped out at the base of the altar.

The Lord chose the blood to dramatize the consequences of sin and what was involved in the process of forgiveness and reconciliation. Therefore, the blood symbolized both life and the shedding of blood, or the giving of one's life. Death is the consequence of sin and so the animal was slain to show what happens when man sins. Also, the animal was a type of Christ. Through the giving of his life for us, the shedding of his blood, we who are spiritually dead because of sin, can find new life. Out of this grows a spiritual parallel, as in Adam, or by nature, all men fall and are subject to spiritual death, so in Christ and his atoning sacrifice, all men have power to gain eternal life.

The purpose of the shedding of blood was to bring expiation or atonement. The Hebrew verb, which is translated by the English word 'atonement,' means to cover. The connotation is not that the sin is no longer existent, nor that the offerer through some performance or act had paid or made compensation for sin. Rather it is suggested that sin had been covered over, or as the scriptures state 'blotted out' before God through his grace or loving kindness. That is to say, its power of separating man from God had been taken away.



Thus, the blood becomes a symbol for the whole process by which man becomes reconciled to God. From all of this it is apparent that those in Israel, who were spiritually enlightened, knew and understood that their sacrificial ordinances were in similitude of the coming death of him whose name they used to worship the Father and that it was not the blood on their altars that brought remission of sins, but the blood that would be shed in Gethsemane and on Calvary.

The ordinance of sacrifice as a type allowed for the faithful Israelite the opportunity of seeing the work of Christ. Blood is the symbol of mortality. But the blood of a sinful man cannot satisfy the demands of justice and bring expiation. Only the life of a God can do this. It was because Jesus was mortal that he had the power to die, and so could give his life. But it was because he was divine that his sacrifice was effective.

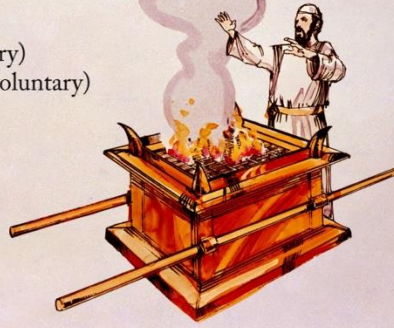
The blood of the offering represented the Lord's mortality, and the faultlessness of the animal represented his divinity. Without both the offering could not serve as a true type. Therefore, to offer anything in sacrifice but that which God required was a serious offense. It reflected a lack of faith on the part of the offerer. It was a rejection of God and his future mission.

Since the ordinance was revealed to teach Israel of Christ, the condition of the heart was most critical. Any sacrifice not offered with sincerity of heart and with an accompanying change of life was repugnant. Sacrifice was meant to be a symbol of a life of service to God. It was for this reason God said through Isaiah: "to what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats."



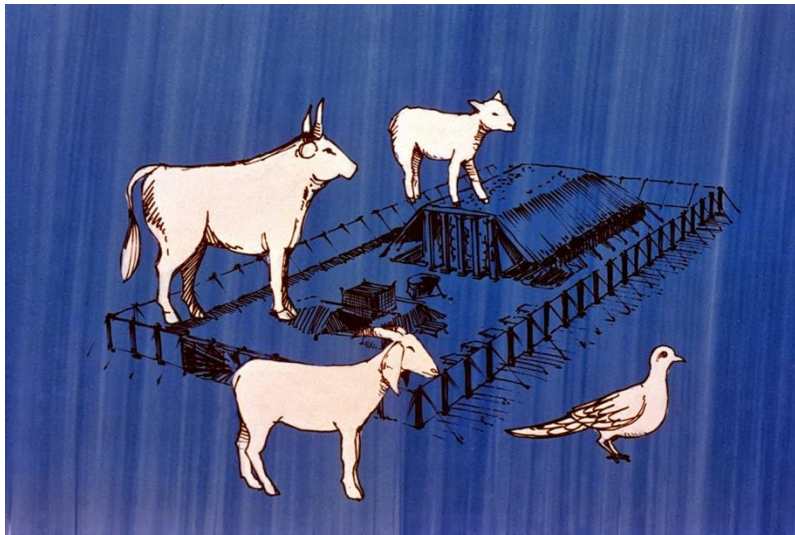
### ORDER SACRIFICES WERE OFFERED

1. Sin offering (obligatory)
2. Trespass offering (obligatory)
3. Peace and meat offering (voluntary)

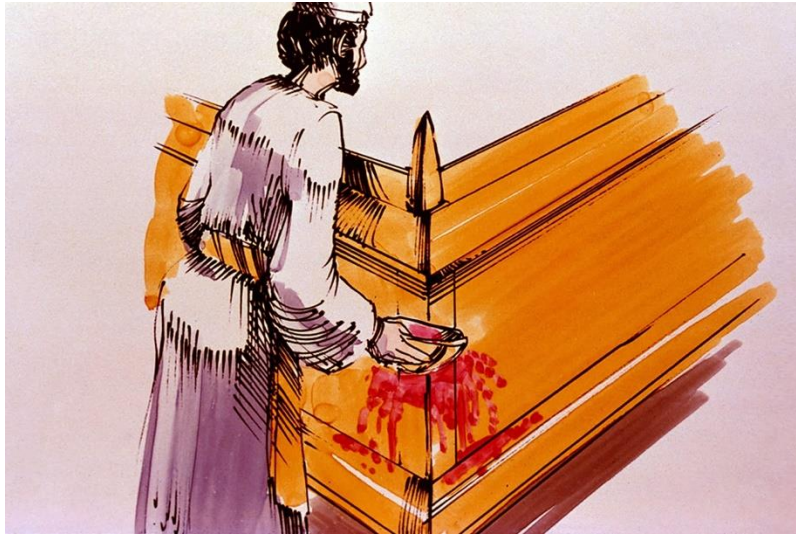


When God revealed the ordinance of sacrifice, he first instructed Moses on how to perform the voluntary offerings and then the obligatory offerings. In actual practice, however, he order the latter to be performed first. From this, we gather that to him the voluntary offerings are the more pleasing, but the obligatory offerings must prepare the way.

The first sacrifice revealed as part of the Mosaic Law was the burnt offering. Its purpose was to make the offerer acceptable by doing that in his life, which would satisfy God and make the offerer's life sweet to him. In this way, the full benefits of the atonement would befall him and he would enjoy the companionship of the spirit. Thus, the sacrifice was an offering made by fire, of a sweet savor unto Lord. In his merciful way, the Lord allowed for different animals to be used as sacrifices. As will be seen, this was true of nearly all of the offerings. This was to ensure that all, no matter how poor, would be able to make an offering.



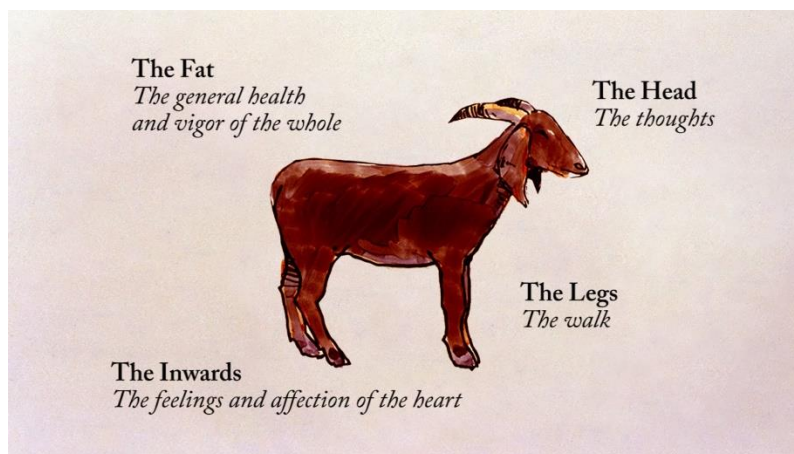
The offering of the animals followed a general format, though there were some unique differences from animal to animal. Only the general format will be considered here. Those animals accepted as a burnt offering were bullocks, lambs and goats, and turtledoves.



The animal was brought to the north side of the altar. Here the offerer placed his hands on its head and then slaughtered it. The priest caught its blood in a bowl. This he flung against opposite corners of the altar in such a way as to hit two sides at a time. The blood thus covering the altar symbolized that all sin was covered by the death of the Lord.

The offerer skinned the animal and gave the skin to the priest. The priest could use these skins for his own use, or sell them to sustain himself. Then the offerer cut the carcass into pieces consisting of the head, legs, inwards and fat, and the body. The inwards and the legs were washed with water after which the priest arranged all the pieces upon the altar and burned them.

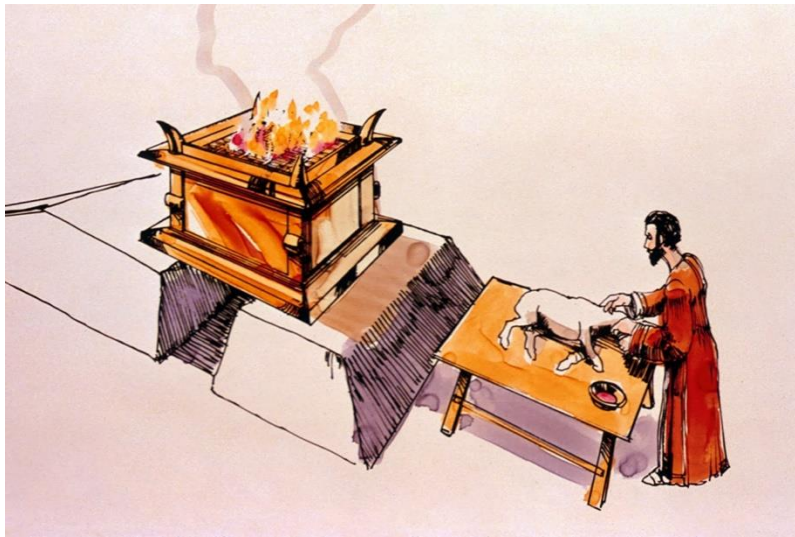
The unique aspect of the burnt offering was the dividing of the animal into various parts and the washing of the inwards and legs of the bullock with water. Yet, it is this very thing, which gives this sacrifice its own dimension and meaning apart from the others.



It has been suggested that each part of the animal's body was in similitude for various aspects of a person's life. The head is the well-known emblem of the thoughts. The legs, the emblem of the walk. And the inwards are the constant and familiar symbol of the feelings and affections of the heart. The meaning of the fat represents the energy not of one limb or faculty, but the general health and vigor of the whole.

The washing of the inwards and legs suggests the need for one to be spiritually pure, not only in what he does, but also in what he desires. Taken together, these things reveal the quality of the life that the Lord lives. His feelings, thoughts, activities, and total life were placed in submission to God. At the same time, the sacrifice stressed the idea that it is only when the offerer yields himself to God that his life is sweet or satisfying to the Lord.

Closely associated with the burnt offering was the peace offering, in fact the latter was burned on top of the former. The purpose of this offering was either to seek or to give thanks for power in one's life by which victory or salvation and peace were achieved. The animals which the law allowed as acceptable for this sacrifice, were either a male or female ox, sheep, or goat. No birds were acceptable.



As with the burnt offering, the offerer brought the animal to the north side of the altar, killed it, and skinned it. The priest then sprinkled its blood on the sides of the altar. The internal fat, along with the kidneys and fat tail of the sheep were removed. The brisket, or lower chest and right back leg were also removed. The leg became the heave offering, so called because it was heaved, or lifted from the animal. This was presented to the priest for his services. The breast-piece or brisket was presented to the Lord as a wave offering. To do this, the priest placed the offering in the hands of the offerer and then placed his own hands beneath it. They then moved the brisket in a horizontal motion towards the altar, symbolically transferring it to the Lord, and then back again, representing God's acceptance of the offering and his transferal to his servant, the priest.

In addition to the brisket, wheat cakes made with oil and salt, but without leaven were also waved before Lord and were transferred to the priest. This, with the brisket, he was free to prepare and eat with the male members of his family in the inner-court. The remaining portion of the sacrifice was retained by the offerer, who upon returning home used it in the preparation of a feast of which he could invite family, friends, and the poor. This feast became a holy covenant meal participated in with joy because it represented acceptance by and fellowship with the Lord. The earthly food symbolized the spiritual power through which the Lord satisfied and refreshed his saints, and led them to victory over all their enemies.

Through this sacrifice, the Lord stressed the necessity of men and women actively yielding their desires and feelings, symbolized by the burning of the fat and kidneys to him. As they do so, the blood of Christ covers them. Becoming acceptable to God, they receive the spirit in their lives through which ultimate peace and joy are found.



## MEAT OR CEREAL OFFERING

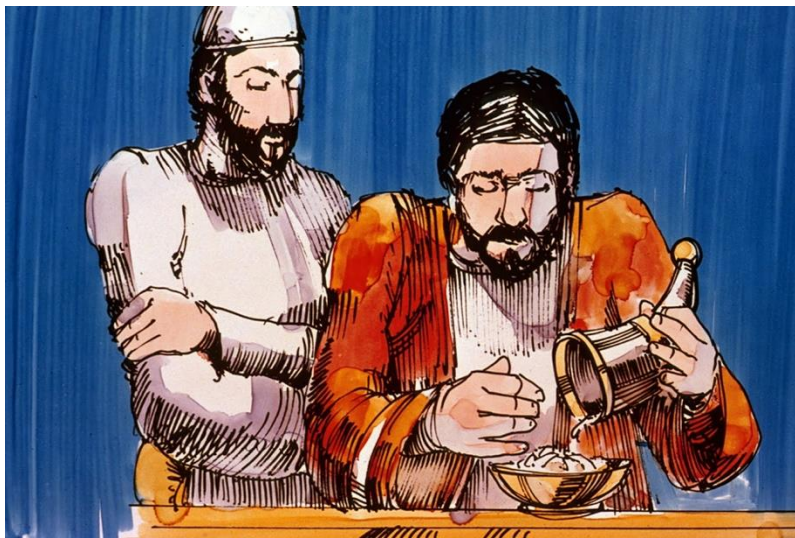
1. Fine flour
2. Pastry made with fine flour
  - a. Breads
  - b. Wafers
  - c. Pancakes
  - d. Cakes boiled in oil
3. Parched wheat
4. Frankincense
5. Oil
6. Salt



The final voluntary sacrifice was called the meat offering. The word meat would be better translated as cereal or grain, but suggests the idea of food. This offering is the only one that is totally bloodless. Those items designated as acceptable were fine flour, pastries made with fine flour such as breads and wafers, pancakes and cakes boiled in oil, or parched wheat. Frankincense and salt were also joined with the meat offering.

As noted earlier, salt was added to each of these offerings because it symbolized the lasting nature of the covenant. The oil was a symbol of the Holy Ghost, and frankincense suggested prayer and fervency of supplication. The addition of leaven and honey to any offering, which was burned, was strictly forbidden. Because these were associated with fermentation, they became symbols of corruption and that which was unacceptable before God. Anything unholy was barred from his presence.

The purpose of this meat offering was similar to that of the peace offering. God gave to man the fruits and cereals of the earth as his part of the creation. Through this offering, the individual acknowledged God as the giver of all things and surrendered what had been designated as truly his God's in supplication for power to fulfill his duty.

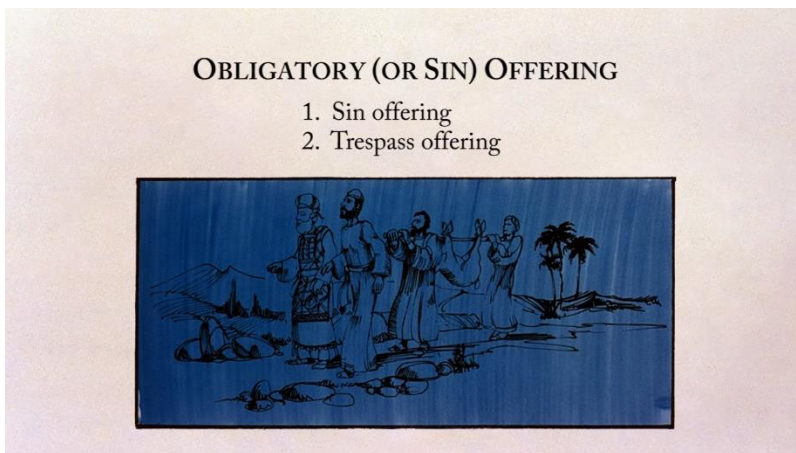


This offering was not presented at the north side of the altar, as were the blood sacrifices. Instead, the offerer handed it to the priest in the inner-court. Before doing so, the offerer prepared it according to the law. Parched grains and flour had oil added to them, while breads, cakes, or wafers were broken up before receiving the oil. The priest took a portion of the flour, grains, or breadstuffs and along with the frankincense, he added salt and burned them upon the altar. The remainder was designated for the use of the priesthood, but it had to be eaten within the inner-court so as to limit any chance of defilement.

Like the other offerings, the meat offerings stressed the vicarious nature of the work of Christ. Here we see the flour and oil substituted for the life and blood of the animal. However, only flour or grains, which were properly prepared, would do. The flour had to be finely ground, and the grains parched by fire.

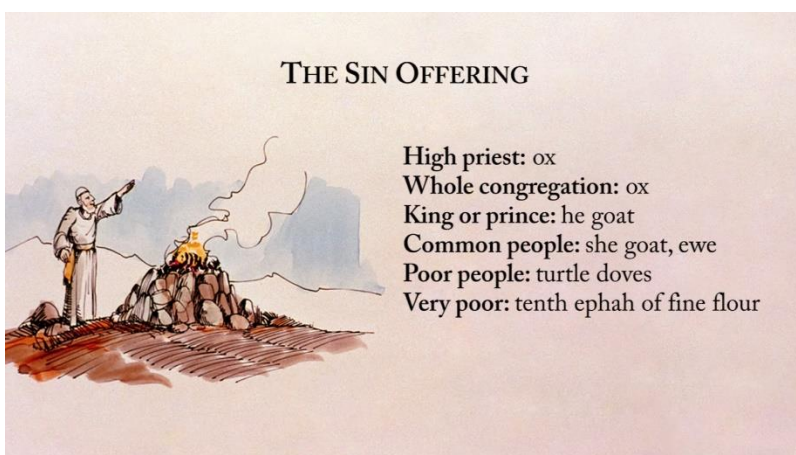
These requirements allowed the offering to be a fit type or symbol of the Lord. Just as fine flour, devoid of lumps has a consistent texture throughout, so the life of the Lord was totally consistent. As the wheat was broken and refined under the pressure of the millstone, so to was the Lord ground in the tribulation of the atonement.

There is another teaching of this sacrifice that should not be overlooked. Grain is often used as a symbol for the life of Jesus and the nourishment that comes from the word of the Lord, while oil is used to symbolize the Holy Ghost. As man was meant to live physically by eating bread, so to was he meant live spiritually by partaking of the word and also of the spirit of the Lord.



We now turn from the voluntary offerings, which were presented to God by those made acceptable to him, to those offerings through which this acceptance came. Remembering that while revealed last, in practice these offerings came first. These offerings were obligatory for offenses, which estranged man from God. The scriptures refer to them as sin offerings, of which there were two kinds. The sin offering proper, and the trespass offering.

In the sin offering the proper focus is on the spiritually destructive nature of sin. Here is dramatized the statement of Paul that "the wages of sin is death." Every act of unrighteousness, be it intentional or not, required the giving up of life. To the faithful, the animal served only to remind them of the real Lamb of God who would have to be offered. In emphasizing the consequence of sin, this sacrifice also emphasized the essential work of Christ in which sin is atoned for, blotted out and pardoned.



The sacrifice, which the law deemed as acceptable for the sin offering, was dependent on the social and economic status of the offerer. For this reason, there was more diversity in this offering than in any other. The high priest was required to offer an ox as was the whole congregation of Israel during national holy days. A king offered a he goat. The common man, a she goat or a ewe sheep. The poor offered two turtledoves, and the very poor offered one tenth of an ephah of fine flour.

The offering was prepared and sacrificed in the same way as the peace offering, but the blood was handled differently, again according the rank of the offerer. The blood for the priest and congregation was taken to the Tabernacle or temple, sprinkled seven times before the veil or door of the Tabernacle, dabbed on the horns of the incense altar, and then poured out at the base of the great altar.



The blood shed for a ruler, or a common Israelite, was dabbed on the horns of the great altar and the rest dumped out at the base of the altar. The blood of the turtledoves offered by the poor was squeezed out and splashed against the sides of the altar. The flour given by the very poor was burned on the altar but without oil or incense. The absence of these two symbolic objects in the sin offering suggested that reconciliation with God was still being sought and therefore, spiritual power had not been achieved.

Although the carcass of the sacrifice from the common people and the rulers became the property of the priest, that which was offered for the whole congregation and for the high priest was carried out of the camp or city and burned at a place that was ceremonially clean.

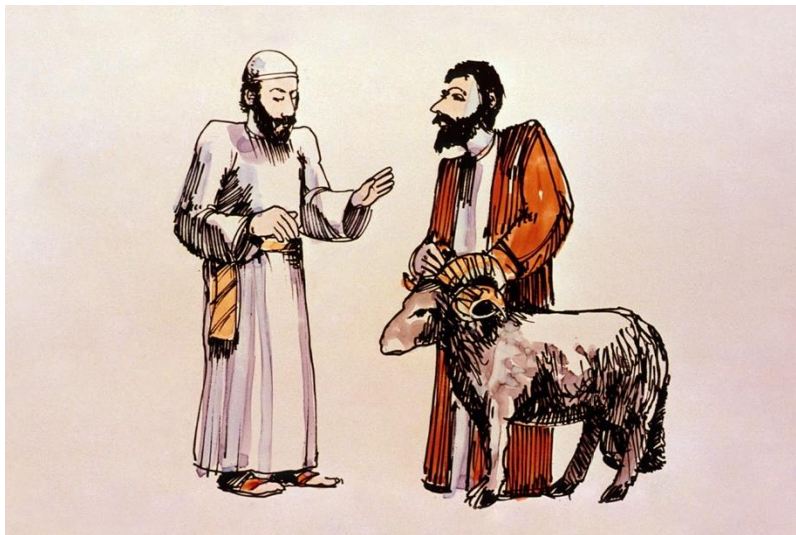
The sin offering related to specific kinds of sin, those committed in error. This did not mean nearly sins committed in ignorance, hurry, want of consideration, or carelessness, but also those sins committed unintentionally. Therefore, the sin offering covered those sins, which arose from the weaknesses of the flesh inherent in fallen man.

The significant teaching of this sacrifice is that Christ's atonement covered not only acts done willingly and knowingly, but also those acts committed in ignorance. If it were not for the atonement, those who had died not knowing the will of God or who have ignorantly sinned would stand condemned before the law of God.



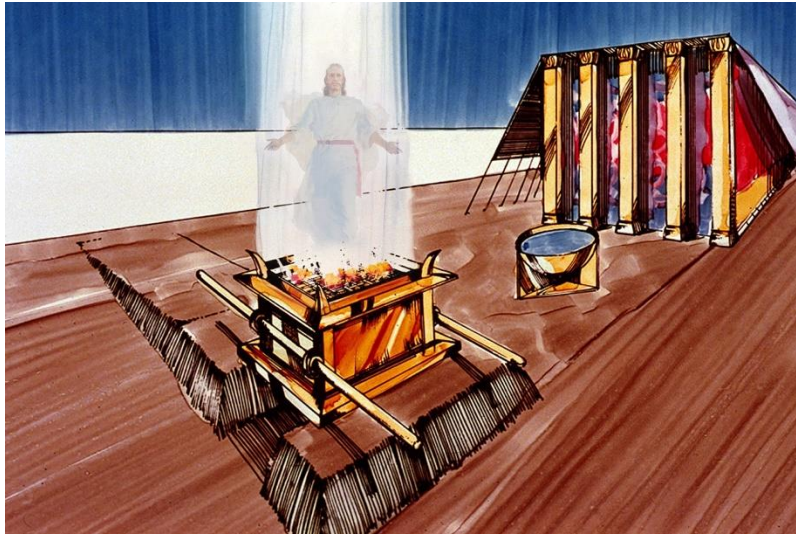


The burning of the ox outside the camp, dramatically illustrated that sin not only brings separation from God and his kingdom, but also spiritual death or separation to the soul. The fat being burned upon the altar shows that the offering itself was perfect and acceptable, but that it was symbolically the bearer of the sins. Such was Christ, who suffered outside of a city that man might not suffer if he would repent. The blood of the offering was sprinkled on the veil of the holy place, serving as a constant reminder that the sins of those for whom Christ died were covered. Because they were, the covenant fellowship could continue.



The trespass offering was substantially different from the sin offering. Only one animal was acceptable, no matter who the person was. This animal was a ram. It was sacrificed like the peace offering even to the swinging of the blood on the altar, with one exception. Before the ram was sacrificed, the priest placed a value on it reflective on the seriousness of the confessed transgression of the offerer. The offerer had to pay this value, plus twenty percent, to the party against whom he had trespassed.

The major emphasis of this offering was restoration. Rights, goods, or properties, which had been unjustly disturbed or violated, were restored to the injured party. Therefore, this sacrifice did not look upon what man is, as did the sin offering, but on what he does. It also emphasized that wrongs, which were deliberately inflicted, must be made up and restored to the offended party. But this was not all. More than the original loss was repaid. This left the offended party satisfied, and the trespass therefore, completely atoned for. Again, in this we see the perfect work of Christ. Not only did he satisfy justice so that the repentant man can return to him, but he did more. He made man a joint heir in all things. Anything mortal man is called upon to suffer is totally made up in Christ.



The apostle Paul said that the Law of Moses was a schoolmaster to bring Israel to the Lord. Certainly, in the ordinance of sacrifice his point is beautifully illustrated. All those with faith, under the influence of the spirit of prophecy, learned of Christ, relied on Christ, and so were drawn to Christ. The purpose of the ordinance of sacrifice, like our own sacrament, was to assist Israel in remembering God so that they might have his spirit to be with them.

I hope that this has helped to give a better understanding as to the sacrifices under the law and the ultimate sacrifice given to man in this grace dispensation period in which we now live.

Let us pray.

If anyone has any questions, comments or would just like to discuss any of the scriptures, feel free to call, text or email me. Keep praying for each other and all the God lays upon your heart. Hope to see everyone soon. God Bless.

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