

**171227-4 Leviticus 1, 10-17, The Flock and Fowl Burnt Offerings – Craig Thurman**

The burnt offering shows atonement by a sacrificial victim. (Lev.22.20, *acceptable for you*, 21, *it shall be perfect to be accepted*, 25, *accepted for you*, 27, *it shall be accepted*)

*atonement* is tss. also as *reconciliation* to God, to be shown *mercy*, for God to be *pacified*, *appeased*, to be *pardoned*, *forgiven*, and to have sins *disannulled*; v.4, *it shall be accepted for him to make \*atonement for him*).

*\*atonement*: the next time there is *atonement* is in Lev. 4. From this place forward often atonement is by *mediation*, or by the priest. (4.20, 26, 31, 35; 5.6, 10, 13, 16, 18; 6.7; 7.7; 15.15; 16.16, 24, 30, **33**; 23.28)

In other words in the burnt offering emphasizes *atonement* made by substitution, or by the sacrificial victim. It is offered *at the will* of the sinner. There are three kinds or types of burnt offerings. They are represented by an offering from the herd, flock, or fowl. Specifically, it can be either a bull, sheep or goat, or dove or pigeon. The bull represents the most costly sacrifice ordained by God. The sheep or goat represents the most precious. And the fowl, the least esteemed. As the bull, God sent His only begotten Son to die for sinners. He is the most costly sacrifice.

**10 ¶ And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.**

The flock animal is a most *precious* commodity for the household. The sheep and goat provides meat, milk, cheeses, materials for coverings and materials for clothing (which is consider *precious*), and a means to barter or exchange.

*Pv.27.23 ¶ Be thou diligent to know the state of thy flocks, and look well to thy herds. 24 For riches are not for ever: and doth the crown endure to every generation? 25 The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered. 26*

*The lambs are for thy clothing, and the goats are the price of the field. 27 And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens.*

The flock animal was so precious that its *relationship* was counted as a part of the household.

*2Sa.12.1 ¶ And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. 2 The rich man had exceeding many flocks and herds: 3 But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. 4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.*

To God Christ is everything for us, and to us Christ is everything for God. He is precious.

And the preciousness of Christ and His sacrifice is stated:

*Zec 11:13 And the LORD said unto me, Cast it unto the potter: a goodly price [preciousness] that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.*

*a ... price, יָקָר, y<sup>e</sup>-qar, masc. noun; often tss. honor; but also precious.*

*that I was prised, יָקָר, ya-qar, verb, Qal pret.; also tss. often as precious; appraised.*

*1Pe 1:19 But [v.18, ye were redeemed] with the precious blood of Christ, as of a lamb without blemish and without spot ...*

*1Pe.2.4 ¶ To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious ...*

*1Pe 2:7 Unto you therefore which believe he is precious ...*

Though not repeated here, all burnt offering were brought of one's own voluntary will (v.3, a Hebrew noun, רָצוֹן; the verb form is in v.4, and it shall be accepted, קָבַץ). Burnt offerings are for this reason also called free will offerings

*Lev.22.18, 21, 23, his free will offerings, נְדָבָה, n<sup>e</sup>-da-vah, Ex.35.29, a willing offering; 36.3, free offering; Lev. 7.16, a voluntary offering; 22.18 (21, 23), his freewill offering; 2Chr.35.8, willingly; Ps.54.6, freely; Ps.68.9, plentiful.*

because they are offered *at your own will* or *voluntarily*.

*Lev. 22.19-21, 29, רָצוֹן, ra-tsōn, masc. noun; Ge.49.6, selfwill; Ex.28.38, may be accepted; Lev.1.3, voluntary will; Le. 19.5, 29, at your own will; 22.20, acceptable; 22.21, accepted; 22.29.*

Lev.22.17-28 gives more information this offering.

*without blemish* is defined in Lev.22.19, 21, 22 as being affected with *blindness, broken (lame), maimed (or torn, Mal.1.14), having a \*wen (a cyst, tumor), scurvy, or scabbed.*

*without blemish, תָּמִים, ta-mim, adj.; KJV, perfect, without blemish, whole, complete, full, without spot, sincerity, upright, undefiled, sound; cf. v.3.*

*wen, יָבֵל, prop. adj.; only this once in Scripture, יָבֵל, yab-bal, Lev.22.22, and defined in the *The Analytical Hebrew and**

*Chaldee Lexicon*, Benjamin Davidson, p.291, as 'flowing, running, as a sore'

*wen*, OED, 1 a. A lump or protuberance on the body, a knot, bunch, wart, *obs.* b. \**Path*. A sebaceous cystic tumor under the skin, occurring chiefly on the head. c. ... in the throat.

\**Path*: pathology

(applied to humans, trees, and animals)

*scurvy*, גַּרְבַּ, twice *scurvy* (cf. Lev.21.20); once, Deu.28.27, *scab*.

*scab*, יֶלְפֶת, tss. only twice in O.T., *scab*.

*De 15:21* And if there be any blemish therein, as if it be lame, or blind, or have any ill (רָע, bad) blemish, thou shalt not sacrifice it unto the LORD thy God.

Nor have any *illfavouredness*; offering contrary to the LORD's direction is to profane the Lord and it is an abomination. (Deu.17.1)

תּוֹעֵבָה, noun, to-[g]e-bah, always tss. *abomination*; the verb, תָּעַב, ta-[g]ah, is tss. abominable, abominably, *abhor*). (Lev.22.32; Deu.17.1)

Mal.1.8, Israel offered the *sick*.

The reason why these offerings were to be of the best sacrificial animals is stated in Mal. 1.14. *For I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen.* Doubtless, when these offerings were presented as the LORD directed it would be an expression of genuine gratitude which sprang from love. The offeror *desired* to offer. The offeror *desired* to worship. The offeror saw in the victim reconciliation to God and

approached God in that spirit. Gratitude in the offeror comes from knowing how Jesus freely gave Himself as our sin-offering to God.

*Jn.10.15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*

*Tit.2.14 Who (v.13, our savior Jesus Christ) gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

Does what we do come from a voluntariness prompted by the love of God for us? While I do not know much, I know this: my life is where my heart is. My life reflects who I love. My home reflects who I love. My work reflects who I love. My recreation reflects who I love. My commitment to come to this place and meet with the saints of God reflects who I love. Everything about me reflects who I love. What love does my life reflect? Does it reflect love for the world, or does it reflect love for Christ? At some point the love of Christ should work to establish us all in the faith; it should cause us to grow to the place where most of us can teach the truths of God to others; it should cause this little church to be a bright witness of Christ in this community, in this state, and perhaps even in this nation. And it all starts with the love of Christ in me and you.

**11 And he shall kill it on the side of the altar northward before the LORD:**

The bull was brought to the door and killed. The sheep or goat was brought to the north side of the brazen altar and killed, or on the right side of the altar as you come into the court yard from the east. The north side could typify the victim being lifted up in his death.

*Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up ...*

Again, that the animal is killed, it did not die a natural death, but a violent death before the LORD. And this is not just any violent death, but that death which was as the sinner's substitute.

The word, *before the LORD*, reminds them that He is the major concern regarding atonement or reconciliation. The LORD sees and accounts whether that death was the death that He ordained.

***and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.***

Like the bull, the blood is sprinkled round about upon the altar. The altar representing Christ Himself, upon whom the blood flowed down His own body in the atoning act of His sacrificial death.

**12 And he shall cut it into his pieces, with his head and his fat: and the priest shall \*lay them in order on the wood that is on the fire which is upon the altar:**  
(\*his humanity is ordained of the LORD to be consumed ... )

While there is no reiteration of flaying or skinning the sacrifice of the flock animal (cf. v.6), it does appear to be applied to every animal offered in burnt offerings of this kind.

*Le 7:8 And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered. (whether bull, sheep, or goat)*

**13 But he shall wash the inwards and the legs with water:**

This type applied to Christ, the washing could represent the purity of Christ within, and the manner of His outward, holy life.

*He.7.26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*

*27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.*

This type applied to the sinner, the washing could represent the work of Christ purging our conscience of guilt for sin so that we can come into the holy services of God by Jesus Christ.

*Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*

*Heb 10: 19 ¶ Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And having an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*

Faith speaks of *persuasion, confidence, assurance*. (Acts 18.4; He.11.13, ) If we have the faith of Christ we are persuaded, confident, assured that sins are past and we may serve God. But if we haven't true faith we remain unconvinced that our sins are forgiven and will never enter into real Christian service.

***and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.***

The offering is consumed upon the fire of the altar. Christ's life was offered up to God in our behalf as a pleasant odor to the LORD. The LORD receives this pleasant odor and is satisfied for the unpleasantness that sin brought before Him.

**14 And if the burnt sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtledoves, or of young pigeons.**

Of the fowls of the air two are ordained for the burnt offering: the turtledove or young pigeons. Just so that you all know, there are places in Scripture which refer to the turtledove simply as *turtle*. This is not an offering up of a reptile. It is a kind of dove.

*So 2:12 The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land ...*

That this sacrifice was not mentioned in the very beginning of the discussion with the bull, sheep, and goat in verse 2 indicates that it is *least esteemed* among these sacrifices.

The offering of the dove or young pigeon is the provision that the LORD made for the poor.

*Lev.5.7 ¶ And if he be not able to bring (reach) a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.*

וְאִם־לֹא תִגִּיעַ יָדוֹ דָּבָר, the marg. of the KJV shows, *if his hand cannot reach תִּגִּיעַ to the sufficiency דָּבָר of a lamb ...*

תִּגִּיעַ, tag-gee-a[g], Hiphil (causative act.) fut, 3ps. fem. of נִגַּע, tss. *to reach, to bring, touch.*

דָּבָר, Ex.36.5, *enough; Ex.36.7, sufficient, Lev.12.8 able.*

*Le 12:8 And if she be not able to bring (to find) a lamb, then she shall bring (take, לָקַח) two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.*



וְאִם־לֹא תִמְצָא יָדָהּ דָּי, if her hand is not able to find ...

תִּמְצָא, tim-tsa, Qal fut. 3ps. of מִצָּא, to find.

So, this offering represents that which is least esteemed, the least to be esteemed, for the least esteemed. In other words, Christ, and only Christ, for the lowliest of Christ's.

First, Christ was the least esteemed among His people.

*Isa 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.*

*Jn.1.10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not.*

*Phl.2.7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

Christ as the least esteemed offering for sin became poor so that we might be made rich. He was born into poverty. This is revealed in the offering Mary made for her purification after the birth of her firstborn son, Jesus.

*Lk.2.22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; 23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) 24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.*

*Lev.12.8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt*

*offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.*

*2Co 8:9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. (to serve God through Jesus Christ)*

Second, this *least* of the burnt offerings means that this is the least sacrifice to be offered for atonement. Nothing less than the sacrifice of Christ atones for sin.

*Acts 4.12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

*Isa 45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.*

And, third, the least of the burnt offerings was for the poor. The poorest among the people of God have atonement through the blood of Jesus Christ.

*Jer.31.33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*

**15 And the priest shall bring it unto the altar, and wring off his head,**

*wring off, וּמָלַק, Qal pret. & only twice in Scripture; wring off.*

Again, though the killing of the fowl is described differently from the herd and flock animals, yet the death is still unnatural and violent. The priest is to wring off his head.

***and burn it on the altar;***

*and burn it*, וְהִקְטִיר, Hiphil (causative active) pret. 3ps. masc. of קָטַר; a verb used often in the book of Leviticus, and the idea is that the offerings are burned as incense, to give off a pleasant odor before the LORD.

***and the blood thereof shall be wrung out at the side of the altar:***

*shall be wrung*, וְנִמְצָה, Niphal (simple pass.) pret., 3ps masc. of מָצָה, and all but once tss. with the English word *wrung* (7); once *suck* (Ez.23.34); J. P. Green, Sr. *Interlinear Bible* has *drained*.

Perhaps the issue of the blood being wrung out at the *side* refers to the pierced side of our Lord and that blood which flowed *after* His death.

*Joh 19:34 But one of the soldiers with a spear pierced his side, and forthwith (immediately) came there out blood and water.*

***16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes:***

*and cast*, root , Hiphil (causative active) pret. of שָׁלַךְ; to *hurl, cast, cast down, cast out, to throw, to cast away, pluck*.

The east might indicate the victim suffering evil. (Ge.41.6, 23, 27; Ex.10.13, et. al.) As the sheep and goat were killed on the north side of the altar, so the east side is toward the rising of the sun (Nu.2.3, *And on the east side toward the rising of the sun ...*), and a type for the Son of God being raised in His death.

***17 And he shall cleave it with the wings thereof,***

and he shall cleave, וְשָׁסַע, Piel (intensive active) pret. of שָׁסַע, to be cloven, to cleave, rent.

***but shall not divide it asunder:***

God commanded Abraham to do the same to the fowls used in the confirmation of the land covenant in Genesis chapter 15, but what it means I cannot say.

*8 And he said, Lord GOD, whereby shall I know that I shall inherit it?  
9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. 10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.*

***and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.***

So, in all of these sacrifices both the rich and the poor, from the highest to the lowest are atoned for by the sacrifice of Jesus Christ.

*Pv.22.2 ¶ The rich and poor meet together: the LORD is the maker of them all.*

What should we remember about the burnt offering? The burnt offering was a consummation of the life of the victim by the fire of God's judgment. The odor which ascended from this went up before the LORD like the smoke of incense ascended from off of the coals that burned upon the altar of incense. It was in this way that the offeror was freed from guilt of sin.