

The Five Kinds of Offerings:

Excerpts from

Barnes' Notes on the Old Testament

The First Three Kinds of Offerings

Le 1:2. It is important to observe that these first instructions (Leviticus 1:2—3:17) are addressed expressly to the individual who felt the need of sacrifice on his own account. They were not delivered through the priests, nor had the officiating priest any choice as to what he was to do.

1. The Burnt Offering

Le 1:9 The verb here translated burn, is applied exclusively to the burning of the incense, to the lights of the tabernacle, and to the offerings on the altar. The primary meaning of its root seems to be to exhale odor. (See the margin of Leviticus 24:2; Exodus 30:8). The word for burning in a common way is quite different, and is applied to the burning of those parts of victims which were burned without the camp (Leviticus 4:12,21; Numbers 19:5, etc.). The importance of the distinction is great in its bearing on the meaning of the burnt-offering. The substance of the victim was regarded not as something to be consumed, but as an offering of a sweet-smelling savor sent up in the flame to Yahweh.

2. The Grain (Bread) Offering

But it should not be overlooked that the grain had been modified, and made useful, by man's own labor. Hence, it has been supposed that the

minchaah(h4503) expressed a confession that all our good works are performed in God and are due to Him.

3. The Fellowship (Peace) Offering

Le 3:16 All that was sent up in the fire of the altar, including the parts of the sin-offering (Leviticus 4:31), as well as the burnt-offering (Leviticus 1:9, etc.), was accepted for "a sweet savour": but the word food may here have a special fitness in its application to the peace-offering, which served for food also to the priests and the offerer, and so symbolized communion between the LORD, His ministers, and His worshippers.

Leviticus 7:11. etc. See Leviticus 3:1-17. What is here added, relates to the accompanying minchaah(h4503) (Leviticus 2:1), the classification of peace-offerings into: (1) thank-offerings, (2) vow-offerings and (3) voluntary-offerings, and the conditions to be observed by the worshipper in eating the flesh.

4. The Sin Offering

Le 4:2 "If a soul shall sin" The sin-offering was a new thing, instituted by the Law. The older kinds of sacrifice (Leviticus 2:1; 3:1) when offered by individuals were purely voluntary: no special occasions were prescribed. But it was plainly commanded that he who was conscious that he had committed a sin should bring his sin-offering. In the abridged rules for sin-offerings in Numbers 15:22-31, the kind of sin for which sin-offerings were accepted is contrasted with that which cut off the perpetrator from among his people (compare Leviticus 4:22 with Leviticus 4:30). The two classes are distinguished in the language of our Bible as sin through ignorance and presumptuous sin. The distinction is clearly recognized in Psalm 19:12,13 and Hebrews 10:26,27. It seems evident that the classification thus indicated refers immediately to the relation of the conscience to God, not to outward practices, nor, immediately, to outward actions. The presumptuous sinner, literally he who sinned "with a high hand," might or might

not have committed such a crime as to incur punishment from the civil law: it was enough that he had with deliberate purpose rebelled against God (see Proverbs 2:13-15), and ipso facto was "cut off from among his people" and alienated from the divine covenant (see Leviticus 7:20; Exodus 31:14; compare Matthew 12:31; 1 John 5:16). But the other kind of sin, that for which the sin-offering was appointed, was of a more complicated nature. It appears to have included the entire range of "sins, negligences and ignorances" for which we are accustomed to ask forgiveness. sin-offerings were required not only when the conscience accused the offender of having yielded to temptation, but sometimes for what were breaches of the Law committed strictly in ignorance (Leviticus 4:13,23,28, 5:17), and sometimes on account of ceremonial pollution. They are thus to be regarded as protests against everything which is opposed to the holiness and purity of the divine Law. They were, in short, to be offered by the worshipper as a relief to the conscience whenever he felt the need of atonement.

Leviticus 6:26-30 It is most holy See Leviticus 2:3. The key to the special sanctity of the flesh of the sin-offering, as set forth in Leviticus 6:26-30, must, it would seem, be found in the words of Moses to the priests (Leviticus 10:17). The flesh of the victim, which represented the sinner for whom atonement was now made, was to be solemnly, and most exclusively, appropriated by those who were appointed to mediate between the sinner and the Lord. The far-reaching symbolism of the act met its perfect fulfillment in the One Mediator who took our nature upon Himself.

5. The Guilt (Trespass) Offering

The trespass-offerings as they are described in this section and in Leviticus 7:1-7, are clearly distinguished from the ordinary sin-offerings in these particulars: (1) They were offered on account of offences which involved an injury to some person (it might be the LORD Himself) in respect to property. See Leviticus 5:16; 6:4,5. (2) They were always accompanied by a pecuniary fine equal to the value

of the injury done, with the addition of one-fifth. Compare Numbers 5:5-8. (3) The treatment of the blood was more simple. Compare Leviticus 4:5. (4) The victim was a ram, instead of a female sheep or goat. (5) There was no such graduation of offerings to suit the rank or circumstances of the worshipper as is set forth in Leviticus 4:3,32, etc.

The Wave Offering (applies to all five offerings above)

Le 7:30 Wave-offering ... heave-offering The latter appears to be used (like korban(h7133), Leviticus 1:2) for offerings in general. Waving (a moving to and fro, repeated several times) or heaving (a lifting up once) the offering was a solemn form of dedicating a thing to the use of the sanctuary.

Albert Barnes, *Barnes' Notes on the Old Testament - Volume II* (Joseph Kreifels).