

The Tabernacle

The Offerings – Part I

Lesson Overview

- In this lesson we will cover the three “sweet savor” offerings.
- A.C. Gaebelien – “They are distinguished from the other two offerings by being called ‘a sweet savour (or odor) to Him.’ This tells of the value and acceptability of these offerings. No direct reference to sin is made in connection with the ‘sweet savour’ offerings. For Israel these three offerings were the divinely appointed means to approach Him, who dwelt in the Sanctuary.”

Burnt Offering

- Leviticus 1
- Was voluntary – 1:3
- Must be a male without blemish: bull, goat, sheep, dove, or pigeon
 - Poverty was no exemption. Note the sacrifice of Joseph and Mary in Luke 2:24
- If bull, goat, or sheep:
 - The offerer lays their hands on the animal – 1:4
 - Gaebelien – “This simple act identified the offerer with the offering.”
 - The offerer then kills the animal, and the priests sprinkle its blood around the Brazen Altar – 1:5,11
 - The animal is cut apart, its legs and inwards washed with water, these parts are laid on the Brazen Altar and consumed in fire – 1:6-9,12-13
 - The washing was to remove unclean substances like dung.
 - The skin is given to the priest – Leviticus 7:8
- If dove or pigeon:
 - The priest wrings off its head and its blood poured out beside the Altar – 1:15
 - Some portions (the crop, digestive tract, dung, feathers, etc.) are not burned but discarded into the ashes from the Altar – 1:16
 - The bird is torn open (but not apart) and burned on the Brazen Altar – 1:17

Meal Offering

- Leviticus 2
- Gaebelien – “This offering or oblation is closely connected with the burnt offering. No doubt it could not be brought apart from the sacrificial animal.”
- Could be offered cooked or uncooked – 2:1,4-5
- Made with finely ground flour with oil and salt – 2:1,4,13
 - Leaven and honey were forbidden – 2:11
- A portion of the offering was burned on the Altar along with frankincense – 2:2-3

- The rest is given to the priests – 2:3,10
- Special instruction for Firstfruits (Leviticus 23:9-14) – 2:12,14-16
 - These extra instructions are likely because honey and leaven could be part of it offering collected – see Deuteronomy 26:2,12; II Chronicles 31:5
 - The grain was still green and had to be dried by fire to grind into flour – vs. 14
 - Note – In KJV/British English *corn* means “grain” generically, not maize.

Peace Offering

- Leviticus 3 & 7:11-34
- Offered in thanksgiving (7:12), in completing a vow (7:16), or voluntarily (7:16).
- Could be male or female cattle, sheep, or goat.
- Breads are also part of this offering, both unleavened (7:12) and leavened (7:13).
- The offerer puts his hand on the sacrifice and kills it, then priests sprinkle its blood on the Brazen Altar – 3:2,8,13
- Only portions of the sacrifice are burned on the Altar (3:4-5,9-10,14-15) and the rest is eaten by the offerer and the priests (7:15-20,29-34)

Truths from the Tabernacle

- The “sweet savor” offerings represent the positive side of our redemption.
 - God is not just satisfied but He is *pleased* through the offering.
- The sacrificed animals all picture Christ as the spotless Lamb of God.
 - Note that this requires a personal identification with Christ just as the offerer laid his hand on the sacrifice and kills it themselves.
- Gaebelein on the Burnt Offering:
 - “Every part of it typifies Christ offering Himself completely to God; the sweet odor is unto God and it is for the believer’s acceptance in Him.”
 - “How exceedingly precious and of inestimable value the devotedness of Christ, His obedience unto the death of the cross, and the shedding of His blood must be in God’s holy sight! Thus everything in the burnt offering foreshadows the blessed truth – ‘Christ hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour’ (Ephesians 5:2).”
- Gaebelein on the Meal Offering:
 - “The meal offering is the type of Christ in His perfect humanity and holy, devoted character. It was not for atonement even as the holy humanity of Christ and devotedness of His life could not atone for sins. It is called “most holy” for in His humanity He was “that holy thing.””
- Gaebelein on the Peace Offering”
 - “It typifies the gracious results accomplished for the sinner by the death of Christ. The blood is sprinkled upon the altar, which is for propitiation. Fellowship therefore results with praise and thanksgiving.”