

## Tabernacle Offerings

Type of Offering	Scriptures	What was Offered?	Who Laid Hands on Offering?	What Was Done With the Offering?	Significance?
<b>Sin Offering</b>					
<b>Atonement Day</b>	Atonement Day Lev. 16	Bullock, Lord's Goat & Scapegoat	Not stated for Bullock or Lord's goat. Aaron laid hands on Scapegoat	Aaron kills bullock and burns the fat. Blood is sprinkled on and before the mercy seat 7 times. Blood is then put on the horns of the Brazen & Incense Altars, carcass is burned outside camp. Lord's goat is sacrificed exactly as the bullock. Scapegoat is released into the wilderness.	Bullock = Perfect manhood of Jesus; Goat = Justified humanity of Church. The combined sacrifice of Jesus and the Church give them the ability to help erase the effects of the Adamic curse and help draw benefits from personal pain and suffering man has felt from it. On Atonement Day, blood is taken in Holy, Most Holy & sprinkled in court undictating a dual age application.
<b>For Personal Sin of Priest</b>	For Priests Lev. 4:1-12	Bullock	Priest	Priest lays hands on bull and kills it. The blood is taken into the holy and sprinkled 7 times before 2 <sup>nd</sup> veil. Blood is put on the horns of the Incense Altar and the rest is poured at the base of the Brazen Altar. Fat and both kidneys are burned on the altar, the rest is burned outside the camp.	If any man sin we have an Advocate with the Father. This pictures a renewed recognition of Jesus' merit. Our prayers still have power to reach beyond the veil. Blood is taken into the Holy indicates a Gospel Age picture.
<b>For Whole Congregation</b>	For Congregation Lev. 4:13-21	Bullock	Elders	If the congregation sins then the offering is done exactly as above, with the exception that the elders of the tribes lay their hands on the bull instead of the priest.	Possibly refers to group sins amongst the spirit begotten. For example, in 1 Cor. 5 the entire ecclesia was held responsible for permitting another member to continue living in sin. The elders laying hands on the bullock may suggest that they have a higher responsibility in such cases. Blood is taken into the Holy indicates a Gospel Age picture.
<b>For Ruler</b>	For Ruler Lev. 4:22-26	Male goat	Ruler	Ruler that sins lays hands on a male goat and kills it. Blood is taken by the priest and put on the horns of the Brazen Altar. The rest is poured out at the base of the Brazen Altar. Fat is burned on the Brazen Altar and a portion is eaten by the priest that offered it. (See Lev. 6:26; T99)	The rulers (or princes) may represent the Ancient Worthies who will be under the New Covenant because their characters will still be imperfect and still inclined toward sin. The goat sacrificed represents their own repentance from any committed sin. Blood only in court = Kingdom picture.
<b>For Individual (less severe sins)</b>	For Individuals Lev. 4:27-35	Female goat	Individual Israelite	The individual sinner brings a female goat and offers it the same way as the ruler above. Priest eats of it.	Everyone will be responsible for their own sins. Confession of sins and repentance will be expected with level of offering dependent on individual maturity. Lev. 5:5; Jer. 31:29,30. Blood only in court = Kingdom picture.
<b>Trespass Offerings</b> 1. Sin of keeping silence, uncleanness, careless swearing  2. Sin regarding holy things (unintentional)  3. Intentional sins- stealing, cheating, lying, swearing falsely	Lev. 5:1-13	Female goat or lamb or 2 doves or 2 pigeons (1 for sin-offering, 1 for burnt offering) or fine flour with no oil or incense	Individual Israelite	Depending on the ability of the individual different sacrifices could be brought. A lamb or goat was offered the same way as for ruler above. Birds had head wrung off. Some blood is sprinkled on the side of the Brazen Altar and the rest poured at the base. 2nd dove or pigeon was used for a burnt offering. This required confession of sin.	In the kingdom, the law will recognize different degrees of sins, even the most minor offences. But all sin will require the sinner to confess. Blood only in court = Kingdom picture.
	Lev. 5:14-19	Ram +1/5 more in silver shekels to the priest.	Individual Israelite	Same as ruler above.	Various levels of sin will be recognized and dealt with differently. Greater sacrifices will be required from those who have the greater sins. "For every wrong restoration must be made with interest, and accompanied by repentance ..." (T99) Blood only in court = Kingdom picture.
	Lev 6:1-7 Lev. 7:1-7	Ram + full restitution and 1/5 more in silver to wronged person	Individual Israelite	The fat, including the tail, the kidneys, the caul above the liver are burned on the altar.	Intentional sins more severely dealt with. Besides full restitution additional 1/5 more added, showing some type of penalty imposed, possibly a right or privilege taken away for a time. Blood only in court = Kingdom picture.
<b>Burnt Offering</b>					
<b>Law of People's Burnt Offering</b>	Lev. 1	Bull, ram, male goat, turtledove or young pigeon	Individual Israelite	The individual lays hands on the animal and kills it. The priest sprinkles the blood around the Brazen Altar and offerer cuts it into pieces. The priest lays the head and fat all on the altar and the offerer washes the inward parts & legs which the priest then puts on the altar. The rest of the animal is then completely burned. The priest keeps the skin for himself. If the offering is a bird then the head is wrung off by the priest, the blood is drained and the offerer removes the crop and tears open the body. Priest burns it on the altar.	Unlike sin-offerings or trespass offerings, which were compulsory, burnt-offerings and peace-offerings were voluntary. There is a wonderful cooperation here between offerer and priest showing the world's cooperation with the antitypical Priesthood. In these offerings we see mankind's future appreciation and desire to be accepted by God. There is a recognition that they are acceptable because of the head and body which sanctified the altar. Pigeons and doves represent smaller degrees of appreciation.
<b>Law of Continual Burnt Offering</b>	Lev. 6:9-13 Ex. 29:38-46	2 lambs- one for morning, one for evening sacrifice	Not stated	The morning sacrifice was the 1st sacrifice of the day while the evening sacrifice was the last. It followed the procedures of Lev. 1. Ashes were carried to a clean place. Approximate time of each sacrifice was 9:00 AM & 3:00 PM.	The sacrifice of Jesus allows subsequent sacrifices to be acceptable to God. 9:00 AM & 3:00 PM correspond to the time Jesus was on the cross. Also, the morning sacrifice may represent Jesus while the evening sacrifice may represent the Church as together they constitute the "better sacrifices" of Heb. 9:23. The ashes may picture the remembrance of these sacrifices.
<b>Primary Consecration of Priests Secondary Consecration Atonement Day</b>	Lev. 8:2,18-21 Lev. 9:2, 12-14 Lev. 16:3, 5, 24	Lev. 8 - 2 rams Lev. 9 - 1 ram, bullock, lamb Lev. 16 - 2 rams	Lev. 8: 18, 22 - Aaron & Sons Lev. 9 - Not stated Lev. 16 - Not stated	<u>Lev. 8</u> - One ram offered after bullock of sin-offering as in Lev. 1. 2nd ram (ram of consecration) blood placed on right ear, thumb & toe of priests. <u>Lev. 9</u> - Ram sacrificed after bullock sin-offering. Bullock & lamb burnt-offering sacrificed after goat sin-offering. Offered as prescribed in Lev. 1. <u>Lev. 16</u> - One burnt-offering each for bullock & goat. Sacrificed after both sin-offerings were completed.	<u>Lev. 8</u> - Same consecration depicted as in sin-offering but from different viewpoint, that of divine acceptance. Burnt-offering also shows the effect sacrifice will have on the consecrated, fully consumed on altar. The head, Jesus, needed no washing; body parts, the church, washed (justified) before being burned. <u>Lev. 9</u> - Acceptance of Jesus' sin-offering (bullock) came immediately after his sacrifice, at Pentecost. Acceptance of Church's sin-offering to be demonstrated to world in kingdom (T88). Church (lamb) only acceptable because of accompanying bullock (Jesus). <u>Lev. 16</u> - 2 identical rams = oneness of Jesus' & Church's sacrifices. Burnt-offerings sacrificed while wearing garments of Glory & Beauty (T72) shows that acceptance will be manifested in kingdom when "The Christ" is glorified.
<b>Grain (or Meal) Offering</b>					
<b>Law of People's Grain Offering</b>	Lev. 2:1-12 Lev. 6:14-18 Lev. 7:9,10	Fine flour, oil & salt, no yeast or honey. Baked, fried cakes or wafers. Raw flour had incense. Could be corn dried by fire w/ oil & incense. Offering of first-fruits were not burned on altar	Not applicable	A memorial portion is burned on the altar, the remainder is eaten by the priests in the court. Offered on various occasions (See. Frey p. 457). When anointing the Priesthood no part of the meal offering was eaten. It was wholly burned on the altar.	Grain offerings generally expressed thanksgiving, illustrating the world's praise and worship offered by the world in the kingdom (T98). The memorial portion eaten by the priests suggests the world's appreciation for the work of the Priesthood. Oil = the holy Spirit; Leaven = sin; Honey = worldly attractions; Salt = a person's faithfulness to the New Covenant arrangement. (Matt. 24; Joel 2:28; Ezek. 11:19; Frey 455)
<b>Consecration of Priesthood</b>	Lev. 8:26,31	One unleavened cake, a cake of oiled bread & a wafer	Not applicable	3 cakes are put upon the fat and shoulder of the ram of consecration and waved before the Lord. The remainder of the basket was to be eaten by the priests during the 7 days of the consecration ceremony.	Unleavened bread= justification of Jesus and the Church; Oiled bread= the effects of the holy Spirit (ie sanctification); Wafer = hope of glorification. This picture shows that the character development of Jesus and the Church rests upon the depth of their consecration.
<b>Peace Offering (Communion Offering)</b>					
<b>Law of People's Peace Offering</b>	Lev. 3:1-17 Lev. 7:11-21; 29-36	Bull, cow, lamb or goat	Individual Israelite	Individual lays hands on the animal, kills it & presents parts to the priest. Priest sprinkles blood on the Brazen Altar and burns kidneys & fat. Breast waved before the Lord, right shoulder heaved before Lord and both went to priest. Offerer eats of the sacrifice with the priests. It could be offered in fulfillment of a vow or as a thank offering.	The Peace-Offering involved the free will of the individual bringing it. It was a desire for communion with God and it was attained through cooperative work with the Priesthood, both ate of the sacrifice. When offered with a vow it pictured consecration as a means of attaining peace. Waving (side to side) and heaving (up & down) made the sign of a cross, showing that Jesus' death was necessary before peace could be attained.
<b>After Consecration of Priesthood</b>	Lev. 9:4, 18-21	Bullock & ram	Not stated, but says this was for the people but brought by priest	Aaron killed them and sprinkled their blood on the Brazen Altar. Fat and kidneys then burned. The breast went to Aaron and his sons, the right shoulder went to the officiating priest.	The antitypical offering of the Gospel Age is for mankind. 1 Cor. 15:39 - We are baptized for the dead. The peace offering of a bullock & ram points back to the merit of the sin-offering. Lev. 7:16 - peace offering was made at the assumption of a vow, picturing a covenant made on behalf of mankind where the Priesthood assumes the terms of the covenant. Mankind's peace will be attained with the Priesthood's assistance.