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## The Burnt Offering: Accepted by God

### 1: 1-17

The burnt offering DIG: Why was Leviticus the first book that Jewish children would study? Beginning with Cain and Abel, why do you think God chose animal sacrifice to restore broken relationships? Couldn't God forgive sins without sacrifice? Why do you think God demanded an offering without spot, defect, disease or deformity? What does the word *korban* mean? Why the laying on of hands? Why sprinkle the blood? Why complete burning? How does the aroma pleasing to God foreshadow Messiah (Ephesians 5:2; Phil 4:18)

REFLECT: How does the book of Leviticus point the way to Yeshua Messiah? Does it matter if you *feel* holy, or does it matter that you *are* declared holy and justified before God at salvation? How would you define sacrifice? Does true sacrifice have to hurt? How do your sacrifices define your value system? For whom do you make sacrifices? What sacrifices have you, or can you, make for God (Romans 12:1-2; Heb 13:15)? How do you draw near to YHVH? In your experience, how has God reconciled you to Himself? By what sacrifice?

### Parashah 24: vaYikra (and He Called) 1:1 to 6:7

(See my commentary on Deuteronomy, to see link click [Af](#) - Parashah)

**The Key People** are **Moshe**, the children of Isra'el, and **Aaron's sons** - the priests.

**The Scene** is the **Tabernacle** in the wilderness of Sinai.

**The Main Events** include **YHVH** calling Moses and giving instructions for bringing the various types of **offerings** - **burnt**, **grain**, **peace**, **sin** and **guilt**, and more instruction about **the duties of the priests** and **what could be eaten**.

Our **Torah** study now spans two books. **Genesis** describes the beginnings of the world, mankind, and **Abraham's** family. This first book concludes as **Jacob's** clan moved to **Egypt** to survive famine under the leadership of **Joseph**. **Exodus** continues our story, as **God's** mighty hand delivered **the Israelites** from **slavery** and **Moshe** led **them** out of **Egypt**. **The Israelites** then built **the Tabernacle** and united as **a nation**, called to bring all **the Gentile nations** into a covenant relationship with **the God of Abraham, Isaac, and Jacob**.

Many consider **Leviticus** a technical and difficult book. Yet a five-year-old traditionally begins his study with this book! The call to **priesthood** is the child's first exposure to Jewish education. **The Midrash quotes God as saying, "Why do we start the children with Leviticus and not with Genesis? The Holy One, blessed by He, said, 'Since the children are pure and the sacrifices are pure, let the pure come and occupy themselves with the things that are pure' (Leviticus Rabbah 7:3)."**<sup>19</sup>

When **Yeshua** was five years old, **He** began to study the book of **Leviticus**. In the days of **the Master** (and even in modern Judaism) the formal religious education of a child begins at the age of five. And it begins with the study of **Leviticus**. It seems like an unnatural place to begin. It would seem that a better place to start would be with the creation narrative or the story of **the Flood**, or the call of **Abraham**. Nonetheless, throughout Jewish history, the children begin their studies with the book of **Leviticus**. If we peer intently into the story behind the story, we can clearly see **Joseph** the local carpenter in Nazareth leading little five-year-old **Yeshua** by the hand to the synagogue. We can see **Joseph** smiling to **himself** as **he** stands outside the synagogue listening to the five-year-old boys beginning to chant the recitation of their first lesson. Among the chirping little voices of the school boys was the voice of little **Yeshua** learning **His** first memory verse: **ADONAI called to Moshe and spoke to him from the Tabernacle (1:1)**.

The reason for our aversion to **Leviticus** is largely based upon our revulsion at the thought of **animal sacrifice**. Within the mainstream of Christianity, there exists an unconscious reluctance to acknowledge that **YHVH** is a **God** who not only chose to be worshiped through **the sacrifice** of **animals** but, in fact, took pleasure in the aroma of the burning meat rising from **the bronze altar**. We have so sanitized and white-washed **YHVH** that the demand for **animal sacrifice** seems to contradict everything we have made **God** into. The mitzvot of **sacrifice** are disturbing to us. When the biblical text begins to teach us about **priests** throwing **blood** around and cutting out the fat surrounding the diaphragm and the two kidneys, we tend to

become nauseous rather than blessed. We quickly explain **the sacrifices** were only to teach **the Israelites** about **Yeshua**, and we comfort ourselves with the notion that the B'rit Chadashah abolishes such **sacrifice**.

But this statement is a gross oversimplification. There are five different classifications of **sacrifice**, each brought for different reasons. There are dozens of types of bread **offerings**, wine **offerings**, water **offerings**, additional **offerings**, complex ritual procedures and chapters and chapters of text. There are the procedures for ordaining **priests** and instructions for their sanctification and purification. The Bible is not stingy on details concerning **the ritual sacrifices**. But of what value is it for us to profess that **Messiah** fulfills **the sacrifices** when we know virtually nothing about those same sacrifices? To simply dismiss it all by saying, "**Yeshua** fulfilled **the sacrifices**," does a great disservice to the text and to **the Master Himself**. If we truly believe that **Yeshua's death** and resurrection fulfilled the institutions of **sacrifice**, then we as believers are all the more obligated to invest our energy in studying those institutions. Only to the extent that we understand those institutions can we hope to understand the work of **Messiah**.

As we begin to study the mitzvot of **sacrifice**, we will do well to remember that the **sacrificial** service is the method that **God** chose. Regardless of our own personal preferences, it is the method of worship which has been ordained from heaven. **Sacrifice** is a universal religious reflex. Humanity is apparently hardwired to recognize our need for **atonement** in the face of **the Divine**. **The Torah** puts form, structure and definition around that **God**-given impulse. Whether or not we think the rituals are rational is quite irrelevant. **YHVH** ordained it. Therefore, we should be less concerned about why **sacrifices** were (or are) necessary and more concerned with what **YHVH** intends to communicate to us by our obedience to **His** commandments.<sup>20</sup>

**Only to the extent that we understand the different sacrifices, can we hope to understand the work of Messiah.**

**The problem with holiness:** The Hebrew text of **Leviticus** begins with the letter vav, a conjunction indicating continuity with the text that precedes it. In other words, **Leviticus** is a continuation of **Exodus**, and **Exodus** ended with a **holiness** problem. To understand the book of **Leviticus** and the sacrifices detailed within it, we must recognize something about **the holiness of God**. We must appreciate the problem of **holiness**.

In the last chapter of **Exodus**, **Moshe** and **Isra'el** encountered the problem of **holiness**. It was **the first day of the first month of the year**, two weeks short of a full year since **Isra'el** left **Egypt**. **The Tabernacle** had been completed according to all **its** specifications. **Moses** lit the menorah. **He** put out the twelve loaves of the bread of the presence. **He** lit the incense and even made the first **sacrifice (Exodus 40:34-35)**. It seemed that **the Tabernacle** had been a success. The Sh'khinah glory had taken up residence within it. Yet, there was a fundamental problem with the entire **Tabernacle** concept. Even if **God** could dwell among **the Israelites** in a **holy** place, that didn't mean that **the Israelites** could have any communion or fellowship with **Him**. **YHVH** was still **holy**. Mankind was still unholy. How could unholy mankind come near to **the holy God**? This was the problem **Moshe** faced at the end of the book of **Exodus**. **The Holy One** had taken up residence in **the Tabernacle**, but **He** was unapproachable. Even **Moses** couldn't come near to **Him** there.

Throughout every age, this has been the passion and frustration of mankind. We have an innate desire to be near to **God**. We thirst to stand in **His** presence and to drink from the radiance of **His** glory. We hunger for communication with **Him**. We crave **His** companionship and long for **His** approval. More than anything, our souls desire to be near to **God**. The soul of mankind is like an abandoned child crying out for her father.

The riddle of it all is that even though we so greatly desire communion and fellowship with **God**, every natural inclination of our heart is opposed to **God**. We are unable to come near to **Him**. **He** is **life**; we are **death**. **He** is pure; we are polluted. **He** is infinite; we are finite. **He** is **holy**; we are common. It is impossible to enter into **His Presence**. This is the plight of mankind in our day, even as it was in the days of **Moshe**.

The end of **Exodus** was a cliffhanger. It left us with the question, "How are **the Israelites** supposed to approach **God**? How are **they** to come near to **Him**?"

**And He called:** And **YHVH (Yud-Hay-Vav-Hay)** called **Moses** and spoke to him from the Tabernacle (1:1). **YHVH is known as the Tetragrammaton, which is always the name that the Torah uses when God's Name is associated with the Levitical sacrifices.** We must call attention to the fact that **Moshe** acts very differently in this book. **He** is far from being that vibrant and argumentative character that we find in other books of **the Torah**. In the previous book of **Exodus**, for instance, we meet a strong person that converses, and even

argues with **God**. But in **Leviticus**, **he** takes a back seat, **he's** quiet. **His** words and actions are only in response to what **God** asked **him** to do. While **his** name is mentioned some 86 times in this book, **he** is always in a submissive position. **YHVH spoke to Moses** is repeated 28 times. And then we read phrases like: **Moses took, Moses brought . . . as YHVH commanded.**

The text of **Leviticus** begins with **God** calling **Moses**. Prior to this, **YHVH** had spoken to **Moshe** from atop Mount Sinai face-to-face. Now the presence of **God** was within **the Tabernacle**, and from within **the Tabernacle**, **His** voice sought out **Moses**. The Hebrew name of this portion is **vaYikra (and He Called)**. **God's** call to **Moshe** was in response to **his** inability to enter **the Tabernacle**. Thus, **YHVH** called to **him** to explain how **He** could be approached.

**Drawing near:** In **Exodus**, we learn that **the Husband (God)** built a **House (the Tabernacle)** to have fellowship with **His Bride (Isra'el)**. But there was a problem. **The Bride (Isra'el)** was composed of human men and women – **sinful** at birth. The Scriptures are clear when they insist that **sinful people** cannot come into the presence of **a holy God**. Thus, **the holy God**, out of grace and mercy established a way of approach – through **sacrifice**. Because **sin** is the main obstacle for intimate fellowship between **God** and **mankind**, **God** instituted a just way to deal with **sin**, making **it** possible for **the worshiper** to **bring a sacrifice**, which, if offered in the right spirit, would be the medium whereby people attain nearness to the divine.

**He** wanted **Moses to speak to the Israelites** and say to **them**, “**If a man will bring near** (Hebrew: *karav*) **an offering to YHVH**. The Hebrew verb **karav** means near. All the verbs that derive from the root of the word *qarab* (*korban*, *kerev*) mean *to come near*. Right at the outset of the book we see **God** using a mediator. The plan of redemption that will be revealed begs for a mediator. This can only be **the Messiah** as **He** answers all the requirements in **Leviticus**. Without **Him** you would sink into despair as you read the demands of the mitzvot in this book. Therefore, the need for such a mediator can be seen throughout **Leviticus** . . . and it begins right here. **From something brought near** (Hebrew: *korban*) **from either the herd, the flock or two doves or pigeons” (1:2)**. All **these** have something in common. First, they were easy to catch so **the Israelites** didn't have to be running all over the place trying to catch **their sacrifice**, or go out in a boat and fish for **it**. Secondly, **they** were submissive, passive animals. These **sacrifices** point to **the Messiah** who submitted to the will of **the Father** as **He** stood **silent before His accusers** (see the commentary on **The Life of Christ Lj - Jesus Before the Sanhedrin in the Upper Story of Caiaphas' House**).

The word **offering** is from the Hebrew word *korban*, which is translated in English as either *sacrifice* or *offering*. But neither of those words accurately expresses the concept. The word *sacrifice* implies that the person **bringing it** is required to deprive himself of something in order to satisfy someone else's need or whim, and *offering* implies a form of tribute or gratuity. However, **YHVH** gets no satisfaction by inflicting deprivation on **His** children, and **He** is not in need of tribute nor gifts. A *korban* is not merely *a sacrifice* or *an offering*. A *korban*, then, should be defined as *something brought near*. The reason it is so named is that the person **bringing the korban** does so in order to *come closer* to **God**.

Drawing near to **God** is the purpose of **the Tabernacle sacrificial** service. The Hebrew expression *to draw near* to something implies that there is no longer any distance between the one drawing near and the object. Rather, to draw near is to have arrived at the goal. For example, the declaration in the gospel that **the Kingdom of Heaven is near** should be understood as *the Kingdom of Heaven is now*. It is the same with worship. To draw near to **God** is to enter communion with **Him**. It implies entering **His** very presence. In as much as **His** presence resided in **the Tabernacle** on earth, **the worshiper** was able to draw near and enter into **His** presence through **the offering** of a *korban* – *something brought near*.

Dear Heavenly **Father**, Praise **Your** wonderful love that is willing to draw me near **You**. **You** are such a gracious **God**! I love **You** for **Your** gracious heart. I love **You** even during hard times of trial on earth, for my gaze is focused on how long **eternity** is rather than the brevity of life on earth. **For our trouble, light and momentary, is producing for us an eternal weight of glory far beyond all comparison (Second Corinthians 4:17)**. I look forward to praising **You** in heaven through all **eternity**! I pray in **the Name of the One sitting at Your right hand**. Amen

**Propitiation:** A *korban* is a very different understanding of **sacrifice** than we ordinarily think of it. We normally think that **the Israelites** brought **sacrifices** merely to pay the penalty for their **sins**. When a man deserved the **death** penalty, **a sacrifice** was made for him, and the unfortunate cow or **sheep** or **goat** was slaughtered instead of the man. The fact is that **Ha'Shem** is justified in punishing people for their **sin**. After all, **what one earns from sin is death (Romans 6:23)**. So **God** provided a **sacrificial** system to provide a way for humans to atone for their **sin**. This is called propitiation, the averting of **God's** wrath by means of **the** substitutionary **sacrifice**. **The sinner** brought **his sacrifice**, the **death of the animal** appeased **Ha'Shem**. Of course, all this foreshadowed **the sacrifice** of

**Messiah** on the cross which satisfied every claim of **YHVH's holiness** and justice so that **God** is free to act on behalf of **sinner**s. In **Torah**, then, the **death of the animal** is not only a substitution for the **death of the sinner**. The **death of the animal** is also a substitution to **bring the worshiper** near to **YHVH**. It is, therefore, a method by which **God** could be approached.<sup>21</sup>

**Therefore, the process to draw the worshiper near to YHVH by means of the voluntary burnt offering, started inside the Tabernacle courtyard. It was the most fundamental of all the offerings. It was a sacrifice from the herd, the flock, or an offering of birds, depending on how much you could spend. But since everyone has a sin nature and is equally guilty of sinning, from the high priest to the common person, each would make an offering. It was usually preceded by a purification and/or guilt offering, and was voluntary for private sin, but mandatory for public sin. The sacrifice was to have no spot or blemish. It was distinct from all the other sacrifices, because except for the skin of the herd and the head of the bird, it was totally consumed, with its smoke continually rising upwards to heaven. And as such, was an expression of total devotion, commitment and surrender to God.**

The word Holocaust is derived from the Greek *holokauston*, a translation of the Hebrew word *'olah*, meaning *what goes up*, or, **the burnt sacrifice offered** whole to **YHVH**. This word was chosen, and gained wide usage, because, in the ultimate manifestation of the Nazi killing program - the extermination camps - the bodies of the victims were consumed whole in the crematoria or open fires, as if they had been **offered up as a burnt offering to YHVH**.



After **sin** had been confessed and temporarily **covered (Psalm 32:1)** through the

**purification offering (to see link click [AI - The Purification Offering](#)) and the guilt offering (see [Am - The Guilt Offering](#)), then the worshiper brought his burnt offering to the Tabernacle. Messiah is our burnt offering today. Because we have put our faith in His sacrifice for us, the Father sees us washed of all sin and cleansed white as snow (Isaiah 1:18). All our imperfections and guilt are now hidden forever from His sight, covered by Messiah's shed blood. Having identified ourselves with Yeshua by faith, we must leave to Him the priestly work of sprinkling His precious blood, as it were, against the bronze altar on all sides, presenting His burnt offering to YHVH on our behalf.<sup>22</sup>**

*Dear Heavenly Father, Thank You for planning before the creation of the world that Messiah would die in my place to make me holy (Ephesians 1:4), have His righteousness (Second Corinthians 5:21) and come and live with Him in heaven (John 14:1-3). You knew the great pain and shame He was willing to suffer so He could offer Himself as a holy, eternal sacrifice. You even approved of His sacrifice knowing the great cost. For by one offering He has perfected forever those being made holy (Hebrews 10:14). I desire to thank You for Your deep love by living a life pleasing to You in all I do, say and think. May the words of my mouth and the meditation of my heart be acceptable before You, ADONAI, my Rock and my Redeemer (Psalms 19:15). In Yeshua's holy name and power of resurrection. Amen*

*Explicitly, the burnt offering is mentioned in the B'rit Chadashah in Mark 12:33 and Hebrews 10:6-8, but implicitly, it is seen in Luke 2:23-24 and 17:14.*

**The burnt offering** is the oldest of the five offerings, already found in **Genesis 8:20-22**. The offering needed to be costly. The rich man had to give more than the poor man. What he brought to sacrifice was determined by his economic status, and a progression of the most valuable to the least valuable, **from the herd, to the flock, to the bird**, is seen.

As the animal was slaughtered, the priest caught the blood in a pan and sprinkled it on the bronze altar. The animal was then cut up, salted, and entirely burned. Normally, *semikhah*, or the laying of the hands on the head of the dead animal, and *viduy*, or the confession of sin, accompanies this sacrifice (although in the case of the bird offering, the *semikhah* is not performed). The burnt offering must only be offered during daylight hours and must burn through the night. The priest, therefore, needed to be present at the Tabernacle around the clock, tending to the sacrifices and ensuring that the fire would be kept burning

continuously.<sup>23</sup> **This mitzvah refers only to when the bronze altar in the wilderness was actually set up, but not to the time during which it was transported.**

**If the offering was a burnt offering from the herd, the worshiper was to offer a year old male without spot, blemish, disease or deformity.** This is repeated over-and-over in **Leviticus**, and once again points us to **the Master**. **For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Messiah, a lamb without spot or blemish (First Peter 1:18-19).** **The worshiper was to bring his sacrifice to the entrance of the Tabernacle , so that it could be accepted by YHVH (1:3).** It was as if YHVH was there with open arms to accept **the repentance** of the worshiper. Right from the beginning of the book we find **God** pictured as **the caring Shepherd**. As explained in **Malachi 1:6-10, blemished animals** were less than suitable as gifts to present before the king. This is an important principle of *korban* substitution. Because the human being is **blemished** (spiritually and physically) and therefore unfit to enter the presence of **the King**, an **unblemished** substitute is sent on his behalf.

**At the gate: The worshiper** would take their **korban** to the gate (see the commentary on **Exodus Ez - The Gate of the Tabernacle: Christ, the Way to God**). Regardless of category, **the offering** had to be ceremonially clean, usable for food, and domesticated. Wild game was not permissible for **sacrifice**. It is important to understand that **the sacrifices** were not for the purpose of salvation. The *korban* was about **life**, not death. The righteous of the TaNaKh brought their *korban* in faith that **YHVH** would accept it. Without faith it accomplished nothing. The way to a relationship with **God** was the same in the Dispensation of **Torah** as it is in the Dispensation of Grace . . . by faith/trust/belief in **YHVH**.

*Dear Heavenly **Father**, Praise **Your** steadfast and costly love that accepts our faith, gifts us with **eternal** life, and cleanses our consciences from **sin**. **For by grace you have been saved through faith. And this is not from yourselves - it is the gift of God. It is not based on deeds, so that no one may boast (Ephesians 2:8-9).** Praise you that **Messiah's** payment was eternal and complete - a costly one time perfect **offering**. **He entered into the Holies once for all - not by the blood of goats and calves but by His own blood, having obtained eternal redemption. . . so also Messiah, was offered once to bear the sins of many (Hebrews 9:12, 28a).** I desire to live my life pleasing **You** in*

*gratitude for **Your** costly gift of love. In your holy **Son's Name** and power of **His** resurrection. Amen*

**Laying on of hands:** Therefore, **the worshiper** laid **his hand on the head of the burnt offering** as a means of identification (as well as confession and prayer). As **he** identified **himself** with the sacrificial, **he** symbolically transferred **his sin to the animal**, emphasizing the concept of substitution. **Life for life. And** the result was that **it would be accepted on his behalf to make atonement for him**, temporarily covering **his sin (Psalm 32:1)**. It freed **the worshiper** from the consequences of **sin** and protected **him** from **God's** wrath. That is why **the worshiper** personally **slaughtered the young bull**. **Leviticus** began with a description of **the sacrifice of a bull for a burnt offering (1:4-5a)**. But **the bull** was the most expensive of possible **sacrifices**. **The** common **Israelite** was not likely to be able to afford **the sacrifice of a young bull**. Financially, it would be something like **offering** up a new truck as a **sacrifice**. A less expensive alternative for a **burnt offering** was a **sheep** or a **goat**. The procedure for **sheep** or **goats** was identical to that of **the young bull**. It was just a smaller **animal**.

**The blood ritual:** How did sacrificing **bring the Israelite** closer to **YHVH**? How did the **sacrifices** work? **The worshiper**, not **the priest**, did the actual slaying of **the animal**. **In order for it to be a kosher sacrifice, tradition tells us that the slaying had to be relatively painless. The knife was sharpened to a razor fine edge. A single notch or jag in the blade made it invalid for sacrifice.** After inspecting the knife, **the worshiper** drew the blade across the neck of **the animal**. In **the Torah**, **blood** contains the living soul of a **creature**. Whether human or **animal**, we all possess a living essence. The spark of **life** which animates our flesh. When **the blood** leaves the body, **life** leaves with it: **For the life of the creature is in the blood, and I have given It to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life (17:11)**. Thus, it was **the animal's** soul that **the priests** applied to **the altar**. But because of the laying on of **hands**, **the blood/soul** was not identified as **the animal's** but as **the worshiper's**. That meant that every time a **sinner** wanted to have **their sin** temporarily **covered**, every time **they** wanted to draw close to **God**, **they** had to kill an **animal**. For **their** entire **life**. Thank **God** that **Messiah's sacrifice** was eternal (see the commentary on **Hebrews Cd - Messiah's Sacrifice was Once For All Time**).

**Then Aaron's sons, the priests**, caught **the blood** in a bowl and brought it to **the bronze altar and sprinkled it on all sides**. The only portion of **the burnt**

**offering** which was not consumed on **the altar** was the hide of the animal. These were retained by **the priesthood (7:8)**. The ancient holy scrolls were recorded on the parchment made from the skins of the sacrificed animals. The rest of the animal was cut to pieces so as to make it light enough to be carried to **the altar** (in several trips) and small enough to be completely burned. **Then the priest took the burnt offering, cut it into pieces, and arranged the pieces, including the head and the fat, on the burning wood.** After washing **the inner parts and the legs with water, the priest burned all of it on the altar (1:5b-9).**<sup>24</sup> Think of the number of **animals** and **birds** that would need to be **sacrificed** for over two million people for forty years!

**If the offering to YHVH was a burnt offering of birds, he was to offer two doves or pigeons.** The small size of the bird required a simplification of the sacrificial ritual, so **the priest** did everything. The ritual procedure for **a bird** was necessarily different. There was, of course, no laying on of hands, but the transfer of identity was understood. **The bird** was not slaughtered with a knife. Instead **the priest** performed a difficult ritual called *melikah* where he used the sharpened nail of his thumb to cut **the bird's** nape. With one swift move of his thumb, **the priest** cut through **the bird's** spine and esophagus, nearly severing its head. **The blood** was not collected, but was drained from **the bird's** body directly onto **the bronze altar. The crop and skin** (with most of the feathers) **were** thrown aside on the ash pit before **the bird** was placed on **the altar. It was a burnt offering, an offering made by fire.** The phrase **pleasing to YHVH**, literally meant *the smell of rest*. It emphasized **God's** approval and acceptance of **the sacrifice**. Like **Abel's sacrifice (Genesis 4:4)**, **YHVH looked with favor on the Israelite** who brought **a burnt offering. God** received **the bird offering** from the poor with the same appreciation as **He** received **the bull** from the affluent man, **an aroma pleasing to YHVH (1:14-17).**<sup>25</sup> **Philippians 4:18** explains that **the fragrant aroma** meant the sacrifice was **acceptable . . . well pleasing to God.** This **offering** once again points to **the Messiah** as **Miryam** could not afford a lamb, so **she offered a pair of young pigeons** one for **a burnt offering** and one for **a purification offering** (see the commentary on **The Life of Christ Au - Jesus Dedicated in the Temple**).

**The Messianic significance:** The total devotion, commitment and surrender to **Messiah** is seen in the fact that **the fire** was to **be kept burning continuously.** It was to continue **burning on the bronze altar throughout the night, till morning**, twenty-four hours a day, except when traveling in the wilderness. **It**

could **not go out**. The priests were to **offer one-year-old lamb on the bronze altar in the morning and another at twilight**. This spoke of the fact that the people needed a constant reminder that someone was needed to take their place and that their **sin** merited **death**. There had to be the shedding of **blood** for **sin**.<sup>26</sup> **Every morning the priest was to add firewood, arrange the burnt offering on the fire and burn the fat of the peace offerings on it. This was considered one of the five key duties of the priesthood. The first lamb was offered with a tenth of an ephah of fine flour mixed with a quarter of a hin of oil from pressed olives, and a quarter of a hin of wine as a drink offering.** Thus, the daily **offerings** contained the basic parts of the people's daily diet: meat, **flour**, **oil** and **wine**.<sup>27</sup> **The second lamb, sacrificed at twilight, was offered with the same grain and drink offerings as in the morning.** After the morning sacrifice, the priest put on his white **linen clothes, with linen undergarments** and removed **the ashes of the burnt offering that the fire had consumed on the bronze altar and placed them beside the altar. Then he took off his priestly linen clothes and put on regular clothing and carried the ashes outside the camp to a place that was ceremonially clean (Exodus 29:38-41; Leviticus 6:8-12).**

**For the generations to come, the burnt offering was made continuously on the bronze altar at the entrance to the Tabernacle before YHVH (Exodus 29:42a; Leviticus 6:13; Numbers 28:10). Isra'el was to be reminded day after day, year after year, century after century, that a holy God would accept them only on the basis of the sacrifice of the promised Savior, who was to offer Himself without blemish or defect. Thank God! The fire went out over two thousand years ago. Never again would our Savior suffer.<sup>28</sup> Having made one offering, sufficient for all time, He sat at the right hand of God, because His work was finished (Hebrews 10:11-12)**

*Dear Heavenly **Father**, Praise **You** that **Messiah's** sacrifice finished/ completed the payment for our **sin** so that I could draw near to **You**. I don't have to worry if **You** will remember my sin. For once I've repented and chosen to love **Yeshua** as my **Lord** and **Savior (Romans 10:9-10)**, I am saved from sin's penalty and you canceled my **sins as far away as east is from the west**. Since **east and west** are always going opposite directions, our **sins** will never be remembered. How gracious you are! **For as high as the heavens are above the earth, so great is His mercy for those who fear Him. As far as the east is from the west, so far has He removed our transgressions from us. As a father has***



*compassion on his children, so **ADONAI** has compassion on those who fear Him (Psalms 103:11-13). Your **compassion** and mercy are wonderful! **Your** deep and tender love is beyond my comprehension. I desire to love **You** back in deep appreciation for all **You** have done for me. I pray in **the Name** of **the One** sitting at **Your** right hand. Amen*