



Topic: "YHWH's Appointments" Pt 15  
Scripture: Leviticus 23:5-8  
Definition: Unleavened Bread "Burnt Offering" pt 1

## YHWH'S APPOINTMENTS

# Burnt Offerings



Leviticus 23:5-8

In YHWH's appointment of Unleavened Bread is the declaration to observe the sacrificial offering of a "Burnt Offering."

What does this mean and how does it apply to us today?

There are several observations about this sacrifice we need to know.

1. Although defined and refined in Leviticus, burnt offerings did not originate in Leviticus but can be found as early as Genesis 8.

Gen 8:20 Noah offers first burnt offering.

Gen 22:2 Abraham offers Isaac as a burnt offering.

Gen 22:13 Ram replaces Isaac as burnt offering (provided by YHWH).

Ex 10:25-26 Moses tells Pharaoh the Israel must take their cattle with them into the wilderness to worship their Elohim (YHWH).

Ex 18:12 Jethro offers burnt offering to YHWH.

Ex 20:24; 24:5 Israel offers burnt offering in conjunction to receiving the covenant on Mt. Sinai.

Ex 32:6 To their demise Israel offers a burnt offering to the golden calf. An act of spiritual adultery.

2. Leviticus 1 instructions concerning burnt offering reflects a personal offering that is voluntarily done by the individual.

Often we see burnt offering with a corporate offering, but in Leviticus chapter one it is viewed as a personal, private offering. (vs 2 is plural from there on it is the personal pronoun "he" that is used.)

3. Violating (by neglect or misrepresentation) of a burnt offering is a serious matter. (Lev 10 with Aaron's sons Nadab and Abihu)

4. Sacrifice of three types of animal can be uses.

- A. Bull (from herd v 3-9)
- B. Sheep or Goad (from flock v 10-13)
- C. Turtledoves or Pigeons (from birds v 14-17)



5. Qualifications of Offering to be of the highest quality.

Concerning the bull, lamb or goat it was to be young, without blemish



6. Mutual participation in the process.

We see both the priest and the one bringing the sacrifice are mutually involved in the sacrificial offering. It is the one offering the sacrifice (man) that must kill the animal and cuts it up while the priest presents the blood of parts to be burned on the alter.

7. The burnt offering was a whole offering which meant that the entire animal was to be burnt on the alter as a gift to YHWH. (exceptions was the hide was for the priest, Lev 7:8)

Interesting note that in vs 2 of Leviticus 1 the word for offering is the word “corban”. The exact textual word that Yahshua addresses in Mark 7:11 and how it is misappropriated.

8. It is one of the most common offerings performed in Scriptures. Often linked with other on a variety of occasions and offered with other sacrifices and offerings.

Lev 1 instructions tells us how and when we are to offer a burnt offering.

Other examples:

Daily Sacrifice, in the morning and the evening (Exod 29:38-42; Num. 28:3, 6, cf. 2 Chron. 2:4, etc.)

On Shabbat an additional sacrifice (Num 28:9-10)

Beginning of each month (new moon)(Num 28:11)

Passover Abib 14th (Num 28:16)

Shavuot (Num 28:27)

Feast of Trumpets (Num 29:6)

In conjunction with burnt offering:

the guilt offering ([Lev. 5:7, 10, 17-18](#))

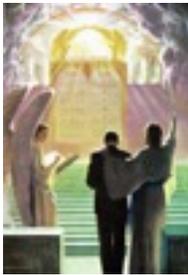
the sin offering (cf. [Lev. 5:7; 6:25; 9:2-3, 7; 12:6, 8](#))

the votive or freewill offering ([Lev. 22:18](#))



the sheaf offering (Lev. 23:12)  
 the new grain offering (Lev. 23:15-22, esp. v. 18)  
 A time for cleansing after child birth (Lev. 12:6-8)  
 of a leper (Lev. 14:19-20)  
 of a man with a discharge (with a sin offering, Lev. 15:14-15)  
 of a woman with an abnormal discharge (with a sin offering, Lev. 15:30)  
 of a Nazirite was unintentionally defiled contacting dead body (Num. 6:11, 14).  
 unwittingly failed to observe one of God's commands, and was thereby defiled,  
 was required for the purification of the congregation (Num. 15:22-26)  
 purification and consecration of Aaron (Lev. 16:3, 5, 24)  
 purification and consecration of the Levites (Num. 8:12)

As you can see this is the most common of all the sacrifices.



9. The purpose was to make atonement for the sin of the offerer making one accepted by YHWH.

It's important to note that Israel's knowledge of sacrificing was one of present needs not so much of a futuristic fulfillment. We must not impose our viewpoint or interpretation on the Israelites of old. We cannot compare the text of the Tanakh in the understanding of Messiah's coming because that did not have that insight. We do.

Therefore, our excuses are so much more invalid than theirs would be. Yet their understanding of sacrifice is superior to ours (because we do not practice it in the literal sense).

Next week: We will look at how we are to be bringing our Burnt Offerings to YHWH during Unleavened Feast.

