

Rereading the Gift of Leviticus — *St. Aidan's 10/22/2017. John Lein standing in for Rev. Bryan*

1:1 Now he called to Moshe—YHWH spoke to him from the Tent of Appointment, saying:

1:2 “Speak to the Children of Israel and say to them:

‘Anyone—when one among you **brings-near** a **near-offering** for YHWH from domestic animals: from the herd or from the flock you may **bring-near** your **near-offering**.

1:3 If an offering-up is his near-offering, from the herd, male, wholly-sound, let him bring-it-near, to the entrance of the Tent of Appointment let him bring-it-near, as acceptance for him, before the presence of YHWH.

1:4 He is to lean his hand on the head of the offering-up, that there may be acceptance on his behalf, to effect-ransom for him.

1:5 He is to slay the herd-animal (for sacrifice) before the presence of YHWH, and the Sons of Aharon, the priests, are to bring-near the blood and are to dash the blood against the slaughter-site, all around, that is at the entrance of the Tent of Appointment.

1:6 Then he is to flay the offering-up, and is to section it into its sections.

1:7 Now the Sons of Aharon the priest are to put fire upon the slaughter-site and are to arrange wood upon the fire.

1:8 The Sons of Aharon, the priests, are to arrange the sections, the head and the suet, upon the wood that is upon the fire, that is upon the slaughter-site,

1:9 its innards and its shins he is to wash in water; and the priest is to turn all-of-it into smoke upon the slaughter-site, for an offering-up, a fire-offering of soothing savor for YHWH.’ “

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- “For drawing-near, for joining, for offering.” (כִּי־יִקְרֵיב—*kee-yakreev*)
 - “Offering” (קָרְבַּן—*qorban*). *Qorban* comes from the root *Qof-Resh-Bet* (קָרַב), which means “to draw near,” and indicates the primary purpose of offerings: to draw us near to God.
 - Traditional pronunciation of YHWH is “Adonai,” “the Lord,” “HaShem,” or “the Name.”

Types of sacrifices and purposes in Leviticus:

Olah: Burnt Offering (ex: Leviticus 1:1-9)

Represents complete submission to God's will: the entire offering is given to God. Expresses a desire to commune with God and expiates sins *incidentally* in the process.

Zebach Sh'lamim: Peace Offering

A peace offering expresses gratitude to God for His bounties and mercies. Some is burnt on the altar, some eaten by priests, and rest is eaten by the offerer and his family. *Has nothing to do with sin*; in the age of the messiah (when there is no more sin) this will be the only class of offering.

Chatat ("missing the mark"): Sin Offering

A sin offering is an offering to atone for and purge a sin. It is an expression of sorrow for the error and a desire to be reconciled with God. Can only be offered for unintentional sins committed through carelessness, not for intentional, malicious sins. Communal offerings represent the interdependence of the community, and the fact that we are all responsible for each others' sins.

Asham: Guilt Offering

A guilt offering is an offering to atone for sins of stealing things from the altar, *for when you are not sure whether you have committed a sin or what sin you have committed*, or for breach of trust.

The Qorbanot in Leviticus 1-7, according to Jews:

- Note these are separate from both *Passover* (Exodus 12) and *Yom Kippur* (Leviticus 17).
- *Qorbanot* are not offered today because there is no Temple
- *Qorbanot* are offered as a way of getting closer to God
- *Qorbanot* served the same purposes as prayer today: praise, thanks, etc.
- Some *qorbanot* were not animal sacrifices
- Without *qorbanot*, forgiveness is obtained through repentance, prayer and good deeds

Why have sacrifices?

- To remove anxiety and assure the people that they have drawn near to God?
- To celebrate the peace you have with God over a shared feast?
- To provide a transition from the old ways to a newer faith?

For more, read: <http://www.jewfaq.org/qorbanot.htm>, *The Five Books of Moses* by Everett Fox, *What is the Bible?* by Rob Bell; and watch *The Gods are Not Angry* by Rob Bell

Isaiah 1:10-12a;16-17 *

Hear the word of the LORD,
You chieftains of Sodom; **

Give ear to our God's instruction,
You folk of Gomorrah! **

"What need have I of all your sacrifices?"
Says the LORD.

"I am sated with burnt offerings of rams,
And suet of fatlings,
And blood of bulls;

And I have no delight
In lambs and he-goats.

That you come to appear before Me—
Who asked that of you?

Wash yourselves clean;
Put your evil doings
Away from My sight.
Cease to do evil;

Learn to do good.
Devote yourselves to justice;

Aid the wronged.
Uphold the rights of the orphan;
Defend the cause of the widow.

Psalm 51:17-19

O Lord, open my lips,
and let my mouth declare Your praise.

*You do not want me to bring sacrifices;
You do not desire burnt offerings;*

True sacrifice to God is a contrite spirit;

God, You will not despise
a contrite and crushed heart.

Hosea 14:2-3

Return, O Israel, to the LORD your God,
For you have fallen because of your sin.

Take words with you
And return to the LORD.

Say to Him:

"Forgive all guilt
And accept what is good;

*Instead of bulls we will pay
[The offering of] our lips."*

Micah 6:6-9a

With what shall I approach the LORD,
Do homage to God on high?

*Shall I approach Him with burnt offerings,
With calves a year old?*

Would the LORD be pleased
with thousands of rams,
With myriads of streams of oil?

Shall I give my first-born
for my transgression,
The fruit of my body for my sins?

"He has told you, O man, what is good,
And what the LORD requires of you:

*Only to do justice
And to love goodness,
And to walk modestly with your God;*

Then will your name achieve wisdom."

* Prayers and festivals also rejected in vv 13-15 ** Jerusalem is addressed as "Sodom and Gomorrah"