

Offerings And Sacrifices, Part 2

By Yochanan Zaqantov

We continue with the study of Offerings and Sacrifices. As a reminder for the words we are covering I have listed them here.

We will be studying some Hebrew words related to this.

Min'chah 4503/4504 Feminine noun (Mem-Nun-Chet-Hey)

Olah 5930 Feminine Noun (Ayin-Lamed-Hey) from the verb Alah (5927)

Alah 5927 Verb (Ayin-Lamed-Hey)

T'nufah 8573 Feminine Noun (Tav-Nun-Fey-Hey) from the verb nuf (5130)

Nuf 5130 Verb (Nun-Vav-Fey sofit)

T'rumah 8641 Feminine Noun (Tav-Resh-Vav-Mem-Hey) from the verb rum (7311)

Rum 7311 Verb (Resh-Vav-Mem sofit)

Nesekh 5262 Masculine Noun (Nun-Samech-kaf sofit) from the verb nasakh (5258)

Nasakh 5258 Verb (Nun-Samech-Kay Sofit)

Chattat 2403 Feminine Noun (Chet-Tet-Aleph-Tav) from the verb chata (2398)

Zevach 2077 Masculine Noun (Zayin-Bet-Chet) from the verb zavach (2076)

Zavach 2076 Verb (Zayin-Bet-Chet)

We are currently in the “Exodus/Wilderness” period and we will end with the “In the Land” period. This will allow us to see any changes that happened from each period to the next.

Exodus-Wilderness Continued

In the Exodus-Wilderness period the children of Yisrael after being in captivity are being taught a great deal about the worship of Yehovah. We don't know whether the practices that they were being taught were similar to what was done in the Pre-Exodus period. The Hebrew words for the different offerings and sacrifice was the same but more detail is given, as you will see now.

Lets look first at the verb form of t'rumah or Heave Offering that is Rum.

Shemot/Exodus 14:8

8 Now YEHOVAH made the heart of Pharaoh king of Egypt strong-willed, so that he pursued the Children of Israel, while the Children of Israel were going out **with a high hand** (bayad ramah בִּיד רָמָה).

You see that the heave offering is lifted up. Like one would rise up their hand. Next lets look at the verb root for the Wave Offering or t'nufah that is Nuf.

Shemot/Exodus 20:22

22 But if a **slaughter-site** (miz'bach מִזְבֵּחַ) of stones you make for me, you are not to build it smooth-hewn, for if **you hold-high** (henaf'ta הִנַּפְתָּ) your iron-tool over it, you will **have profaned (made common)** it .

We can see the act of Nuf is to lift up. So the Wave Offering is something lifted up. Another thing is done with Nuf.

Vayiqra/Leviticus 23:11

11 **He is to elevate (and wave him veheniyf** וְהִנִּיף) the sheaf before the presence of Yehovah, for acceptance for you; on the morrow of the Sabbath the priest is to **elevate it** (yenifenu יְנִיפֵנוּ).

The wave action was a side-to-side motion as demonstrated by the wave/swing action used by a sickle.

Devarim/Deuteronomy 23:26

26 When you come into the standing-grain of your neighbor, you may pluck off ears with your hand, but a sickle you are not **to swing** (tanif תַּנִּיף) above the grain of your neighbor.

So the Wave Offering or T'nufah was a swinging lifted up offering.

Shemot/Exodus 23:18

18 You are not **to slaughter** (tiz'vach תִּזְבַּח) [my blood offering] with anything fermented. The fat of **my festive-offering** (ziv'chi זִבְחִי) is not to remain overnight, until morning.

Shemot/Exodus 34:25

25 You shall not offer the blood of **My sacrifice** (ziv'chi זִבְחִי) with anything leavened; and **the sacrifice** (zevach זֶבַח) of the Feast of Passover shall not be left lying until morning.

These two verse are very similar in that they both deal with a zevach and that is should not be eaten with Leaven (Chametz). Both are Yehovah zevach (ziv'chi) and they could be referring to the zevach of Pesach.

Shemot leads into the things to do to set Aharon and his sons apart to serve Yehovah.

Shemot/Exodus 29:1

1 Now this is the ceremony that you are to make for them to hallow them, to be-priests for me: Take a bull, a young-one of the herd, and rams, two, wholly-sound,

So we are looking at the way they are to handle the offerings and sacrifices to their set-apartness. You see this repeated in Vayiqra later.

Shemot/Exodus 29:12, 13, 14, 16, 18, 20, 21, 24, 25, 26, 27, 28, 36, 37, 38, 40, 41, 42, 44 (10-44)

10 You are to bring-near the bull, before the Tent of Appointment, and Aharon and his sons are to lean their hands on the head of the bull. 11 **You are to slay** (veshachat'ta 7819 וְשַׁחַטְתָּ) the bull in the presence of YEHOVAH, at the entrance of the Tent of Appointment,

Here we see that it does not use zabach but the term for slay or kill.

12 and are to take some of the blood of the bull and are to put it on the horns of **the slaughter-site** (hamiz'beach הַמִּזְבֵּחַ) with your finger, but all the (rest of the) blood, you are to throw against the foundation of **the slaughter-site** (hamiz'beach הַמִּזְבֵּחַ).

13 You are to take all **the fat** (hachelev הַחֵלֶב) that covers the innards, with the extension on the liver, the two kidneys **and the fat** (ve et-hachelev וְאֶת-הַחֵלֶב) that is on them, and turn-them-into-smoke on **the slaughter-site** (hamiz'bechah הַמִּזְבֵּחַ). 14 And the flesh of the bull, its skin and its dung, you are to burn with fire, outside the camp; it is a **hattat** (chattat sin חַטָּאת)/decontamination-offering.

Here the bull was to be the sin offering. You will notice that indeed the word referring to it is the same word used when someone sins.

15 And the first ram, you are to take, and Aharon and his sons are to lean their hands on the head of the ram. 16 **You are to slay** (veshachat'ta 7819 וְשַׁחַטְתָּ) the ram, you are to take its blood and you are to toss it on **the slaughter-site** (hamiz'beach הַמִּזְבֵּחַ), all around. 17 And the ram you are to section into sections, you are to wash its innards and its legs and you are to put (them) on its sections and on its head 18 and are to turn-into-smoke the entire ram, on **the slaughter-site** (hamiz'bechah הַמִּזְבֵּחַ); it is an **offering-up** (olah עֹלָה) for Yehovah, a soothing savor, it is a **fire-offering** (isheh 801 אִשֶּׁה) for Yehovah. 19 And you are to take the second ram and Aharon and his sons are to lean their hands on the head of the ram. 20 **You are to slay** (veshachat'ta 7819 וְשַׁחַטְתָּ) the ram, you are to take (some) of its blood and you are to put (it) on the ridge of Aharon's ear and on the ridge of the right ear of Aharon's sons, and on the thumb of their right hands and on the thumb-toe of their right feet, then you are to toss the blood on **the slaughter-site** (hamiz'beach הַמִּזְבֵּחַ), all around. 21 You are to take some of the blood that is on **the slaughter-site** (hamiz'beach הַמִּזְבֵּחַ), and some of the oil for anointing, and you are to toss it on Aharon and on his garments, on his sons and on his sons' garments with him, that he and his garments may be hallowed, and his sons and his sons' garments with him. 22 You are to take **the fat** (hachelev הַחֵלֶב) from the ram, **the tail, the fat that covers the innards and the extension on the liver, the two kidneys and the fat that is on them, and the right thigh**, for it is the ram for giving-mandate; 23 and one loaf of bread and one cake of oil-bread and one wafer from the basket of matza that is in the presence of Yehovah; 24 you are to place them all on the palms of Aharon and on the palms of his sons, and you are to **elevate [wave]** (henaf'ta וְהִנַּפְתָּ) them as an **elevation-offering [wave]** (t'nufah תְּנוּפָה), in the presence of Yehovah. 25 You are to take them from their hand and you are to turn-them-into-smoke on **the slaughter-site** (hamiz'bechah הַמִּזְבֵּחַ), beside **the offering-up** (ha'olah הָעֹלָה), for a soothing savor in the presence of Yehovah, it is a **fire-offering** (isheh 801 אִשֶּׁה) for Yehovah. 26 You are to take the breast from the ram of giving-mandate that is Aharon's, and you are to **elevate [wave]** (henaf'ta וְהִנַּפְתָּ) it as an **elevation-offering [wave]** (t'nufah תְּנוּפָה), in the presence of Yehovah, that it may be an allotment for you. 27 So you are to hallow the breast for **the elevation-offering** (hat'nufah הַתְּנוּפָה), and the thigh of **the raised-contribution** (hat'rumah

(הַתְּרוּמָה), that is elevated, that is raised from the ram of giving-mandate, from what is Aharon's and from what is his sons'. 28 It is to be Aharon's and his sons', a fixed-allocation for the ages, on the part of the Children of Israel, for it is **a contribution [heave]** (t'rumah תְּרוּמָה), and **a contribution [heave]** (t'rumah תְּרוּמָה) is it to be on the part of the Children of Israel, **from their slaughter-offerings (mizzibachi' מִזְבִּיחֵי)** of shalom (shal'meyhem שְׁלָמֵיהֶם), **their raised-contribution (t'rumatam תְּרוּמָתָם)** for Yehovah. 29 Now the garments of holiness that are Aharon's are to belong to his sons after him, to anoint them in them and to give-them-mandate in them. 30 For seven days is the one of his sons that acts-as-priest in his stead to be clothed in them, the one who comes into the Tent of Appointment to attend at the Holy-shrine. 31 And the ram for giving-mandate you are to take **and are to boil [cook]** (ubishal'ta וּבִשְׁלָתָהּ) its flesh in the Holy-shrine. 32 Aharon and his sons are to eat the flesh of the ram, along with the bread that is in the basket, at the entrance of the Tent of Appointment. 33 **They are to eat them**-those who are purged by them, to give-them-mandate, to hallow them; **an outsider (not of Aharon or his sons) (vezar וְזָר)** is not to eat (them), for they are holiness. 34 Now if there be anything left over of the flesh of giving-mandate or of the bread in the morning, you are to burn what is left by fire, it is not to be eaten, for it is holiness. 35 You are to make (thus) for Aharon and for his sons, according to all that I have commanded you, for seven days, you are to give-them-mandate. 36 A bull for the **chattat (sin)**-offering, you are to make-ready for each day, concerning the purging, that you may decontaminate **the slaughter-site (hamiz'beach הַמִּזְבֵּחַ)**, by your purging it, and you are to anoint it, to hallow it. 37 For seven days you are to purge the slaughter-site, that you may hallow it. Thus **the slaughter-site (hamiz'beach הַמִּזְבֵּחַ)** will become holiest holiness; whatever touches **the slaughter-site (hamiz'beach הַמִּזְבֵּחַ)** shall become-holy. 38 And this is what **you are to sacrifice [to make] (ta'aseh תַעֲשֶׂה)** on **the slaughter-site (hamiz'beach הַמִּזְבֵּחַ)**: year-old lambs, two for each day, regularly. 39 The first lamb **you are to sacrifice [to make] (ta'aseh תַעֲשֶׂה)** at daybreak, and the second lamb **you are to sacrifice [to make] (ta'aseh תַעֲשֶׂה)** between the setting-times. 40 A tenth-measure of fine-meal, mixed with beaten oil, a quarter of a hin, and (as) **poured-offering (venesekh וְנִסְךְ)**, a quarter of a hin of **wine (yayin יַיִן)**-for the first lamb. 41 And the second lamb **you are to sacrifice [to make] (ta'aseh תַעֲשֶׂה)** between the setting-times, like **the grain-gift [min'chat] (khamin'chat כַּמִּנְחָת)** of morning, **and like its poured-offering**

(ukhanis'kah וְכִנְסָהּ), (that) you make-ready for it, for a soothing savor, a **fire-offering** (isheh אִשֶּׁה) for Yehovah; 42 a regular offering-up (olat עֹלֹת), throughout your generations, at the entrance to the Tent of Appointment, before the presence of Yehovah; for I will appoint-meeting with you there, to speak to you there. 43 So I will appoint-meeting there with the Children of Israel, and it will be hallowed by my Glory. 44 I will hallow the Tent of Appointment and **the altar** (hamiz'beach הַמִּזְבֵּחַ), and Aharon and his sons I will hallow, to be-priests for me.

He we see in context that Aharon were to be careful with the handling of the offerings and sacrifices. We also see that sometimes in translation that words don't always reflect what the Hebrew says.

Shemot/Exodus 30:1,9, 10, 13, 14, 15, 18, 20, 24

1 You are to make a **site** (miz'beach מִזְבֵּחַ), a smoking (site) for smoking-incense, of acacia wood are you to make it,

9 You are not to offer-up upon it any **outsider's** (zarah) smoking-incense, **either as offering-up** (ve'olah וְעֹלָה) or as **grain-gift** (umin'chah וּמִנְחָה), nor are you to pour out any poured-offering (venesekh וְנִסְךְ) upon it. 10 Aharon is to do-the-purging upon its horns, once a year, with the decontaminating blood of purgation; once a year he is to do-the-purging (chattat sin חַטָּאת) upon it, throughout your generations, holiest holiness it is for Yehovah. 11 Now Yehovah spoke to Moshe, saying: 12 When you take up the head-count of the Children of Israel, in counting them, they are to give, each-man, a ransom for his life, for Yehovah, when they count them, that there be no plague on them, when they count them. 13 This (is what) they are to give , everyone that goes through the counting: half a shekel of the Holy-shrine shekel-twenty grains to the shekel-half a shekel, a **contribution [heave]** (t'rumah תְּרוּמָה) for Yehovah. 14 Everyone that goes through the counting, from the age of twenty years and upward, is to give **contribution [heave]** (t'rumah תְּרוּמָה) of Yehovah. 15 The rich are not to pay-more and the poor are not to pay-less than half a shekel when giving the **contribution [heave]** (t'rumah תְּרוּמָה) of Yehovah, to effect-ransom for your lives.

18 You are to make a basin of bronze, its pedestal of bronze, for washing, and you are to put it between the Tent of Appointment and the slaughter-site (hamiz'beach הַמִּזְבֵּחַ); you are to put water therein, 19 that Aharon and his sons may wash with it their hands and their feet. :20 When they come into the Tent of Appointment they are to wash with water so that they do not die, or when they approach **the slaughter-site** (hamiz'beach

(הַמְזִבֵּחַ), to be-in-attendance, to send up **fire-offerings** (ishsheh אִשְׁשֶׁה) in smoke for Yehovah, 21 they are to wash their hands and their feet, so that they do not die. It is to be for them a law (statue) for the ages, for him and for his sons, throughout their generations.

So we see that there was to be the proper handling of items dealing with the offering. We also see the heave offering is something lifted up which can also be the half-sheqel offering for the census.

Shemot/Exodus 35:5

5 Take, from yourselves, a **raised-contribution [heave]** (t'rumah תְּרוּמָה) for Yehovah, whoever is of willing mind is to bring it, Yehovah's **contribution [heave]** (t'rumah תְּרוּמָה): gold, silver, and bronze,

So we see again that the heave offering can also be not just of animals but of other gifts to Yehovah which are raised high to him.

Shemot/Exodus 35:21-22

21 and then they came, every man whose mind uplifted him, and everyone whose spirit made-him-willing brought Yehovah's **contribution [heave]** (t'rumah תְּרוּמָה) for the skilled-work on the Tent of Appointment, for all its service (of construction), and for the garments of holiness. 22 **Then came men and women alike**, everyone of willing mind, they brought brooch and nose-ring and signet-ring and necklace, every kind of gold object, every man that wished to **elevate [wave]** (henif הֵנִיף) **an elevation-offering [wave]** (t'nufat תְּנוּפֹת) of gold to Yehovah;

The heave or lifted offering can become a wave offering by the way it handled. There does not appear to be difference in when one is used verses the other.

Shemot/Exodus 35:24

24 Everyone that **raised** (merim מְרִים) a **raised-contribution [heave]** (t'rumah תְּרוּמָה) of silver and bronze brought Yehovah's **contribution [heave]** (t'rumah תְּרוּמָה), and everyone with whom could be found acacia wood for all the work of the service (of construction), brought it.

Now it appears the people may have raised this offering also here.

Shemot Exodus 38: 1, 4-7

1 Then he made **the slaughter-site** (et-miz'bach אֶת־מִזְבֵּחַ) of **offering-up** (ha'olah הַעֹלָה), of acacia wood, five cubits its length, five cubits its width, square, and three cubits its height.

Roughly the olah miz'bach or burnt offering altar was 7.5 feet by 7.5 feet square and 4.5 feet tall. It was portable and was made hollow.

4 He made **for the slaughter-site** (lamiz'beach לַמִּזְבֵּחַ) a lattice, as a netting of bronze is made, beneath its ledge, below, (reaching) to its halfway-point. 5 He cast four rings on the four edges of the netting of bronze, as holders for the poles. 6 He made the poles of acacia wood and overlaid them with bronze. 7 He brought the poles through the rings on the flanks of the altar, to carry it by (means of) them; hollow, of planks, did he make it.

There was addition of a lattice to hold the wood, offerings and sacrifices. The poles were built for carrying.

Shemot/Exodus 40:29

29 the slaughter-site (vaet-miz'bach וְאֶת־מִזְבֵּחַ) for **offering-up** (ha'olah הַעֹלָה) he placed at the entrance of the Dwelling (mish'kan), of the Tent of Appointment (ohel moed), and offered-up on it **the offering-up** (ha'olah הַעֹלָה) and **the grain-gifts** (hamin'chah הַמִּנְחָה), as Yehovah had commanded Moshe.

We see that the burnt offerings and the grain gifts (some say meal offering). We know that min'chah was shown earlier as a gift and so this is not really an offering the animals but similar to the gifts given to Esav by Yaaqov.

The next section of texts dealing with offerings and sacrifices is concentrated in Vayiqra chapters 1-7.

Vayiqra/ Leviticus 1

Lev. 1:2 Speak to the Children of Israel and say to them: Anyone-when (one) among you brings-near a **near-offering** (qarban קָרְבָּן) for Yehovah from domestic-animals: from the herd or from the flock you may bring-near **your near-offering** (qarbankhem קָרְבַּנְכֶם). 3 If an **offering-up** (olah עֹלָה) is his **near-offering** (qarbano קָרְבָּנוֹ), from the herd, (then) 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 Yehovah. 4 He is to lean his hand on the head of **the offering-up** (**haolah הֶעֱלָה**), that there may be acceptance on his behalf, to effect-ransom for him. 5 He is to slay the herd-animal (for sacrifice) before the presence of Yehovah, and the Sons of Aharon, the priests, are to bring-near the blood and are to dash the blood against **the slaughter-site** (**hamiz'beach הַמִּזְבֵּחַ**), all around, that is at the entrance of the Tent of Appointment.

It appears to me to indicate that the person who brought it did the actual slaying. The Priests are there to collect the blood. Also the qarban is not a specific offering but the bring near of the offering in this case the olah. Qaban may also be the korban used to describe the things brought near as a offering. In synagogues there is a Korban or Qorban torah, which opens to the offerings we are reading here.

6 Then he is to flay the offering-up, and is to section it into its sections. 7 Now the Sons of Aharon the priest are to put fire upon **the slaughter-site** (**hamiz'beach הַמִּזְבֵּחַ**) and are to arrange wood upon the fire. 8 The Sons of Aharon, the priests, are to arrange the sections, the head and **the suet** (**hapader הַפֶּדֶר**), upon the wood that is upon the fire, that is upon **the slaughter-site** (**hamiz'beach הַמִּזְבֵּחַ**), 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** (**hamiz'beach הַמִּזְבֵּחַ**), for **an offering-up** (**olah הֶעֱלָה**), a **fire-offering** (**ishsheh אִשֶּׁה**) of soothing savor for Yehovah. 10 Now if from the flock is **his near-offering** (**qarbano קָרְבָּנוֹ**), from the sheep or from the goats, for an offering-up (le'olah לְעֹלָה), (then) male, wholly-sound, let him bring-it-near. 11 He is to slay it on the flank of **the slaughter-site** (**hamiz'beach הַמִּזְבֵּחַ**), northward, before the presence of Yehovah, and the Sons of Aharon, the priests, are to dash its blood against **the slaughter-site** (**hamiz'beach הַמִּזְבֵּחַ**), all around. 12 Then he is to section it into its sections, with its head and with its suet, and the priest is to arrange them upon the wood that is upon the fire, that is upon **the slaughter-site** (**hamiz'beach הַמִּזְבֵּחַ**), 13 the innards and the shins he is to wash in water; and the priest is to bring all-of-it near and turn it into smoke upon **the slaughter-site** (**hamiz'bechah הַמִּזְבֵּחַ**): it is **an offering-up** (**olah הֶעֱלָה**), a **fire-offering** (**ishsheh אִשֶּׁה**) of soothing savor for Yehovah.

Here we see again that the person bring the offering must slay, flay, and section the offering. This shows us that it wasn't like here is my offering I will be back later.

14 Now if from fowl is his **offering-up** (olah **עֹלָה**) **his near-offering** (qarbano **קָרְבָּנוֹ**) for Yehovah, he is to bring-near from turtledoves or from young pigeons as **his near-offering** (qarbano **קָרְבָּנוֹ**). 15 The priest is to bring-it-near upon **the slaughter-site** (hamiz'beach **הַמִּזְבֵּחַ**) and pinch off its head, he is to turn it into smoke upon **the slaughter-site** (hamiz'bechah **הַמִּזְבֵּחַה**), and its blood is to be drained out against the side-wall of **the slaughter-site** (hamiz'beach **הַמִּזְבֵּחַ**). 16 He is to remove its crissum [crop] by means of its plumage [feathers] and is to fling it next to **the slaughter-site** (hamiz'beach **הַמִּזְבֵּחַ**), eastward, into the place of the ashes. 17 He is to tear it open by its wings-he is not to divide (it)!- and the priest is to turn it into smoke upon **the slaughter-site** (hamiz'bechah **הַמִּזְבֵּחַה**), upon the wood that is upon the fire: it is **offering-up** (olah **עֹלָה**), a **fire-offering** (ishsheh **אִשָּׁה**) of soothing savor for Yehovah.

This handled differently then the ones before it is done totally by the Priests. Since it is not divided the individual would just witness this being done. There is also no mention of sex for this olah or burnt offering. It does wrap up that these are what you do to bring near an olah offering. Any of these herd or flock must be male without blemish.

This will bring us to the end of Part 2, there will be more parts than I originally thought.