

## Offerings And Sacrifices, Part 3

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**

We last left off with starting the sacrifices as documented in Vayiqra/Leviticus chapters 1-7. We covered chapter 1 in the last paper. And we will continue on with chapter 2 but first a side note about blemishes and when one can bring a sacrifice or offering.

What is a blemish?

Vayiqra/Leviticus 22:18-25

18 Speak to Aharon and to his sons and to all the Children of Israel, and say to them: Any-man, any-man of the House of Israel or of the sojourners (hager) in Israel that brings-near **his near-offering** (qarbano קָרְבָּנוֹ)-including any of **their vow-offerings** (nid'reyhem 5088 נִדְרֵיהֶם) or including any of **their freewill-offerings** (nid'votam 5071 נִדְבוֹתָם) that they bring-near to YHWH, as **an offering-up**-(le'olah לְעֹלָה) 19 for your acceptance (they must be): wholly-sound, male among the cattle, among the sheep or among goats; 20 any-one in whom is **a defect** (Mum 3971 מוּם), you are not to bring-near, for not for acceptance will it be-considered on your behalf. 21 A man-when he brings-near **a slaughter-offering of shalom** (zevach –shalomim זֶבַח-שְׁלָמִים) to Yehovah- for **making a vow-offering** (lefale-neder complete vow לְפִלְא־נֶדֶר) or for **a freewill-offering** (lin'davah לְנִדְבָה) -among the herd or among the flock: wholly-sound must it be, for acceptance, any **defect** (Mum מוּם) there must not be in it. 22 (One that is) blind or broken, or mutilated or (with) spotted-eye or scab or eruptions, you are not to bring-near (any of) these to Yehovah; **a fire-offering** (vaishsheh וְאִשָּׁה) you may not place from (any of) them, on **the slaughter-site** (hamiz'beach הַמִּזְבֵּחַ) to Yehovah. 23 But an ox or a sheep, (too) long-limbed or stunted, you may sacrifice it as **a freewill-offering** (nedavah נִדְבָה), **but for a vow-offering** (uleneder וּלְנֶדֶר) it will not be accepted. 24 (One that is) bruised or smashed or torn-up or cut out (in the testicles) you are not to bring-near to Yehovah, in your land these may not be sacrificed. 25 And from the hand of a foreigner (ben-nekhar) you are not to bring-near the food of your God from any of these, for their ruin is in them, **a defect** (mum מוּם) is in them, they will not be accepted on your behalf!

From this we get a very good idea that a blemish is an illness, injury, or deformity.

Devarim/Deuteronomy 15:19-23

19 Every firstling that is born in your flock and in your herd, the male-one, you are to hallow to Yehovah Eloheykha; you are **not to do serving-tasks** with the firstling of your ox, you are **not to shear** the firstling of your sheep. 20 Before the presence of Yehovah Eloheykhem you are to eat (it), year after year, in the place that Yehovah chooses- you and your household. 21 Now if there be in it **a defect** (mum מוּם), lame or blind, any defect for ill, **you are not to slaughter (it)** (lo tiz'bachenu לֹא תִזְבְּחֵנוּ) to Yehovah Eloheykhem. 22 Within your gates you are to eat it, the tamei and the tahor together, as

the gazelle, so the deer. 23 Only: its blood you are not to eat, on the earth you are to pour it out, like water.

So we see that there are the firstlings that we would sacrifice (zevach) when we would go to the place Yehovah would set his name year after year and we are to eat them there. If a defect is found then it is not to be brought to be sacrificed but eaten in your gates.

How soon may it be brought?

Vayiqra/Leviticus 22:27-28

27 An ox or a sheep or a goat, when it is born, shall remain seven days under its mother, and from the eighth day and forward it will be accepted **as a near-offering (leqar'ban לְקָרְבָן)**, as **a fire-offering (ishsheh אִשֶּׁה)** to Yehovah. 28 And an ox or a sheep-it and its young you are not to slay on one day.

From eight days on an animal may be brought as a fire offering which can be an olah, a zevach or any other offering, which is referred to as a fire offering. So lets continue with the 2<sup>nd</sup> chapter of Vayiqra and see what we are to do with the other types of offerings.

Vayiqra/ Leviticus 2

1 A person-when he brings-near **a near-offering (qarban קָרְבָן)** of **a grain-gift (min'chah מִנְחָה)** for Yehovah, of (proper) flour shall **his near-offering (qarbano קָרְבָנוּ)** be. He is to pour oil upon it and is to put frankincense upon it, 2 then he is to bring it to the Sons of Aharon, the priests. He is to scoop from there a scoopful from its flour and from its oil, along with all its frankincense; the priest is to turn its reminder-portion into smoke upon **the slaughter-site (hamiz'bechah הַמִּזְבֵּחַ)**, **a fire-offering (ishsheh אִשֶּׁה)** of soothing savor for Yehovah. 3 Now what is left of **the grain-gift (hamin'chah הַמִּנְחָה)** (is) Aharon's and his sons', a holiest holy-portion **from the fire-offerings (me'ishshey מֵאִשֵּׁי)** of Yehovah. 4 When you bring-near **a near-offering (qarban קָרְבָן)** of **a grain-gift (min'chah מִנְחָה)** baked in an oven, (it is to be) of flour: matzah/unleavened cakes mixed with oil, matza wafers spread with oil. 5 And if **a grain-gift (min'chah מִנְחָה)** on a griddle is **your near-offering (qar'banekha קָרְבַּנְךָ)**, flour mixed with oil-unleavened shall it be. 6 Crumble it into crumbled-bits, and pour oil upon it, it is **a grain-gift (min'chah מִנְחָה)**. 7 And if **a grain-gift (min'chat מִנְחַת)** in a frying-pan is **your near-offering (qar'banekha**

(קָרְבָּנֶיךָ), of flour in oil shall it be made. 8 Should you bring [a] **the grain-gift** (הַמִּנְחָה הַחֵמֶה) that is made in (any of) these ways to Yehovah, it is to be brought-near to the priest, and he is to bring-it-close to **the slaughter-site** (הַמִּזְבֵּחַ הַחֵמֶה) (hamiz'beach הַמִּזְבֵּחַ). 9 The priest is to set-aside from **the grain-gift** (הַמִּנְחָה הַחֵמֶה) its reminder-portion and is to turn it into smoke upon **the slaughter-site** (הַמִּזְבֵּחַ הַחֵמֶה) (hamiz'bechah הַמִּזְבֵּחַ), a **fire-offering** (אִשְׁשֶׁה אֲשֶׁה) (ishsheh אִשְׁשֶׁה) of soothing savor for YHWH. 10 And what is left of **the grain-gift** (הַמִּנְחָה הַחֵמֶה) (hamin'chah הַמִּנְחָה) is Aharon's and his sons', a holiest holy-portion **from the fire-offerings** (מֵאִשְׁשֵׁי מִזְבֵּחַ) (me'ishshey מֵאִשְׁשֵׁי) of Yehovah. 11 Every **grain-gift** (הַמִּנְחָה הַחֵמֶה) (hamin'chah הַמִּנְחָה) that you bring-near to YHWH, it is not to be made leavened, for any fermentation (saor leavening) and any honey-you may not turn (any) of it into smoke as a **fire-offering** (אִשְׁשֶׁה אֲשֶׁה) (ishsheh אִשְׁשֶׁה) to Yehovah; 12 as a **near-offering** (קָרְבָּן) (qarban קָרְבָּן) of premier (first)-fruits you may bring them near to YHWH, but upon **the slaughter-site** (הַמִּזְבֵּחַ הַחֵמֶה) (hamiz'beach הַמִּזְבֵּחַ) they are not to offer them up as a soothing savor. 13 All your **near-offering** (קָרְבָּן) (qarban קָרְבָּן) of a **grain-gift** (מִנְחַת־כֶּחָל) (min'chat'kha מִנְחַת־כֶּחָל) you are to salt with salt, you are not to omit the salt of Eloheykha's covenant from atop **your grain-gift** (מִנְחַת־כֶּחָל) (min'chat'kha מִנְחַת־כֶּחָל), atop all **your near-offering** (קָרְבָּנֶיךָ) (qar'banekha קָרְבָּנֶיךָ) you are to bring-near salt. 14 Now if you bring-near a **grain-gift** (מִנְחָה הַחֵמֶה) (min'chah הַמִּנְחָה) of firstfruits to YHWH, budding-grain (Aviv), parched with fire (qalui), grits of fresh-grain (karmel) you are to bring-near as your **grain-gift** (מִנְחַת־כֶּחָל) (min'chat מִנְחַת־כֶּחָל) of firstfruits. 15 You are to put on it oil, you are to place on it frankincense, it is a **grain-gift** (מִנְחָה הַחֵמֶה) (min'chah הַמִּנְחָה). 16 The priest is to turn the reminder-portion into smoke, from its grits and from its oil, along with all its frankincense, a **fire-offering** (אִשְׁשֶׁה אֲשֶׁה) (ishsheh אִשְׁשֶׁה) for Yehovah.

Here we see that the min'chah as a grain gift is also a fire offering. It states it is the most holy of the fire offerings. It is not to be leavened or mixed with honey. A first fruit of flour then you are not to burn it upon the altar. However, Aviv grain parched or karmel, which is fully ripened grain, may be burned up as a fire offering when it is a first fruit. There is no slaughtering involved in this offering so can someone do this offering. Not today. Since this is a most holy offering and we are clean by in most cases a dead body we would contaminate the offering. Also, we could not keep the rest which was to go to Aharon and his sons. You will also notice that the Priest offers this.

1 Now if a **slaughter-offering of shalom** (zevach shalamim **זֶבַח שְׁלָמִים**) is his **near-offering** (qarbano **קָרְבָּנוֹ**): if it is from the herd that he brings-it-near, **whether male or whether female**, wholly-sound he is to bring-it-near, before the presence of Yehovah. 2 He is to lean his hand on the head of **his near-offering** (qarbano **קָרְבָּנוֹ**), and **he is to slay** it at the entrance of the Tent of Appointment, and the Sons of Aharon, **the priests, are to dash the blood** against the **slaughter-site** (hamiz'beach **הַמִּזְבֵּחַ**), all around. 3 Then he is to bring-near from **the slaughter-offering of shalom** (mizzevach hash'lamim **מִזְבֵּחַ הַשְּׁלָמִים**), a **fire-offering** (ishsheh **אִשֶּׁה**) to Yehovah: the fat (hachelev) that covers the innards and all the fat (hachelev) that is about the innards, 4 the two kidneys and the fat (hachelev) that is about them, that is on the tendons, and the extension on the liver-along with the kidneys he is to remove it. 5 And the Sons of Aharon are to turn it (all) into smoke upon **the slaughter-site** (hamiz'bechah **הַמִּזְבֵּחַ**), along with the offering-up (haolah **הָעֹלָה**) that is upon the wood, that is upon the fire, - a **fire-offering** (ishsheh **אִשֶּׁה**) of soothing savor for Yehovah. 6 Now if from the flock is **his near-offering** (qarbano **קָרְבָּנוֹ**), as a **slaughtered-offering of shalom** (lezevach shalamim **לְזֶבַח שְׁלָמִים**) for Yehovah, male or female, wholly-sound he is to bring-it-near. 7 If it is a sheep that he brings-near as **his near-offering** (qarbano **קָרְבָּנוֹ**), he is to bring-it-near before the presence of Yehovah. 8 He is to lean his hand on the head of **his near-offering** (qarbano **קָרְבָּנוֹ**), and **he is to slay** it in front of the Tent of Appointment, and the **Sons of Aharon are to dash its blood** against the **slaughter-site** (hamiz'beach **הַמִּזְבֵּחַ**), all around. 9 Then he is to bring-near, from **the slaughter-offering of shalom** (mizzevach hash'lamim **מִזְבֵּחַ הַשְּׁלָמִים**), a **fire-offering** (ishsheh **אִשֶּׁה**) for Yehovah- its fat (chelev): the whole thick tail, close to the backbone he is to remove it, the fat (hachelev) that covers the innards and all the fat (hachelev) that is about the innards, 10 the two kidneys and the fat (hachelev) that is on them, that is on the tendons, and the extension on the liver-along with the kidneys he is to remove it. 11 Then **the priest is to turn it into smoke** upon **the slaughter-site** (hamiz'bechah **הַמִּזְבֵּחַ**) as food (lechem), a **fire-offering** (ishsheh **אִשֶּׁה**) for Yehovah. 12 Now if it is a goat that is **his near-offering** (qarbano **קָרְבָּנוֹ**): he is to bring-it-near, before the presence of Yehovah. 13 He is to lean his hand on its head and he is to slay it in front of the Tent of Appointment; and the Sons of Aharon are to dash its

blood against **the slaughter-site (hamiz'beach מִזְבֵּחַ)**, all around. 14 Then he is to bring-near from it **his near-offering (qarbano קָרְבָּנוֹ)**- **a fire-offering (ishsheh אִשֶּׁה)** for Yehovah: the fat (hachelev) that covers the innards and all the fat (hachelev) that is about the innards, 15 the two kidneys and the fat (hachelev) that is on them, that is on the tendons, and the extension on the liver-along with the kidneys he is to remove it. 16 **The priest is to turn them into smoke upon the slaughter-site (hamiz'beach מִזְבֵּחַ)** as food (lechem), **a fire-offering (ishsheh אִשֶּׁה)** of soothing savor, -all the fat (chelev) is for Yehovah, 17 a law for the ages, into your generations, throughout all your settlements: any fat (chelev), any blood, you are not to eat!

So we see that the zevach shalamim (sacrifice of peace) can be male or female without defect, only the chelev is offered upon the altar. The fat is laid over the olah offering on the fire of the altar. We are told in each case what the chelev is and that we are not to eat it. It is interesting that the word lechem is used in that it means bread. The fat is like it is being related to grain-gift in that it is unleavened bread.

Vayiqra/ Leviticus 4

1 Now Yehovah spoke to Moshe, saying: 2 Speak to the Children of Israel, saying: (Any person-when one sins (tachata) in error regarding any of Yehovah's commandments that should not be done, by doing any one of them: 3 if the Anointed Priest should sin (yecheta), bringing-guilt upon the people, he is to bring-near, for the **[his] sin (chattoto)** that he has sinned (chata), a bull, a young of the herd, wholly-sound (tamim without blemish), for Yehovah as a **chattat (לְחַטָּאת)** /decontamination-offering. 4 He is to bring the bull to the entrance of the Tent of Appointment, before the presence of Yehovah, he is to lean his hand on the head of the bull and he is to slay the bull before the presence of Yehovah. 5 Then the Anointed Priest is to take some of the blood of the bull and is to bring it into the Tent of Appointment, 6 the priest is to dip his finger in the blood and is to sprinkle some of the blood seven times, before the presence of Yehovah, in front of the curtain of the Holy-shrine. 7 Then the priest is to put some of the blood on the horns of **the site (miz'bach מִזְבֵּחַ)** of fragrant smoking-incense, before the presence of Yehovah, that is in the Tent of Appointment; as for all the (rest of the) blood of the bull, he is to pour it out at the foundation of the **slaughter-site (miz'bach מִזְבֵּחַ)** of **offering-up (haolam הָעֹלָה)** that is (at) the entrance of the Tent of Appointment. 8

As for all of the fat (chelev) of the bull of **the chattat-offering (לְחַטָּאת)**, he is to set it (all) aside from it: the fat (hachelev) that covers the innards and all the fat (hachelev) that is about the innards, 9 the two kidneys and the fat (hachelev) that is about them, that is on the tendons, and the extension on the liver-along with the kidneys he is to remove it 10 just as it is set-aside from the ox of **the slaughter-offering of shalom (zevach**

**hash'lamim** זִבַּח הַשְּׁלָמִים). And the priest is to turn them into smoke on **the slaughter-site of offering-up** (miz'bach haolam מִזְבֵּחַ הָעֹלָה). 11 As for the skin of the bull, and all its flesh, along with its head, along with its shins, and its innards and its dung: 12 he is to take out all (the rest of) the bull, outside the camp, to a (ritually) pure place, to the ash dump, and he is to burn it upon pieces-of-wood, in fire; upon the ash dump it is to be burned.

You will notice that this is the same process for the first consecrating of the Anointed Priest. This is a bull and only the Fat (chelev) is set aside for the olah. Everything else is burnt outside the camp.

13 Now if the entire community (adat) of Israel errs, and the matter is hidden from the eyes of the assembly (haqahal) so that they do one of any of the things (regarding) Yehovah's commandments that should not be done, and so incur-guilt: 14 when it becomes-known, **the sin** (hachattat חַטָּאת) that **they sinned** (chat'u), the assembly are to bring-near a bull, a young of the herd, as a **chattat-offering** (lechattat לְחַטָּאת); they are to bring it before the Tent of Appointment. 15 The elders of the community (haedah) are to lean their hands on the head of the bull, before the presence of Yehovah, and one is to slay the bull before the presence of Yehovah. 16 Then the Anointed Priest is to bring some of the blood of the bull into the Tent of Appointment; 17 the priest is to dip his finger in some of the blood and is to sprinkle (it) seven times before the presence of Yehovah, in front of the curtain. 18 And some of the blood he is to put on the horns of **the slaughter-site** (hamiz'beach הַמִּזְבֵּחַ) that is before the presence of YHWH that is in the Tent of Appointment; as for all the (rest of the) blood, he is to pour it out at the foundation of **the slaughter-site of offering-up** (miz'bach haolam מִזְבֵּחַ הָעֹלָה) that is (at) the entrance of the Tent of Appointment. 19 As for **all its fat** (chel'vo), **he is to set it (all) aside from it and turn it into smoke on the slaughter-site** (hamiz'beach הַמִּזְבֵּחַ). 20 He is to do with the bull just as he did with the bull of **the chattat-offering** (hachattat חַטָּאת), thus is he to do with it; the priest shall effect-purgation (atone) on their behalf, and they shall be granted-pardon. 21 He is to take the bull outside the camp, and he is to burn it just as one burned the first bull; it is a **chattat-offering** (chattat חַטָּאת) for the assembly (haqahal)!

This is the sin offering for the community of Israel (adat/edah) includes Yisraelim and Gerim. It is hidden from the qahal (assembly) those gathered together. This is also very similar to the Priest's chattat offering.

22 Where a leader **sins** (yechata), by doing any one of (the things) regarding the commandments of Yehovah Elohayv that should not be done, in error, and so incurs-guilt, 23 or it is made known to him **his sin** (chattato חַטָּאתו) that he has sinned: he

is to bring (as) **his near-offering (qarbano קָרְבָּנוֹ)**: a hairy-one of goats, male, wholly-sound. 24 He is to lean his hand on the head of the hairy-one and it is to be slain at the place where **the offering-up (haolah)** is slain, before the presence of Yehovah; it is a **chattat-offering (chattat חַטָּאת)**. 25 The priest is to take some of the blood of the chattat with his finger and is to put (it) on the horns of **the slaughter-site of offering-up (miz'bach haolah מִזְבֵּחַ הָעֹלָה)**; its blood he is to pour out at the foundation of **the slaughter-site of offering-up (miz'bach haolah מִזְבֵּחַ הָעֹלָה)**. 26 All its fat (chel'vo) he is to turn into smoke on **the slaughter-site (hamiz'bechah הַמִּזְבֵּחַ)**, like the fat (kachelev) of **the slaughter-offering of shalom (zevach hash'lamim זֶבַח הַשְּׁלָמִים)**, thus the priest is to effect-purgation for him from his sin, and he shall be granted-pardon.

This was for the Leader and instead of a bull is was a male hairy goat. Every thing is the same for the bull but no mention of taking it out and burning the rest of it.

27 Now if any person sins (tachata) in error, from among the people of the land, by doing one (thing) regarding the commandments of YHWH that should not be done, and incurs-guilt, 28 or it is made known to **him the sin (chattoto)** that he **sinned (chata)**: he is to bring as **his near-offering (qarbano קָרְבָּנוֹ)** a hairy-one of goats, wholly-sound, female, for the [**his**] **sin (chattoto)** whereby he **sinned (chata)**. 29 He is to lean his hand on the head of the **chattat-offering (chattat חַטָּאת)** and is to slay the **chattat-offering (chattat חַטָּאת)**, at the place of the **offering-up (olah)**. 30 The priest is to take some of the blood of [the chattat-offering] with his finger and is to put (it) on the horns of **the slaughter-site of offering-up (miz'bach haolah מִזְבֵּחַ הָעֹלָה)**; all (the rest of) its blood he is to pour out at the foundation of **slaughter-site (hamiz'bechah הַמִּזְבֵּחַ)** [of offering-up]. 31 All of **its fat (chel'vah)**, he is to remove, as was removed the fat from upon **the slaughter-offering of shalom (zevach hash'lamim זֶבַח הַשְּׁלָמִים)**, and the priest is to turn it into smoke on **slaughter-site (hamiz'bechah הַמִּזְבֵּחַ)**, as a soothing savor for Yehovah; thus the priest is to effect-purgation for him, and he shall be granted-pardon.

Here the chattat offering is a female goat. But handled in the same manner.



32 If (it is) a sheep he brings as **his near-offering** (qarbano קָרְבָּנוֹ) for a **chattat-offering** (lechattat לְחַטָּאת), a female, wholly-sound, he is to bring. 33 He is to lean his hand on the head of **the chattat-offering** (hachattat הַחַטָּאת), and it is to be slain as a **chattat-offering** (lechattat לְחַטָּאת) in the place where **the offering-up** (haolah) is slain. 34 The priest is to take some of the blood of **the chattat-offering** (hachattat הַחַטָּאת) with his finger and is to put (it) on the horns of **the slaughter-site of offering-up** (miz'bach haolah מִזְבֵּחַ הָעֹלָה); all (the rest) of its blood he is to pour out at the foundation of **the slaughter-site of offering-up** (miz'bach haolah מִזְבֵּחַ הָעֹלָה). 35 All of **its fat** (chel'vah) he is to remove, as he removed the **fat** (chelev) of the sheep **the slaughter-offering of shalom** (mizevach hash'lamim מִזְבֵּחַ הַשְּׁלָמִים), and the priest is to turn them into smoke on the slaughter-site, along with **the fire-offering** (ishshiy אִשִּׁי) of Yehovah. Thus the priest is to effect-purgation for him from **his sin** (chattoto) whereby he **sinned** (chata); and he shall be granted-pardon.

With the sheep we see this is also a female. These are handled in a certain way similar to before. But still shat happens to the rest of the offering. The answer is coming soon.

#### Vayiqra/ Leviticus 5

1 Now a person-when he sins (techeta): should he hear the public-voice (carrying) a threat and though he was a witness, either seeing or knowing, he does not tell, he is to bear his iniquity (wrongness); 2 or a person that touches anything tamei, either the carcass of a tamei wild-animal or the carcass of a tamei domestic-animal or the carcass of a tamei swarming-creature, and though (the fact) is hidden from him, he has become-tamei, and so has **incurred-guilt** (ashem אָשָׁם); 3 or when he touches human tum'a, including any tum'a whereby one can become-tamei- and though (the fact) is hidden from him, he (later) comes-to-know that he **incurred-guilt** (ashem אָשָׁם); 4 or a person-when he swears rashly with his lips, to-do-ill or to-do-good, including whatever a human might say-rashly in swearing- and though (the fact) is hidden from him, he comes-to-know that he **incurred-guilt** (ashem אָשָׁם) in (any) one of these matters: 5 it shall be, when he **incurs-guilt** (ye'sham יֵאָשֵׁם) in (any) one of these, and **confesses how he has sinned** (chata) thereby, 6 then he is to bring **his asham/guilt-offering** (אֲשָׁמוֹ) to Yehovah, for the [his] **sin** (chattoto) whereby he has **sinned** (chata): a female from

the flock, a she-lamb or a hairy she-goat, **as a chattat-offering (lechattat לְחַטָּאת)**, and the priest is to effect-purgation for him **from his sin (mechattato מִחַטָּאתוֹ)**.

Here is what a person is required to bring if they can afford it. A female lamb or goat

7 Now if his hand cannot reach enough (means) for a sheep, he is to bring as **his asham-offering (אֲשָׁמוֹ)** (for) what he sinned (chata): two turtledoves or two young pigeons, to YHWH, one **for a chattat-offering (lechattat לְחַטָּאת)** and one **for an offering-up (leolah לְעֹלָה)**; 8 he is to bring them to the priest, and he is to bring-near the one **for a chattat-offering (lechattat לְחַטָּאת)** first, pinching off its head opposite the back-of-the-neck-he is not to divide (it)! 9 He is to sprinkle some of the blood of **the chattat-offering (hachattat חַטָּאת)** against the side-wall of the slaughter-site (altar); what remains of the blood is to be drained out at the foundation of the slaughter-site (altar), it is a chattat-offering. 10 And the second-one he is to sacrifice as **an offering-up (olah)**, according to regulation, the priest is to effect-purgation on his behalf **from the sin (mechattato)** whereby he has **sinned (chata)**, and he shall be granted-pardon.

The next level of require to bring if you can't afford the lamb or goat. So you bring the birds.

11 Now if his hand cannot reach two turtledoves or two young pigeons, he is to bring as **his near-offering (qarbano קָרְבָּנוֹ)** (for) what he sinned (chata) a tenth of an efa of flour, **for a chattat-offering (lechattat לְחַטָּאת)**; he is not to put on it (any) oil, he is not to place on it (any) frankincense, for it is a chattat-offering (**חַטָּאת**). 12 He is to bring it to the priest, the priest is to scoop out with his fist a fistful of some of it, as a reminder-portion, and is to turn it into smoke on the slaughter-site, along with the fire-offerings (Ishshey) of Yehovah, it is a chattat-offering (chattat). 13 So the priest is to effect-purgation for him for his sin(chattato) whereby he sinned (chata), in (any) one of these, and he shall be granted-pardon. And it shall be for the priest, **like the grain-gift (kamin'chah)**.

The chattat of the grain offering is treated like the previous grain offering the difference is that no oil or frankincense. However, there was salt placed on it and since it does not state no for that here we must add that to it also.

14 Yehovah spoke to Moshe, saying: 15 A person-when he breaks-faith, yes, faith, sinning in error regarding any of the holy-things of Yehovah, he is to bring as **his asham/penalty (ashamo)** to Yehovah: a ram, wholly-sound, from the flock, by your

assessment in silver shekels by the Holy-shrine shekel, **as an asham (leasham)**. 16 For that whereby he sinned regarding the holy-things, he is to pay, and its fifth he is to add to it, giving it to the priest; then the priest is to effect-purgation on his behalf with **the ram of asham(haasham)**, and he shall be granted-pardon. 17 But if a person-when he sins, by doing any one of the commandments of Yehovah that are not to be done, (even) if he did not know that he **incurred-guilt (ashem)**, he must bear his iniquity (a'ono); 18 he is to bring a ram, wholly-sound, from the flock, by your assessment, **as an asham (leasham)**, to the priest; the priest is to effect-purgation on his behalf for the error whereby he erred, (even) if he did not know, and he shall be granted-pardon. 19 It is an **asham/guilt-offering (asham)-he incurred-guilt (ashom)**, yes, **guilt (asham)** before Yehovah.

With the Asham (guilt offering) we see that when one errs in the holy things (third tithe, offerings, or anything shown to be set apart he is to offer up the ram and is assessed the value of the ram and a 5<sup>th</sup> part in sheqels is added to it.

20 Yehovah spoke to Moshe, saying: 21 A person-when one sins, breaking-faith, yes, faith against Yehovah by denying his fellow's (charges) regarding a deposit, or what is placed in one's hand (for safekeeping), or robbery, or by withholding (property) from his fellow; 22 or by finding a lost-object and denying it, or by swearing falsely regarding one of anything that a human may do, **to sin (lachata)** by the aforementioned- 23 it shall be, **when he has sinned (kiy yecheta)** and realized-his-**guilt (asham)**, he is to return (veheshiv) the robbed-object that he robbed or the withheld (property) that he withheld or the deposit that was deposited with him or the lost-object that he found, 24 or anything (else) about which he swore falsely; **he is to repay it in its capital-amount, and its fifth he is to add to it.** To the one whose it is, he is to give it at **the time of his being-proven-guilty (yom ash'mato day of his guilt offering)**. 25 And as **his asham-offering (ashamo)** he is to bring to Yehovah: a ram, wholly-sound, from the flock, by your assessment, **for an asham-offering (leasham)**, to the priest, 26 the priest is to effect-purgation for him, before the presence of Yehovah, and he shall be granted-pardon, for (whichever) one of all (the things) that he may have done **to incur-guilt (laash'mah)** thereby.

In the last part here we see that in our dealing of properties of others we can also sin and require a guilt offering and a penalty. It is similar to the above asham offering but the principle part is not the ram but the item of property with the fifth part added to it. It is repaid at time of the asham offering. Then the offering is made in his behalf.

Now we will examine what is done with the chattat and asham offerings once offered.

Vayiqra/ Leviticus 6

2 Command Aharon and his sons, saying: This is the Instruction for **the offering-up (haolah)**- that is what goes-up on the blazing-hearth on **the slaughter-site (hamiz'beach)** all night, until daybreak, while the fire of **the slaughter-site (hamiz'beach)** is kept-blazing on it: 3 The priest is to clothe himself in his wide-raiment of linen, with breeches of linen he is to clothe himself, over his "flesh"; he is to set-aside

the ashes from which the fire has consumed **the offering-up (haolah) on the slaughter-site (hamiz'beach)**, and is to put them beside **the slaughter-site (hamiz'beach)**. 4 Then he is to strip off his garments and clothe himself in other garments, and he is to bring the ashes outside the camp, to a ritually-pure place. 5 Now the fire on **the slaughter-site (hamiz'beach)** is to be kept-blazing upon it-it must not go out!- and the priest is to stoke on it (pieces-of-)wood, in the morning, (every) morning, and he is to arrange on it **the offering-up (haolah)**, and is to turn into smoke on it the **fat-parts (chel'vey) of the shalom-offering (hash'lamim)**. 6 A regular fire is to be kept-blazing upon **the slaughter-site (hamiz'beach)**-it is not to go out!

The instructions give Aharon and his sons how to handle the ashes and the fire. It also reminds them that they are to place the olah first then the chelev from the zevach hash'lamim (sacrifice of the peace) on it. This is to be done boqer by boqer (morning by morning) and the fire is never put out.

7 Now this is the Instruction for **the grain-gift (hamin'chah)**: Aharon's sons must bring-it-near, before the presence of Yehovah, in front of **the grain-gift (hamin'chah)**. 8 There shall be set-aside from it, by the handful, some of the flour of **the grain-gift (hamin'chah)** and some of its oil, with all the frankincense that is upon **the grain-gift (hamin'chah)**, and it is to be turned into smoke on **the grain-gift (hamin'chah)**, as a soothing savor, as its reminder-portion to Yehovah. 9 **What is left of it, Aharon and his sons are to eat, unleavened it is to be eaten, in a holy place, in the courtyard of the Tent of Appointment they are to eat it.** 10 **It is not to be baked with leaven; as their portion I have given it from my fire-offerings -it is a holiest holy-portion, like the chattat-offering, like the asham-offering.** 11 **Any male among the Children of Aharon may eat it, (as) an allotment for the ages, throughout your generations, from the fire-offerings (meishshey) of Yehovah; whatever touches it becomes holy (property).**

The grain gifts are to be eaten by Aharon and his sons. Only the males may eat of it like the chattat and asham offerings.

12 Yehovah spoke to Moshe, saying: 13 This is the near-offering of Aharon and his sons that they are to bring-near to Yehovah **at the time of his being-anointed**: a tenth-measure of an efa of flour as a regular **grain-gift (min'chah)**, half of it in the morning and half of it in the evening. 14 On a griddle, with oil, it is to be made, well-stirred are you to bring it, as baked crumbled-bits of grain you are to bring-it-near, a soothing savor for Yehovah. 15 **Thus shall the priest anointed in his stead, from (among) his sons, sacrifice it, a law for the ages, for Yehovah: completely it is to be turned into smoke.** 16 And every grain-gift (min'chah) of a priest, completely-offered shall it be; it is not to be eaten.

The grain offering of the priest is offered at anointing and is done to transfer the high priest position from him to his son.

17 Yehovah to Moshe, saying: 18 Speak to Aharon and to his sons, saying: This is the Instruction for the chattat-offering: in the place where **the offering-up (haolah)** is slain, the chattat is to be slain, before the presence of Yehovah; it is a holiest holy-portion. 19 **The priest who sacrifices-the-chattat-offering is to eat of it, in a holy place it is to be eaten, in the courtyard of the Tent of Appointment.** 20 Whatever touches its flesh becomes holy (property). And if some of its blood is spattered on a garment, (the spot) on which it is spattered is to be scrubbed in a holy place. 21 Now a vessel of earthenware in which it was cooked is to be broken; if (it was) in a copper vessel that it was cooked, it is to be scoured and rinsed with water. 22 **Any male among the priests may eat it, it is a holiest holy-portion.** 23 But any chattat-offering from whose blood is brought to the Tent of Appointment, to effect-purgation in the Holy-shrine, shall not be eaten, in fire it is to be burned.

So again the chattat offering any male among the priests may eat it. The exception is if the blood was brought in to the tent of appointment before the incense altar.

Vayiqra/ Leviticus 7

1 Now this is the Instruction for the asham-offering: it is a holiest holy-portion. 2 In the place where they slay **the offering-up (haolah)**, they are to slay the asham-offering, and its blood is to be dashed against the slaughter-site, all around. 3 Now from all **its fat (chel'bo)** is to be brought-near: the thick tail and **the fat (hachelev)** that covers the innards, 4 the two kidneys and **the fat (hachelev)** that is about them (and) that is on the tendons, and the extension on the liver, along with the kidneys is to be removed. 5 The priest is to turn them into smoke on **the slaughter-site (miz'bechah)**, a **fire-offering (ishsheh)** to Yehovah, it is an asham-offering. 6 **Any male among the priests may eat it, in a holy place it is to be eaten, it is a holiest holy-portion!** 7 **Like the chattat-offering, so the asham-offering- one Instruction for them; the priest who effects-purgation through it, his shall it be.** 8 And the priest who brings-near **the offering-up (haolah)** of a (lay)man, the skin of **the offering-up (haolah)** that he brings-near is for the priest-his shall it be. 9 And any **grain-gift (min'chah)** that is baked in an oven, and any that is prepared in a frying pan or on a griddle, (it is) for the priest that brings-it-near-his shall it be. 10 But any grain-gift mixed with oil, or dry, for any of the Sons of Aharon shall it be, each-man like his brother.

With all of these they are to belong to the priest offering them up. They may be eaten by any male priest though.

11 Now this is the Instruction for **the slaughter-offering of shalom (zevach hashelamim)** that is brought-near for Yehovah: 12 if (it is) on account of thanksgiving (todah) that he brings-it-near, he is to bring-near along with **the slaughter-offering of thanksgiving (zevach hatodah)**: matzah cakes, mixed with oil, matzah wafers smeared with oil, and flour well-stirred into cakes, mixed with oil. 13 Along with cakes of leavened bread (lechem chametz) he is to bring-near his near-offering, along with **his slaughter-offering of thanksgiving of shalom (zevach todah shalamayv)**. 14 He is to bring-near from it one of each (kind of) near-offering as a **contribution (t'rumah heave)**

for Yehovah, (it is) for the priest that dashes the blood of **the shalom-offering (hashalamim)**-his shall it be. 15 As for the flesh of his slaughter-offering of thanksgiving of shalom, on the day of his bringing-it-near it is to be eaten, he may not leave (any) of it until morning.

Here the flesh of the zevach is eaten by the priest. This is not left over to morning.

16 Now if a vow-offering (neder) or a freewill-offering (nedavah) is his slaughtered near-offering (zevach qar'bano), on the day of his bringing-near his slaughter-offering (ziv'cho) it is to be eaten, on the morrow, what is left of it may be eaten. 17 And what is left of the flesh of the slaughter-offering- on the third day, in fire it is to be burned. 18 Now should there be eaten, yes, eaten any of the flesh of his slaughter-offering of shalom on the third day, it is not acceptable (for) him that brings-it-near, it will not be reckoned to him. Tainted-meat shall it be (considered), and the person who eats of it-his iniquity he shall bear! 19 Flesh that touches anything tamei is not to be eaten, in fire it is to be burned. **As for (other) flesh: anyone ritually-pure may eat the flesh.** 20 But the person that eats flesh from the slaughter-offering of shalom that is Yehovah's while his tum'a is upon him, cut-off shall that person be from his kinspeople! 21 And a person-when he touches anything tamei, human tum'a or a tamei animal or any tamei detestable-creature, and eats from the flesh of the slaughter-offering of shalom that is Yehovah's, cut-off shall that person be from his kinspeople!

Here we see that any zevach offering may be eaten by anyone clean with the exception of the parts set-aside for the priests. The priest's portion was the breast and the right thigh. The state of ritual purity is paramount here, as it will cause guilt upon the person. They shall be cut off.

22 Yehovah spoke to Moshe, saying: 23 Speak to the Children of Israel, saying: Any **fat (chelev)** of an ox or a lamb or a goat, you are not to eat. 24 Now **fat (chelev)** from a carcass, **fat (chelev)** from a torn-animal may be used for any work-purpose, but eating- you are not to eat it! 25 For whoever eats **fat (chelev)** from an animal from which a fire-offering may be brought-near for Yehovah, cut-off shall the person be that eats (thus), from his kinspeople! 26 And any blood you are not to eat throughout all your settlements, (either) of fowl or of a domestic-animal. 27 Any person that eats any blood- cut-off shall that person be from his kinspeople!

The fat which may be brought to Yehovah we are required to bring. The fat which would not be acceptable we may use but not eat.

28 Yehovah spoke to Moshe, saying: 29 Speak to the Children of Israel, saying: He who brings-near his **slaughter-offering of shalom (zevach shalamim)** for Yehovah is to bring his near-offering (himself) to Yehovah, **from his slaughter-offering of shalom (mezevach shalamayv)**; 30 his (own) hands are to bring the **fire-offerings (ishshey)** for Yehovah. The fat (chelev)-along with the breast he is to bring it, the breast for elevating (waving) it as an **elevation-offering (t'nufah)**, before the presence of Yehovah. 31 And the priest is to turn the **fat (hachelev)** into smoke on the slaughter-site. And the breast is

to be Aharon's and his sons'. 32 Now the right thigh you are to give as a **contribution [heave] (t'rumah)** to the priest, **from your slaughter-offerings of shalom (mezevach sha'meychem)**. 33 He who brings-near the blood of **the shalom-offerings (hashalamim)** and **the fat (hachelev)**, from among the Sons of Aharon-his shall it be, the right thigh as a portion. 34 For the breast of the **elevation-offering [wave] (t'nufah)** and the thigh of **the contribution [heave] (t'rumah)**, I take from the Children of Israel, from **their slaughter-offerings of shalom miziv'chey shalameyhem)**, and I give them to Aharon the priest and to his sons, as an allotment for the ages, from the Children of Israel. 35 This is the anointed-share of Aharon and the anointed-share of his sons **from the fire-offerings (meishshey)** of Yehovah, from the time he brought-them-near to be-priests for Yehovah, 36 which Yehovah commanded to be given them from the time of his anointing them, from the Children of Israel- as a law for the ages, throughout their generations. 37 This is the Instruction concerning the offering-up (olah), concerning the grain-gift (min'chah), concerning the chattat-offering and concerning the asham-offering, concerning the mandate-offering and concerning **the slaughter-offering of shalom (zevach hashalamim)** 38 that Yehovah commanded Moshe at Mount Sinai at the time of his commanding the Children of Israel to bring-near **their near-offerings (qarbanyhem)** to Yehovah, in the wilderness of Sinai.

So we see that in order for zevach, olah, chattat, asham and min'chah to all be done correctly we need anointed priests. Parts of these offerings and sacrifices were not to be consumed by us and given over to them. Today we have no priesthood to do this with. We also saw that we bring the sacrifices and offerings ourselves. And early on we saw we even slaughter it ourselves in from of them. We also saw that the shalom offering is actually a type of zevach offering. There were also todot offerings. As we see from last statement this was all commanded in the wilderness period.

We will continue on with Vayiqra/Leviticus next week when we will look for anything else we need to keep in mind when doing offerings and sacrifices.