

Tabernacle Offerings

| | Type of Offering | Scriptures | What was Offered? | Who Laid Hands | What Was Done With Offering? | Significance? | Primary Age |
|--|--|---|---|---|---|---|----------------|
| Sin-Offerings | Atonement Day | Lev. 16 | Bullock, Lord's Goat Scapegoat | Bullock - Not stated Goat - Not Stated Scapegoat - Aaron | Bullock supplied by Aaron, two goats supplied by the people. Aaron kills bullock and burns fat, liver and kidneys. (Lev. 4:9) Blood is sprinkled 7 times on and before Mercy Seat. Blood is then put on the horns of the Brazen & Incense Altars. Carcass is burned outside camp. Lord's Goat is sacrificed exactly as Bullock. Scapegoat is rejected and released into wilderness. | Aaron supplying the bullock pictures Jesus offering himself in sacrifice. The bullock = Perfect manhood of Jesus. The goats coming from the people show that the Church and Great Company are taken from fallen humanity. Lord's Goat= Justified humanity of Church. The combined sacrifice of Jesus and the Church give them the ability to help erase the effects of the Adamic curse and draw benefits from the personal pain and suffering man has felt from it. Two identical burnt-offering rams suggest both sin-offerings are equally acceptable. The rejected scapegoat represents the Great Company losing their crowns but then washing their robes. (Rev. 7:14) | Application |
| | For Personal Sin of Priest | Lev. 4:1-12 | Bullock | Priest | Priest lays hands on bullock and kills it. The blood is taken into the Holy and sprinkled 7 times before 2 nd veil. Blood put on the horns of Incense Altar and the rest poured at base of Brazen Altar. Fat, kidneys and liver burned on altar, the rest burned outside the camp. | When blood is taken into the Holy a Gospel Age application is indicated. Being sprinkled "before the [2nd] veil," illustrates the work of Jesus as the Church's Advocate. The blood was also placed upon the Incense Altar and shows that our prayers are acceptable to God through the blood. | Gospel Age |
| | For Congregation | Lev. 4:13-21 | Bullock | Elders | If the congregation sins then the offering is done exactly as with sins of a priest above, with the exception that the elders of the tribes lay their hands on the bull (instead of the priest). | This may refer to group sins amongst the spirit begotten. For example, in 1 Cor. 5 the entire ecclesia was held responsible for permitting another member to live in sin. The elders laying hands on bullock suggests that elders have a higher responsibility in watching over the flock. | |
| | For Princes of Israel | Lev. 4:22-26 Num. 1:4-16 | Male Goat | Prince | Prince that sins lays hands on a male goat and kills it. Blood is taken by the priest and put on horns of Brazen Altar. The rest is poured at the base of the altar. Fat, kidneys and liver burned on the Brazen Altar and a portion is eaten by the priest that offered it. (See Lev. 6:26; TS 99) | Princes of Israel may represent the Ancient Worthies (Psa. 45:16). Since they will be raised with human imperfections, Bro. Russell suggests they will be under the New Covenant. (R. 5073-4) This offering was for sins of ignorance, showing the Ancient Worthies will continue to learn and grow. The goat represents their repentance from sin. When blood remains in the Court, a Millennial Age application is indicated. | Millennial Age |
| | For Individual (less severe sins) | Lev. 4:27-35 | Female Lamb or Goat | Individual Israelite | The individual sinner brings a female goat and offers it the same way as the prince above. Priest eats of it. | Everyone will be responsible for their own sins. (Jer. 31:29,30) Confession of sins and repentance will be expected. (Lev. 5:5) By placing blood on the horns of the Brazen Altar the priest indicated offerings to God remain acceptable. There is less accountability shown for sins of ignorance. | |
| | Tresspass Offerings 1. Sin of wrongly keeping silent, uncleanness, careless sweating | Lev. 5:1-13 | Female Lamb or Goat or 2 Doves or 2 Pigeons (1 for a sin-offering, 1 for a burnt-offering) or flour w/no oil or incense | Individual Israelite | Depending on ability, different sacrifices were required. A lamb or goat was offered the same way as for prince above. Birds had head wrung off. Blood sprinkled on side of Brazen Altar and the remainder poured at the base. 2nd bird used as burnt-offering. If no animal could be afforded, a meal-offering was acceptable, a portion to the priest. Confession of sin required, but not with 1/5 added, as below. | As in previous offering, individual lays hands on sacrifice, indicating their personal responsibility. Priest acts on behalf of the individual, showing the vital role of the antitypical priesthood in helping overcome sin. In the Kingdom, various degrees of sin will be recognized and dealt with differently. Level of responsibility will depend on one's maturity. Even minor offences will be dealt with. All sin will require confession, but lesser sins will not require restitution, as in the following two categories. (Note: In cleansing of a leper, blood of trespass-offering placed on right ear, thumb and toe of leper, followed by oil. Illustrates how sin is first dealt with then cleansing effect of holy Spirit. Lev. (14:14-18). | |
| | 2. Unintentional sin regarding holy things: i.e. in tithes, firstfruits, etc. | Lev. 5:14-19 | Ram +value of trespass + 1/5 more paid to priest | Individual Israelite | The fat, including the fat tail, kidneys, and liver are burned on the altar. Blood is sprinkled around Brazen Altar. The priest determines value of what should have been paid and adds 20%, paid to the priest. | This offering was for unintentional sins against holy things, such as tithing, not properly offering firstfruits, etc. These are not sins against other people, but against God, and may be similar to sins of Israel when they "robbed" God by not offering their best. (Mal. 3:8) Must be accompanied by repentance. (TS 99) Payment was in sanctuary shekels, showing a divine standard will be applied. The amount was determined by the officiating priest, suggesting the decision making of the antitypical priesthood. | |
| 3. Intentional sins: stealing, cheating, lying, swearing falsely | Lev 6:1-7, Lev. 7:1-7 | Ram + full restitution determined by priest + 1/5 more, paid to injured party | Individual Israelite | The fat, including the fat tail, kidneys, and liver are burned on the altar. Blood is sprinkled around Brazen Altar. All priests eat of the offering. | Intentional sins against their fellow man will be more severely dealt with. Besides full restitution, an additional 20 % was added, showing some type of penalty imposed, possibly a right or privilege taken away for a time. By the priests eating of the offering, the Royal Priesthood is shown in accepting an individual's effort to be reconciled. (TS 100) | | |
| Burnt Offerings | Law of People's Burnt Offering | Lev. 1 | Bull, Ram, Male Goat, Turtledove or Young Pigeon | Individual Israelite | Individual lays hands on animal and kills it. The priest sprinkles the blood around Brazen Altar and offerer flays it. Priest lays head and fat on altar and offerer washes inward parts & legs which the priest then puts on the altar. The rest of the animal is then burned on the altar. The priest keeps the hide for himself. If the offering is a bird, the head is wrung off by the priest, the blood drained and the offerer removes the crop and tears open the body. Priest then burns it on the altar. | Unlike the compulsory sin-offerings or trespass-offerings, burnt-offerings, peace-offerings and grain-offerings were voluntary, stressing the willingness of an individual. In burnt-offerings there is a wonderful cooperation between offerer & priest, working together to provide an acceptable sacrifice. This foreshadows an individual's willing cooperation with the antitypical priesthood. Burnt-offerings were a "sweet savor unto the Lord" (vs. 13) and describe an individual's appreciation and desire to be accepted by God. Offering first the unwashed head followed by washed body parts, shows a recognition that offerings will be accepted because of the head and body which sanctified the altar. Having the individual wash the body parts suggests a recognition that Church members were once sinners. Pigeons and doves represent smaller degrees of appreciation and less understanding. (TS 95) | Millennial Age |
| | Law of Continual Burnt Offering | Lev. 6:8-13, Ex. 29:38-46 | 2 Lambs one for morning, one for evening sacrifice | Not Stated | The morning sacrifice was 1st of the day while the evening sacrifice was last. A lamb was laid onto the burning wood and fire was kept continually burning. Fat of the peace-offering was burned upon the burnt-offering. Meal and drink-offering accompanied the burnt-offering. Ashes were carried to a clean place. Approximate times of sacrifices were 9AM & 3PM. | The sacrifice of Jesus allows subsequent sacrifices to be accepted by God. Thus, the altar was "sanctified." 9 AM & 3 PM correspond to Jesus' time on the cross. Also, the morning sacrifice may represent Jesus, while the evening sacrifice may represent the Church. Together they constitute the "better sacrifices" of Heb. 9:23. Accompanied by a meal and drink-offering may refer to the memorial symbols of the bread and wine. The ashes may picture the remembrance of these sacrifices. (TS 97; Frey 376) | Gospel Age |
| | Consecration of Priests | Lev. 8:2, 18-21 | Lev. 8 - Ram | Aaron & Sons | Lev. 8 - All animals supplied by Moses. Moses offers one ram after sin-offering bullock. Blood of ram is sprinkled on altar. Moses burns unwashed head then washes inwards and legs and places them on altar, next to head. | Lev. 8 - This burnt-offering depicts the same consecration as the sin-offering but from a viewpoint of divine acceptance. (TS 45) Burnt-offerings also express willingness and were a sweet savor to God. Moses slew this burnt-offering, illustrating God's part in our consecrations. The head, Jesus, needed no washing, body parts, the Church, were washed (justified) before being offered. Entire animal then burned, showing complete devotion. | Both Ages |
| | 8th Day Ceremony | Lev. 9:2,3, 12-14,16 | Lev. 9 - Ram, Calf, Lamb | Lev. 9 - Not Stated | Lev. 9 - Animals supplied by Aaron & the people. The burnt-offering ram was sacrificed after first sin-offering. Bullock & lamb burnt-offering sacrificed after 2nd sin-offering. Head burned 1st, washed parts burned next to head. | Lev. 9 - Acceptance of Jesus' sin-offering (bullock). came immediately after his sacrifice, at his resurrection (Acts 17:31). Acceptance of Church's sin-offering will be demonstrated to world in the Kingdom. (TS 88) Church (lamb) is only acceptable because of the accompanying bullock (Jesus). | |
| | Day of Atonement | Lev. 16:3, 5, 24 | Lev. 16 - 2 Rams | Lev. 16 - Not Stated | Lev. 16 - One burnt-offering each for bullock & goat. Sacrificed after both sin-offerings were complete. | Lev. 16 - 2 identical rams = oneness of Jesus' & Church's sacrifices. The burnt-offerings were sacrificed while wearing garments of Glory & Beauty . (TS 72) This shows that the acceptance of Jesus' and the Church's sacrifices will be manifested in Kingdom when "The Christ" is revealed to the world. | |
| Grain (or meal) Offerings | Law of People's Grain Offering | Lev. 2:1-12, Lev. 6:14-18, Lev. 7:9,10 | Fine flour, oil & salt, no yeast or honey. Baked, fried cakes or wafers. Raw flour w/incense. Could be 1st fruits of dried corn w/oil & incense | Not Applicable | When grain or flour offered, a handul (a memorial portion) was burned on altar with oil, salt and frankincense. The remainder was eaten by the priests in the court. When baked or fried, it was unleavened and mingled with oil and salt, and the entire offering belonged to the priests. These were offered on various occasions (Frey 457). When anointing the priesthood, no part of the meal-offering was eaten. It was wholly burned on the altar. (Lev. 8:26-28) | The Hebrew word <i>minchah</i> (Lev. 2:1), translated "meat-offering," means "a gift" and consisted of grain or flour in various forms. These offerings were a sweet savor to the Lord and expressed thanksgiving, illustrating the world's grateful praise and worship of God (TS 98). The priest burned a memorial portion & the remainder was eaten by the priests. This shows man's worship of God will be through the priesthood. (TS 98) Oil = the holy Spirit; Leaven = sin; Honey = worldly attractions; Salt = faithfulness to the New Covenant arrangement. (Eph. 3:21; Joel 2:28; Ezek. 11:19) (See Frey 455) | Millennial Age |
| | Consecration of Priesthood | Lev. 8:26,31 | 1 unleavened cake, a cake of oiled bread & a wafer | Not Applicable | 3 cakes put on fat and shoulder of Ram of Consecration and waved before the Lord. Remainder of basket eaten by the priests during the 7 day consecration ceremony. | Unleavened bread= justification of Jesus and the Church; Oiled bread= the effects of the holy Spirit (i.e. sanctification); Wafer= hope of glorification. Being placed upon the shoulder of the Ram of Consecration shows that the character development of Jesus and the Church rests upon the strength of their consecrations. (Frey 520) | Gospel Age |
| Peace-Offerings | Law of People's Peace Offering | Lev. 3:1-17 Lev. 7:11-21; 29-36 | Bull, Cow, Lamb or Goat; could be with unleavened cakes or wafer w/oil, or leavened bread | Individual Israelite | Individual lays hands on the animal, kills it & presents parts to the priest. Priest sprinkles blood on the altar and burns the fat, kidneys & liver. If the offering is a lamb it is treated the same, except the fat tail is also burned. Peace-offerings are burned upon the continual burnt-offering. The fat and breast waved before Lord, the right shoulder is heaved before the Lord. The fat is burned and the breast went to the priests, the right shoulder went to the officiating priest. The offerer and priests eat of the sacrifice. A peace-offering could be sacrificed in fulfillment of a vow or in thanksgiving. | Peace-offering involved the free will of the individual and expressed thanksgiving. It also showed a desire for communion with God and was offered in cooperation with the priesthood. The Individual and priests ate of the sacrifice, suggesting their heart communion. When offered with a vow, it pictured the peace attained with consecration. Waving (side to side) and heaving (up & down) made the sign of a cross, a recognition that Jesus' death was necessary before peace could be attained. Peace-offerings were also made at the assumption of a vow (Lev. 7:16). This describes an individual's desire to serve God and establish peace with Him. When offered in thanksgiving, a leavened loaf could be added, picturing a recognition of one's sinful condition. This offering arrives at the real purpose behind all other sacrifices, i.e. peace between God and every willing individual, and is described as a sweet savor to God. | Millennial Age |
| | Consecration of Priesthood | Lev. 8:22-32 | Ram | Aaron & Sons | Moses slays 2nd ram (called the ram of consecration) and places blood on right ear, thumb & toe of priests. Fat, liver, kidneys, rump, unleavened cake, oiled bread & one wafer is waved by priests then burned by Moses. Moses waves breast of ram of consecration then sprinkles Aaron & sons with it's blood mixed with oil. Priests boil and eat of the breast. | Ram of consecration was a peace-offering (i.e. parts waved & heaved - Exod. 29:26, 27; Lev. 7:29, 30). Blood on right ear, thumb and toe represents consecration of all faculties. Blood sprinkled on Brazen Altar shows how the consecrations of Jesus and the Church contribute to making the way for sacrifice to God available in the future. Aaron and sons sprinkled with blood from the ram of consecration mingled with oil shows that the antitypical priesthood is anointed to sacrifice. Eating of the breast of the ram of consecration, a peace-offering, shows the Church attains peace with God through consecration of the heart. Three offerings are connected in Lev. 8; (1) sin-offering bullock = atonement, (2) burnt-offering ram = divinely accepted heart devotion, leading to (3) peace-offering ram of consecration = peace with God. | Gospel Age |
| | 8th Day Ceremony | Lev. 9:4, 18-21 | Bullock & Ram | Not Stated, but was "for the people" | Aaron kills bullock and ram and sprinkles their blood on the Brazen Altar. The fat, including the fat tail, was placed on the breasts and, with the right shoulders, waved before the Lord. The fat, kidneys and liver were burned. The breasts went to Aaron and his sons, the right shoulders went to the officiating priest. (Lev. 7:31,33) After finishing the sacrifices Aaron blesses the people, then enters the tabernacle with Moses. They then come out and together bless the people. Fire from heaven consumes the burnt-offering and the people fell on their faces. | These two peace-offerings were "for the people." The antitypical offerings of the Gospel Age are for the benefit of mankind. 1 Cor. 15:29 - We are "baptized for the dead." The bullock & ram point back to the merit of the sin-offering which form the basis of mankind's peace. By eating of this offering the priests benefited, showing the blessings of being part of the antitypical priesthood. In blessing the people, Aaron pictures the good influence of Jesus and the Church during the Gospel Age. The blessing of Moses and Aaron represents the blessings of God's Kingdom, administered by the antitypical priesthood. Fire from heaven is the revelation of God's acceptance of the Gospel Age sacrifices. When the people witnessed the fire they fell on their faces, an act depicting the worship of mankind. | Millennial Age |