

## July 1, 2018 - Lev. 1:1 – 2:16 - Burnt Offerings and Meal Offerings

### Psalm 73

Haftarah: Micah 6:9-16 + 7:7-8

Isaiah 48:12-20 + 49:7

**Leviticus 1:1** - "And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,"

Targum of Jonathan expands on this: "when Moses had made an end of erecting the tabernacle, Moses thought and reasoned in his heart, and said, Mount Sinai, its excellency was the excellency of an hour, and its holiness the holiness of three days, it was not possible for me to ascend unto it, until the time that the Word was speaking with me; but this tabernacle of the congregation, its excellency is an excellency for ever, and its holiness an holiness for ever, it is fit that I should not enter into it, until the time that he speaks with me from before the Lord; and therefore the Word of the Lord called to Moses, and the Word of the Lord spake with him out of the tabernacle of the congregation, saying,"

In the word translated "called", the last letter of it is written in a very small character, to show, as the Jews say, that he met him accidentally, and unawares to Moses: it also reflects the modesty of Moses, who lessened himself, and got out of the way, that he might not have the government laid upon him, and therefore the Lord called him; or to denote the wonderful condescension of the Lord, whose throne is in heaven, and yet agreed to dwell in the tabernacle.

The Targums of Jonathan and Jerusalem paraphrase it: "the Word of the Lord called to Moses" by an articulate voice, though it may be it was a still small one; and which some think is the reason of the smallness of the letter mentioned above; and Aben Ezra says that Moses heard it, but all Israel did not hear.

"out of the Tabernacle" - i.e. from off the mercy seat, between the cherubim over the ark, where the glory of the Lord, or the divine Shekinah and Majesty took up its residence, and from whence the Lord promised to commune with Moses (**Exodus 25:22**).

**Leviticus 1:2** - "Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock."

"offering" = *korban* --from *qarab* - something brought near the altar; to cause to draw near. Another version of this word, one of the most-used verbs in Leviticus (89 times) is *hiqrib* = "to bring near," which also means "to offer."

- **Ephesians 2:13** - "But now in Christ Jesus ye who sometimes were far off are brought near by the blood of Christ."

The Targum of Jonathan says, "of a clean beast, of oxen, and of sheep, but not of wild beasts shall ye bring your offerings." These were appointed, Ben Gersom says, for these two reasons, partly because these were the most excellent, and most easy to be found and come at, as wild creatures are not: but the true reason is, because they were very fit to represent the great sacrifice Christ, which all sacrifices were typical of:

- the ox or bullock was a proper emblem of him for his strength and perseverance,
- sheep for his harmlessness, innocence, and patience,
- and the goat, as Christ was thought to be, a sinner, being sent in the likeness of sinful flesh, and having the sins of his people imputed to him. - *Gill's Exposition*

Also, a wild animal would not be giving sacrificing something that belonged to you - something your own flock would be a loss for you, it must *cost* you something.

### **Brief Outline of the Five Types of Offerings in Leviticus 1-7**

NOTE - *The size and value of the animal and the specificity of the description of the inwards, fat and other details represent the degree of our understanding and apprehension of Christ's sacrifice.*

The Burnt, Meal and Peace Offerings were "acceptance" offerings or "Sweet Savor" offerings

### **Laying on of Hands**

Laying on of hands showed the sacrifice was to act as a substitute for the offerer, who was identified with it. Pressing down with your whole force on the substitute animal, (whether one hand or both is uncertain) the offerer would say: 'I entreat, O Jehovah: I have sinned, I have done perversely, I have rebelled, I have committed (naming the sin, trespass, or, in case of a burnt-offering, the breach of positive or negative command); but I return in repentance, and let this be for my atonement (covering).' According to Maimonides, in peace-offerings a record of God's praise, rather than a confession of sins, was spoken. (In the case of birds there was no laying on of hands.) - *Alfred Edersheim, The Temple*

### **Wave Offerings**

Sometimes the offering was to be lifted and waved. The priest put his hands under those of the offerer, and moved the sacrifice upwards and downwards, right and left; and according to other sources also 'forwards and backwards.' The waving signified the offering was presented to the Lord and then received back again.

Whatever was laid upon the altar was regarded as 'sanctified' by it, and could not be again removed, even though it should have become defiled. (**Matthew 23:19**)

The offerings are described first in Leviticus from the inside of the Tabernacle going out - from God's holiness and acceptance to outside the camp, where the sin and trespass

offering were burned.

Our understanding and approach to them is in the reverse - we first must understand Christ as the sin and trespass offerings in order to even enter the Tabernacle and worship God with the peace offering, meal offering and whole burnt offering.

The life and ministry, and all preaching, teaching and worship of the church is always to get us from the door of the Tabernacle to the mercy seat, as far as spiritual understanding is concerned

**Burnt Offering** - Here we have the highest aspect of the work of Christ where He is seen offering Himself up entirely to God to do His will even unto death. The whole offering, except the skin of the animal, was burnt upon the altar and all went up to God as a sweet savour. It pictures Christ who gave Himself as "a sacrifice to God for a sweet smelling savour" (**Ephesians 5:2**). Christ is not seen here as bearing our sins, but as accomplishing the Father's will, glorifying Him and vindicating the holiness and majesty of His throne. This theme is especially prominent in John's Gospel and in Psalm 40.

**The Meal Offering** - This offering typifies Christ as the perfect and sinless Man and presents to us His wonderful Person and His spotless life which was ever an offering of a sweet savour unto God. There was no shedding of blood in this offering so it speaks of the perfections of Christ's Person and life rather than of His death. The fine flour pictures His sinless humanity with its evenness of moral qualities, the oil pictures the grace and power of the Holy Spirit which characterized His life, while the frankincense is emblematic of the sweetness and fragrance of His Person and life.

**The Peace Offering** - This was also an offering of a sweet savour to God. The blood, the fat and the kidneys of the offering were put upon the altar as "the food of the offering made by fire unto the Lord" (Lev. 3:11). This was God's part. Then the breast was given to Aaron and his sons and the right shoulder to the offering priest. This was man's part. Thus God and man both fed on the same offering which speaks of communion and fellowship and typifies the communion which the believer in Christ enjoys with God on the ground of the work of Christ at the cross and His blood shed there for our sins. We are at peace with God through the work of the cross and can feed upon Christ in fellowship with the Father. Luke's Gospel and Psalm 85 especially present this theme.

**The Sin Offering** - We come now to the non-sweet savour offerings. The special feature of this offering is in the whole bullock being burnt upon the ground outside the camp of Israel after the blood and fat were put upon the altar for God. This offering was for sin and pictures to us Christ who was made sin for us (**2 Corinthians 5:21**) and endured the judgment and wrath of God against sin as our substitute. The holiness of God and the awfulness of sin are brought out in the bullock being entirely burnt up outside the camp. It pictures Christ, forsaken of God, as our Sin-bearer as given in **Psalm 22** and Mark's Gospel.

**Trespass Offering** - This is for trespass against the government of God. Amends had to be made for the wrong done and the fifth part added to it. Atonement was made by

the blood of the offering, and the trespasser was forgiven. This offering presents Christ who died for our sins and trespasses on the cross, restoring that which He took not away (Psalm 69:4). He has not only answered to God for our sins and paid our debt by His shed blood, but has added the fifth part, as it were, bringing more glory to God and more blessings to man than were had before sin was committed. This is the first view the sinner gets of the Cross of Christ. Psalm 69 and Matthew's Gospel present this aspect of the offering of Christ.

—See <http://biblecentre.org/content.php?mode=7&item=899>

## The Burnt Offering

**Leviticus 1:3** - "If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD."

"burnt sacrifice" = *olah* - to go up, ascend - the sacrifice "ascends to God" through the smoke.

"male" - because the Messiah would be male, and this is a type of his perfect offering of his whole being to God.

"voluntary" - This was never a required or obligatory offering. It can not be coerced, not can someone be enticed into giving a burnt offering. It originates in the thankfulness and joy of a heart filled with love for God. Christ laid his own life down willingly.

"at the door of the Tabernacle" - publicly, as Christ was sacrificed before the city of Jerusalem. But more importantly at the appointed place of sacrifice and not off in the wilderness.

The first burnt offering was by Abel - who sacrificed one of his flock (**Genesis 4:4**). God "had respect" to Abel and his offering. Presumably the offering was accepted by God sending fire from heaven to consume it, as happened on several other occasions.

## Sweet Savour

The formula for the burnt offering as a "sweet savour" offering is spelled out in Noah's sacrifice after the flood:

**Genesis 8:20-21** - "And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done."

Nearly forty times in the Old Testament, God declares how pleasing the aroma of a burnt offering is.

## New Testament in Christ

**2 Corinthians 2:14-16** - "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?"

## Isaac as a Type of the Burnt Offering

A clearer prototype for Christ as the burnt offering is Isaac in **Genesis 22**, who willingly let himself be bound. This event is tremendously important in Judaism.

On Mount Moriah, God substituted a ram for Isaac's life, and it was burned on the altar in Isaac's place.

The Midrash Hagadol states, "Although Isaac did not die, Scripture regards him as though he had died. And his ashes lay piled on the altar. That is why the text mentions Abraham and not Isaac" returning down the mountain. And in fact, another midrash insists that the ram itself was resurrected, so it's horns could be used later as the shofar at Mount Sinai and the other to usher in the Last Days.

On Rosh Hashanah, "The Holy One, blessed be He, said, 'Sound before Me the ram's horn so that I may remember on your behalf the binding of Isaac and account it to you as if you had bound yourselves before Me'" (Rosh Hashanah, 16a)

Some midrashim go much further, saying, "When Father Isaac was bound on the altar and reduced to ashes and his sacrificial dust was cast upon Mount Moriah, the Holy One, blessed be He, immediately brought him dew and revived him." (referring to dew of Mt. Hermon in **Psalms 133:3**)

Abraham refused to put down the knife until the Holy One, blessed be He, swore to him that before Him the ashes of the ram would be regarded as though they were Isaac's ashes, and He swore it to him. (Sefer ha-Yashar, p. 81)

Genesis Rabbah 56:3 comments on **Genesis 22:6**, "And Abraham took the wood and put it on his son Isaac, like one bearing his own cross."

The Talmud even sees the origin of the name Moriah in the word for "exchange" or "substitution"

"What is the meaning of Moriah? *Temurah*, an exchange offering, and exchange, as in the idiom of "One may not exchange or substitute, *yamir*, for it (Leviticus 27:10)" (From Pesikta Rabbah, 40)

Paul tells us to "Reckon yourselves dead" (**Romans 6:11**). This is the example of a

"living sacrifice" described in **Romans 12:1-2** - a life wholly given over to God.

**Leviticus 1:4** - "And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him."

### Reflections of Other Aspects

There was an "atoning" aspect to the burnt offering too (see **Job 1:5**), just like there is a slight mention of sweet savor in the sin offering in **Leviticus 4:31**. In a similar way there is a slight blurring of distinction between some aspects of the sin and trespass offerings. Although each sacrifice emphasized different aspects of Christ's redeeming work, they all were flowing from the One Person who was the perfect sacrifice, so hints of each type linger on the others.

The variety of animals sacrificed as burnt offerings identify additional characteristics of Christ: The bullock typifies untiring labor in service to God and others; the lamb, uncomplaining submission even in suffering; the goat, strong-minded leadership; and the turtledove, humility, meekness, and mournful innocence.

### A Bullock

**Leviticus 1:5-9** - The bullock was first flayed - the skin was not burned but became the property of the priests (see **Leviticus 7:8**). It points to the lashes inflicted on Christ before his crucifixion when he "gave his back to the smiters." And to the righteousness of Christ, which also was signified by the coats of skins the Lord God made for Adam and Eve (**Genesis 3:21**) from the sacrifice of an animal - picturing that robe of righteousness, the garments of salvation.

The animal was cut into four distinct parts, each signifying an aspect of Christ's character and life: The head represents His thoughts; the legs, His walk; the innards, His feelings; and the fat, His general vigor and health. Every part was put on the altar and totally consumed by the fire.

The process is described by Maimonides (Ib. c. 6. sect. 5, 6, 7, 8, 9. Vid. Misnah Tamid, c. 4. sect. 2, 3.):

"(The priest) flays until he comes to the breast, and then he cuts off the head, then its legs, and finishes the flaying; then he rends the heart, and brings out its blood; then he cuts off the hands, and goes to the right foot, and cuts off that, and after that he cuts down the beast until its bowels are discovered; he takes the knife and separates the lights from the liver, and the caul of the liver from the liver, and does not remove the liver out of its place; and he goes up to the right side, and cuts and descends to the backbone, and he does not go to the backbone until he comes to the two tender ribs; he comes to the neck, and leaves in it two ribs here and two ribs there; he cuts it and comes to the left side, and leaves in it two tender ribs above and two tender ribs below; then he comes to the point of the backbone, he cuts it, and gives it and the tail, and the

caul of the liver, and the two kidneys with it; he takes the left foot and gives it to another; and according to this order they flay and cut in pieces the burnt offering of the cattle."

Also, the "sinew that shrank" was taken away, and cast upon the ashes in the middle of the altar, not to eaten or sacrificed.

See **Genesis 32:32** - "Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank."

### **New Testament references :**

**2 Timothy 2:15** - "...rightly dividing the word of God"

**Hebrews 4:12** - "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

"But it is best to apply this to Christ, either to the evidence given of him in the Gospel, in which he is clearly set forth in his person, natures, and offices, and in all the parts and branches thereof; where every thing is naked and open to view, as the creature was when thus cut up; or rather to his sufferings, which he endured in every part of his body, from head to foot." - *Gill's Exposition*

### **Washings**

Each detail also points to a truth about how deep Christ's sacrifice affects us - cleansing our thoughts and the hidden things in our innermost being "through the washing of water by the word" (**Ephesians 5:26**) and providing our sustenance.

The parts were washed in "washing rooms" on the Temple courtyard upon the marble tables between the pillars, where they washed them three times at least.

"With Philo (*De Victimis*, p. 839.) these washings had a mystical meaning; by the washing of the inwards was signified that lusts were to be washed away, and such spots removed as were contracted by gluttony, drunkenness and any excess, very harmful to the lives of men; and by the washing of the feet was signified that we should no more walk upon the earth, but mount up to the air, and pass through that, even to heaven." - *Gill's Exposition*

Laying the parts "in order upon the wood" points to Christ being nailed to the wooden cross.

### **The Wood**

The wood for the sacrifice was an offering of the people, brought to the Temple at the times appointed, **Nehemiah 10:34** where was a place called "the wood room", or "wood

chamber," and which was in the northeast part of the court of the women; and here such priests as had blemishes wormed the wood, or searched the wood for worms; for whatsoever wood had a worm found in it, it was not fit to be laid upon the altar.

### **The Fire**

The fire is kindled within the Altar, which is made of brass and signifies God's judgment.

Fire often denotes the wrath of God, revealed from heaven against all unrighteousness and ungodliness of men, and which is the everlasting fire prepared for the devil and his angels, and all the workers of iniquity; and which Christ endured for his people in human nature, when he bore their sins, and became a whole burnt offering for them.

**Matthew 3:10** - "every tree that brings not forth good fruit is hewn down, and cast into the fire."

**Matthew 3:11** - 'I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire.'

**Matthew 3:12** - "whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire."

But the fire of the burnt offerings also provided a sweet smell to God, and they were denoted as "acceptance offerings."

Edersheim doubts that the fire of the burnt offering is related to God's wrath. "The term used is not that commonly employed for burning, but means 'causing to smoke,' which ascends 'for a sweet savour unto the Lord,' and the rite symbolizes partly the entire surrender of the sacrifice, but chiefly its acceptance on the part of God." Also, the fire of the Brazen Altar was used to kindle the fire of the Incense Altar in the Holy Place, which picture the prayers of the saints, and doesn't seem to have anything to do with wrath.

Probably the appearance of flames of fire above the heads of the disciples on Pentecost reflect some aspect of this - the burning up of the chaff at the threshing floor symbolize the giving up of their old identities - while at the same time the flames represented their acceptance as a sweet savor as they were consecrated to God by the filling of the Holy Spirit. Possibly the "baptism of fire" John the Baptist talked about.

### **A Sheep or Goat**

**Leviticus 1:10-13** - Similar instructions

**Leviticus 1:11** - "And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar."

By Jewish tradition, the morning sacrifice burnt offering was killed at the northwest horn of the altar as per this verse. Christ was crucified on Calvary (Go'ah in **Jeremiah 31:39**), which was on the northwest side of Jerusalem.

### **Turtledove or young pigeon**

**Leviticus 1:14-17** - Similar instructions - but loses the distinctions of male or female or perfect and unblemished.

Christ (and the Holy Spirit) is associated with the dove at his baptism and here:

**Song of Solomon 2:12-14** - "The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtledove is heard in our land ... O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."

The pigeon then would be the lowest form of the burnt offering available.

Interestingly - the word for "twist off" = *mâlaq* -- is rendered by the Jews and the Septuagint to mean "cut off or puncture with a nail." Meaning to let the blood out through the puncture wound, then to detach the head by a violent wrenching.

**Leviticus 1:17** - "And he shall cleave it with the wings thereof, but shall not divide it asunder"

"Christ's soul and body were separated from each other at death, yet his human nature was not separated from his divine Person, the personal union between the two natures still continuing; nor was he divided from his divine Father, though he was forsaken by him, yet still in union with him as the Son of God; nor from the divine Spirit, by which he offered up himself to God, and by which he was quickened; nor from his church and people, for whom he suffered, they being united to him as members to their head" - *Gill's Exposition*

### **Leviticus 2 - The Meal Offering**

**Leviticus 2:1-2** - "And when any will offer a meat offering to the LORD, his offering shall be of fine flour; and he shall pour oil on it, and put frankincense thereon: And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD:"

The "fine flour" typifies Christ in the evenness of His character, and in His yieldingness in the hand of His God.

This is not obligatory - it is voluntary - "when any will..."

Rashi - "any" = a soul - Regarding all the sacrifices which were donated voluntarily, the only instance where Scripture states the word "soul" is in the case of the meal-offering. Now, who usually donates a meal-offering? A poor man [because flour is less expensive than birds or animals]. [Hence,] the Holy One Blessed is He, says: "I account if for him as if he has sacrificed his very soul!" - [Men. 104b]

meat offering = *mincha* - a gift of homage made by an inferior to a superior. Elsewhere it can mean any kind of gift, but here it means the offering made from flour.

Every meat-offering was accompanied by a drink-offering of wine, which was poured at the base of the altar.

### Oil and Frankincense

The oil was both poured and mixed in, to make it palatable for the priests to eat later. As a picture of Christ, the oil represents the Holy Spirit which was both poured on him at his baptism, and mixed in to his being, which He then sent to us on Pentecost.

The frankincense was not mixed in with the offering, but "a fistful of frankincense was placed upon it at one side" according to Rashi - that's what made it not only "sweet smelling" but produced the smoke. Additionally, frankincense was used as an herbal remedy in North Africa and the Middle East. Researchers have shown it has an active ingredient that can help relieve arthritis by inhibiting the inflammation. This could point to Christ as healer.

"memorial" - Either to put the Lord in mind of his lovingkindness to his people, and of his covenant with them, and promises to them, to which the allusion is (Psalms 20:3) or to put the offerer in mind of the great sacrifice of Christ, who was to be offered for his sins. - Gill's Exposition

**Leviticus 2:3** - "And the remnant of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire."

Most holy - The offerings consisted of two classes, less holy and most holy. The thank offerings (**Leviticus 23:20; Numbers 6:20**), the firstborn of clean sacrificed animals (**Numbers 18:17**), the firstlings of oil, wine, and corn, and the paschal sacrifices, belonged to the less holy class, and might be eaten entirely or partially in any clean place within the holy city by the officiating priests and their families (**Leviticus 10:12-14**). The incense offering, the shew-bread (**Exodus 30:26; Leviticus 24:9**), the sin and trespass offerings (**Leviticus 6:25-28; Leviticus 7:1; Leviticus 7:6; Leviticus 14:13, &c.**), and the meat offerings here described, belonged to the most holy class. They could only be eaten in the court of the sanctuary by the priests alone. - *Ellicott's Commentary*

### Different Kinds of Cooked Meal Offerings

Baked in an oven (**verse 4**), in a pan (**verse 5**) or in a frying pan or pot (**verse 7**), or as a first fruit offering (verse 14).

"Unleavened" - without a leavening agent that makes the dough rise.

Loaves are to be mixed up [with olive oil], while wafers are to be anointed with oil.

Rashi - Others say that [some of] the oil was smeared [on the wafer] in the form of a Greek "chi" This is an X - similar to the letter Tau in the early Hebrew script, which scribes used to mark Messianic passages in the prophets in some Dead Sea Scrolls, and was likely the character inscribed on the foreheads of those who wept for the sins of Jerusalem in Ezekiel 9.

[However, Edersheim quotes other sources who say it was the Greek letter *kappa*, not *chi*]

Rashi - "pan" - This vessel is not deep, but shallow. And therefore, meal-offerings made in it were hard, for since the pan was shallow, [the oil spread thin and consequently,] the fire consumed the oil [causing the product to become hard]

"frying pan" - Actually a deep pot. This was a deep vessel in the Temple. And since it was deep, its oil gathered together, and the fire did not burn it. Consequently, meal-offerings made in it, vibrate (Torath Kohanim 2:127), [as] anything which has become softened through a liquid, [like in the case of deep-frying appears to vibrate. It came out more like a cake.

**Leviticus 2:11** - "No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire."

"nor any honey" - probably because, from its tendency to fermentation or corruption, it resembled leaven. The word also applies to the sweetness of the fig or date boiled in water and then "scooping the foam" that rose to the top. Both were used to make the dough rise and as sweeteners.

**Leviticus 2:12** - "As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour."

"oblation" - *korban* - another word for offering, but used for all kinds of gifts, This word took over the usage that minchan originally had.

## Salt / Eternity

**Leviticus 2:13** - "And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt."

"salt" - the ingredient of eternity. Salt is a preservative, as well as making food savory. This added to the symbol of "sweet savor."

**Covenant of Salt** - A reminder of the covenant of the Levitical priesthood, in which the portions of the offerings were to belong to the priests forever, permanently.

See **Numbers 18:19** - "All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee."

Targum of Jonathan: "because the twenty four gifts of the priests are decreed by the covenant of salt, therefore upon all thine offerings thou shalt offer salt."

All offerings were obliged to be salted except wine, blood, wood, and incense. There was "the salt room" in the Temple where salt was stored, given by the congregation of Israel.

- **Matthew 5:13** - "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

### **Salt as Destruction**

An alternate way salt is used in the Bible is to denote destruction and barrenness. Lot's wife was turned into a pillar of salt. Abimelech destroys Shechem, and then sows salt in the city so that it can never be repopulated. (The Romans did the same thing to Carthage).

This is probably the meaning of the original text of **Mark 9:49** - "For every one shall be salted with fire, and every sacrifice shall be salted with salt."

The phrase "and every sacrifice shall be salted with salt" was added in later manuscripts probably to try to explain it from the point of view of our Leviticus passage.

See **Isaiah 51:6** - "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished."

Vanish away = *malach* - to salt, whether internally (to season with salt) or externally (to rub with salt), to rub to pieces or pulverize.

A better translation of **Mark 9:49** would be, "Everyone [who is cast into hell] will be completely destroyed by fire."

- *JerusalemPerspective.com*

Salt was a picture of eternal life in Christ, mixed in with every offering in the Temple. The scriptures - "they are they which testify of me." (**John 5:39**)

**Leviticus 2:14** - "And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears."

Rashi - Scripture is referring here to the "omer meal-offering," which is to be offered as soon as the grain has ripened, and it comes from barley.

The meal offering at the feast of first fruits served as picture of Christ's resurrection. The barley sheaf, the food for animals and the poor, was harvested as he was brought down from the cross, and offered as He rose from the grave. It is a picture of His humility.