

PLEASE NOTE - The references below are taken from the 86-20 Index. Many verses have additional references that have not been included due to time & space. We are encouraged to do additional personal research.

*** it-2 pp. 525-526 Offerings ***

Burnt offerings. Burnt offerings were presented in their entirety to God; no part of the animal being retained by the worshiper. (Compare Jg 11:30, 31, 39, 40.) They constituted an appeal to Jehovah to accept, or to signify acceptance of, the sin offering that sometimes accompanied them. As a "burnt offering" Jesus Christ gave himself wholly, fully.

Occasions for burnt offerings, and their features:

(1) Regular times offered: Every morning and evening (Ex 29:38-42; Le 6:8-13; Nu 28:3-8); every Sabbath day (Nu 28:9, 10); first day of month (Nu 10:10); Passover and seven days of Festival of Unfermented Cakes (Le 23:6-8; Nu 28:16-19, 24); Day of Atonement (Le 16:3, 5, 29, 30; Nu 29:7-11); Pentecost (Le 23:16-18; Nu 28:26-31); each day of Festival of Booths.—Nu 29:12-39.

(2) Other occasions: At consecration of priesthood (Le 8:18-21; see INSTALLATION); at installation of Levites (Nu 8:6, 11, 12); in connection with making covenants (Ex 24:5; see COVENANT); with communion offerings as well as certain guilt and sin offerings (Le 5:6, 7, 10; 16:3, 5); in performing vows (Nu 15:3, 8); in connection with purifications (Le 12:6-8; 14:2, 30, 31; 15:13-15, 30).

(3) Animals offered and procedure: Bull, ram, male goat, turtledove, or young pigeon. (Le 1:3, 5, 10, 14) If it was an animal, the offerer laid his hand on the animal's head (acknowledging the offering as his offering, and for him, in his behalf). (Le 1:4) The animal was slaughtered, the blood was sprinkled round about upon the altar of burnt offering (Le 1:5, 11), the animal was skinned and cut up into its parts, its intestines (no offal was burned on altar) and shanks were washed, the head and other body parts were all put on altar

(the officiating priest received the skin; Le 7:8). (Le 1:6-9, 12, 13) If it was a bird, the crop and feathers were removed, and the head and body were burned on the altar. (Le 1:14-17)

////////////////////////////////////

*** it-2 p. 528 Offerings ***

Grain offerings. Grain offerings were made along with communion offerings, burnt offerings, and sin offerings, and also as firstfruits; at other times they were made independently. (Ex 29:40-42; Le 23:10-13, 15-18; Nu 15:8, 9, 22-24; 28:9, 10, 20, 26-28; chap 29) These were in recognition of God's bounty in supplying blessings and prosperity. They were often accompanied by oil and frankincense. Grain offerings could be in the form of fine flour, roasted grain, or ring-shaped cakes or wafers that were baked, griddle cooked, or from the deep-fat kettle. Some of the grain offering was put on the altar of burnt offering, some was eaten by the priests, and in communion offerings the worshiper partook. (Le 6:14-23; 7:11-13; Nu 18:8-11) None of the grain offerings presented on the altar could contain leaven or "honey" (apparently referring to the syrup of figs or juice of fruits) that might ferment.—Le 2:1-16.

(Leviticus 1:4) 4 He is to lay his hand on the head of the burnt offering, and it will be accepted in his behalf to make atonement for him.

*** it-1 p. 1051 Head ***

The priests and others in whose behalf certain sacrifices were made laid their hands on the head of the animal in acknowledgment that the sacrifice was for them.—Le 1:2-4; 8:14; Nu 8:12.

*** it-2 pp. 525-526 Offerings ***

(3) Animals offered and procedure: Bull, ram, male goat, turtledove, or young pigeon. (Le 1:3, 5, 10, 14) If it was an animal, the offerer laid his hand on the animal's head (acknowledging the offering as his offering, and for him, in his behalf). (Le 1:4)

*** it-2 p. 842 Salt ***

Under the Mosaic Law anything offered on the altar to Jehovah had to be salted, not because of flavor, but doubtless because salt represented freedom from corruption or decay. (Le 2:11, 13;

////////////////////////////////////

*** it-1 p. 813 Fat ***

The Law Regarding Fat. In the third chapter of Leviticus, Jehovah gave the Israelites instructions concerning the use of fat in communion sacrifices. When offering cattle or goats, they were to make the fat around the loins and intestines and that over the kidneys, as well as the fatty appendage upon the liver, smoke upon the altar. In the case of sheep, the entire fatty tail likewise was to be offered. (The sheep of Syria, Palestine, Arabia, and Egypt have fat tails, often weighing 5 kg [11 lbs] or more.) The Law specifically said, "All the fat belongs to Jehovah . . . You must not eat any fat or any blood at all."—Le 3:3-17.

Fat would burn fiercely and would be quite thoroughly consumed upon the altar. Any fat offered on the altar was not to be left over until the next morning; it was likely to corrupt and become offensive, something very unseemly for any part of the sacred offerings.—Ex 23:18.

////////////////////////////////////

*** w08 12/15 p. 32 Questions From Readers ***

Questions From Readers

At Nehemiah 8:10, the Jews were told to "eat the fatty things," even though the Law at Leviticus 3:17 said: "You must not eat any fat." How can these statements be harmonized?

In the original language, the words translated "the fatty things" at Nehemiah 8:10 and "fat" at Leviticus 3:17 are different. The Hebrew word che'lev, translated "fat" at Leviticus 3:17, refers to the fat either of animals or of men. (Lev. 3:3; Judg. 3:22) The context of verse 17 shows that the Israelites were not to eat the layers of fat found around the intestines and the kidneys of

sacrificial animals nor the fat upon the loins because "all the fat belongs to Jehovah." (Lev. 3:14-16) So the fat in the body of animals to be offered to Jehovah was not to be consumed.

On the other hand, the word translated "the fatty things" at Nehemiah 8:10 is mash·man·nim', and this is the only occurrence of this word in the Hebrew Scriptures. It is derived from the verb sha·men', which means "be fat, grow fat." The basic concept of the group of words related to this verb seems to be prosperity and well-being. (Compare Isaiah 25:6.) One of the words most commonly derived from this verb is the noun she'men, which is often translated "oil," including in the expression "olive oil." (Deut. 8:8; Lev. 24:2) As used at Nehemiah 8:10, mash·man·nim' seems to refer to food prepared with a large quantity of oil and may even have included meat with some traces of fat but not layers of pure animal fat.

Although the Israelites were forbidden to consume the layers of animal fat, they could eat rich, tasty food. Some things, such as cakes made from grain, were cooked, not in animal fat, but in vegetable oil, often olive oil. (Lev. 2:7) Thus, Insight on the Scriptures explains that "the fatty things" here "refers to rich portions, things not skinny or dry, but luscious, including tasty items prepared with vegetable oils."

Christians, of course, bear in mind that the prohibition against eating fat was part of the Law. They are not under the Law, including its requirements related to animal sacrifices.—Rom. 3:20; 7:4, 6; 10:4; Col. 2:16, 17.