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## Rice Memorial MBC

**Rice Memorial Missionary Baptist Church**  
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## Acceptable Offerings

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 /1913 Edition  
or Roget's Thesaurus - **December 13, 2015**

***Worship with us** at **3201 Mary St** until we rebuild our sanctuary at 802 W. 15th,  
...We're just behind Kaufman's Lumber Company in Little Rock Arkansas...*

## Leviticus 22:17-25, 31-33

**Introduction:** In this chapter several laws are delivered out, forbidding the priests to eat of holy things, when in any uncleanness, or at any time what dies of itself, or is torn of beasts, Leviticus 22:1; also showing who belonging to the priests might or might not eat of the holy things, Leviticus 22:10; and others requiring that **whatever offerings** were brought by the children, of Israel, they should be perfect and without blemish, Leviticus 22:17; and also declaring what **age** a **creature** should be of when **sacrificed**, and the time when thank offerings were to be eaten, Leviticus 22:26; concluding with an exhortation to **observe** the **commands** of God, and **sanctify** (impute [attribute] sacredness, venerableness, inviolability, title to reverence and respect, or the like, to) HIM, and not **profane (wound, defile)** his **name (honor, authority, character)**, Leviticus 22:31.

(Source: <http://www.studylight.org/commentaries/geb/view.cgi?bk=le&ch=22#1>)

**Leviticus 22:17-18**, And the LORD spake unto **Moses**, saying, Speak unto **Aaron**, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will **OFFER** his **oblation** for all his **vows**, and for all his **freewill offerings**, which they will **offer** unto the LORD for a **BURNT OFFERING**...

**NOTE:** ...**whatsoever he be of the house of Israel**; this phrase includes women and servants, and even Gentiles, as say the Jewish writers<sup>F17</sup>T. Bab. Cholin, fol. 13. 2. Bartenora in Misn. Shekalim, c. 1. sect. 5. , who may vow vows, and make voluntary gifts, as well as the Israelites:

**or of the strangers in Israel:** those of **other nations** that dwelt there, either **proselytes** (Gentile converted to Judaism) of the gate, or proselytes of righteousness, so Ben Gersom; and Aben Ezra observes, that the text speaks of the stranger, because there is some reason in the vows and freewill offerings of an Israelite and stranger, as follows:

**all his vows, and for all his freewill offerings, which they will offer unto the Lord for a burnt offering;** the wise men, as Aben Ezra observes, distinguish between a VOW and a FREEWILL OFFERING; every vow is a freewill offering, but every freewill offering is not a vow; and though these were both of them sorts of peace offerings, yet they were not received from Gentiles under that notion, but as **burnt offerings**, because they were offered in **devotion to God**, and not to be eaten by Israelites; so Maimonides<sup>F18</sup>Hilchot Maaseh Hakorbanot, c. 3. sect. 2, 3. says, they do not receive from Gentiles but burnt offerings only, as it is said Leviticus 22:25, "neither from a stranger's hand", &c. even burnt offerings of fowls they receive from a Gentile, though he be an **idolater**; but they do not

receive of them peace offerings, nor meat offerings, nor sin offerings, nor trespass offerings; and so **burnt offerings**, which do not come by way of a vow, or a freewill offering, they do not receive from Gentiles, as the burnt offering of a new mother and the like unto it; a **Gentile** that brings **peace offerings**, they offer them as **burnt offerings**, because the heart of the Gentile is towards heaven.

(Source: <http://www.studylight.org/commentaries/geb/view.cgi?bk=le&ch=22#1>)

**Leviticus 22:19-24**, Ye shall offer at your **OWN WILL** a **MALE** without blemish (**PERFECT**), of the beeves, of the sheep, or of the goats. But whatsoever hath a **blemish** (any scar or defect that renders **IMPERFECT** that which is well formed), that shall ye not offer: for it shall not be acceptable for you. And whosoever offereth a **sacrifice** of **peace offerings** unto the LORD to accomplish his vow, or a **freewill offering** in beeves or sheep, it shall be **PERFECT** to be accepted; there shall be **NO BLEMISH** therein.

Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD. Either a bullock or a lamb that hath any thing **superfluous (be deformed by excess of members)** or **lacking** in his **parts**, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted. Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make **any offering** thereof in your land.

**NOTE:** For vows and freewill offerings were at their own option, and depended on their own will and pleasure, and when offered should be with a **willing mind**, and from their whole heart: or "for good will to you"; as the Targums of Onkelos and Jonathan; or for gracious, acceptance, that is, that they might be well pleasing to God, and acceptable in his sight, so Jarchi; in order to which the following direction was strictly to be observed: **male without blemish, of the beeves, of the sheep, and of the goats**; bullocks (young bull), sheep, and goats, were the only sorts of beasts, out of which **SACRIFICES** were taken, and those that were for burnt offerings were always to be **males**, and **unblemished** (**PERFECT**), see Leviticus 1:3; but for other offerings, as peace offerings and sin offerings, females might be used, see Leviticus 3:1. **Fowls** are **not** mentioned, though burnt offerings were of them, because it was not required in them, only of beasts, that they should be **MALES**, and **without blemish**; for, as Jarchi observes, these were not rejected on account of a blemish, only for want of a member.

(Source: <http://www.studylight.org/commentaries/geb/view.cgi?bk=le&ch=22#1>)

**Thought 1.** As we know, everything under the "Old Covenant" points to Jesus. And this section of scripture is pointing to him as the Lamb of God, which taketh away the Sin of the world. (Jn. 1:29) This is because by MAN (Adam) came sin, and death by it, so by MAN (Jesus, the last Adam) came also the payment for sin, and the resurrection from the dead.

The reason Jesus was the MAN that God MADE to be the offering, redeeming man from sin is the man who paid it had to be a "perfect man." One without Adam's "Sin Nature", called "the FLESH", received from Satan, when he sinned, and passed to ALL born of him. So, his father could not be a man. But, his mother, being a human receiving God's SEED, his WORD, made him a human, BORN with LIFE in his nature, like Adam was when he was created by God. This was God's plan to redeem man even before he made the worlds.

Next, the Redeemer had to be a "MAN" who DID not yield to temptation like Adam did. As we know, Jesus was tempted in all points, as we are, yet without sin. (Hebrews 4:15)

**Luke 1:30-38**, And the **angel** said unto her, Fear not, Mary: for thou hast found **favour** with God. And, behold, thou shalt **conceive** in thy **womb**, and bring forth a SON, and shalt call his name **Jesus**. He shall be great, and shall be called the **Son** of the **Highest (the Supreme God)**... Then said **Mary** unto the angel, **HOW** shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the **POWER** of the **Highest** shall **overshadow (envelope in a haze of brilliancy** [dazzling brightness]) thee: therefore (for this reason) also that

holy thing which shall be **born** of thee shall be called the **Son of God**. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; **BE IT UNTO ME according to thy WORD**. And the angel departed from her.

**John 1:1-2, 14**, In the beginning was the Word, and the Word was WITH God (**the supreme** (Highest in authority, Highest) **Divinity**), and the Word was God (**a deity**). The same was in the beginning with God.

...And the **Word** was **made (to cause to BE) flesh (a HUMAN BEING)**, and dwelt among us, (and we beheld his glory, the glory as of the only begotten (only-BORN) of the **Father**,) full of grace and truth.

**John 1:29**, The next day **John** seeth **Jesus** coming unto him, and saith, Behold the **LAMB of GOD**, which TAKETH AWAY the SIN of the world.

**1 Corinthians 15:21**, And since **by MAN** came death, **by MAN** came also the resurrection of the dead.

**Hebrews 2:6-7, 9**, But one in a certain place testified, saying, What is **MAN**, that thou art mindful of him? Or the son of man, that thou visitest him? Thou madest him a little **lower** than the **angels**...

...But we see **Jesus**, who was **MADE** a little **LOWER** than the **angels** for the suffering of death, crowned with glory and honour; that he by the grace of God should **taste DEATH** for EVERY MAN.

**1 Peter 1:18-20**, Forasmuch as ye know that ye were not **redeemed** with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious BLOOD of Christ, as of a **LAMB without blemish** and **without spot**: Who verily was **foreordained before** the FOUNDATION of the world, but was manifest in these last times for you...

**Thought 2**. The question now is since we're under the "New Covenant", what **SACRIFICES** do we offer as believers in the Lord Jesus Christ? For the answer, we'll go to the scriptures.

**Romans 12:1**, I beseech you therefore, brethren, by the mercies of God, that ye present your **bodies** a **living SACRIFICE**, holy, acceptable unto God, which is your reasonable service.

**Hebrews 13:15-16**, By him (*Jesus*) therefore let us **offer** the **SACRIFICE** of **praise** to God continually, that is, the fruit of our lips giving thanks to his name. But to **DO good** and to **communicate** (give alms) forget not: for with such **SACRIFICES** God is well pleased.

**1 Peter 2:4-5**, To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an **holy priesthood**, to **offer up** **spiritual sacrifices**, acceptable to God by Jesus Christ.

**Leviticus 22:25**, Neither from a **stranger's** hand shall ye offer the **bread (food, meat)** of your God of any of these; because their **corruption** is in them, and **blemishes** be in them: they shall **not be accepted** for you.

**NOTE**: Neither from a **stranger's hand** .... That is, from a Gentile, a **proselyte** of the gate, who had renounced idolatry, and was willing to offer sacrifice to the true God; but what had such **defects** and **blemishes** in them as before described the priest might not take of his hands, and offer on the altar of God; and this is the rather observed, because

on the one hand the Gentile **might think** such sacrifices would be acceptable, since he might have been used to offer such to idols; and on the other hand, the priest might think such would do well enough for Gentiles, though not for Israelites:

**because their corruption is in them;** or they are corrupt through being bruised, crushed, broken, or cut:

**and blemishes be in them;** which seems to be added to explain the former, and may have respect to all the blemishes before named, and whatsoever is included in them; for though there are but here mentioned, the Jews reckon no less than fifty<sup>F3</sup>Maimon. Hilchot Biath Hamikdash, c. 7. sect. 1, &c. :

**they shall not be accepted for you;** to make **atonement** for you; Jarchi says, or "from you", the priests; they shall not be accepted of the Lord from their hands, and so be of no avail to the offerers, nor to those for whom they are offered.

(Source: <http://www.studylight.org/commentaries/geb/view.cgi?bk=le&ch=22#1>)

**Leviticus 22:26-27,** And the LORD spake unto Moses, saying, When a bullock, or a sheep, or a goat, is brought forth, then it shall be **seven days** under the **dam (mother);** and from the **eighth day** and thenceforth it shall be **accepted** for an offering made by fire unto the LORD.

**NOTE:** And the Lord spake unto Moses,... At the same time, as before, in a continued discourse, the subject being of the same kind, relating to sacrifices: **saying,** as follows. **a bullock, or a sheep, or a goat, is brought forth,**.... Those **THREE** are only mentioned, because they were only made use of in sacrifice, to which this law refers: **then it shall be seven days under the dam;** whether a calf, or a lamb, or a kid of the goats; it was not to be taken from its dam (mother) and killed, either for food or sacrifice, before it was seven days old: Fagius says, the Hebrews give two reasons why a creature might not be offered before the eighth day; one is, that **a sabbath** might pass over it, nothing being perfect and consistent without it, that giving, as they say<sup>F4</sup>Tzerer Hammor, fol. 104. 2. **perfection** and consistence to all the things of the world; and the other, as the heavens and the earth being **perfected in seven days,** a creature which lives so long seems to be, as it were, **perfect;** but he observes, if we inquire after the mystical sense of it, a better reason is to be given, namely, that **Christ,** the **TYPE of all the sacrifices,** was **NOT to be offered,** or **suffer death** in his **infancy,** which Herod contrived, but at man's estate; and to show that no man is fit to be a propitiatory sacrifice, through weakness and inability, being unable to stand before the justice of God, only Christ, in whom is **PERFECTION of STRENGTH...**

(Source: <http://www.studylight.org/commentaries/geb/view.cgi?bk=le&ch=22#1>)

**Leviticus 22:28.** And whether it be cow or ewe, ye shall not **kill it** and her young both in one day.

**NOTE:** And whether it be cow or ewe,... Or "an ox or sheep", Pagninus, Montanus, &c., for this law, as Aben Ezra says, respects both male and female, and neither the one nor the other with their young might be slain; though Jarchi says, the custom is concerning the female, for it is **forbidden** to slay the **dam** (mother) and its son, or daughter; but it is not the custom concerning MALES, wherefore it is lawful to slay the father and the son: **ye shall not kill it and HER young both in one day;** or, "it and its son", Pagninus, Montanus, &c. , the young, whether of a cow or ewe, and whether it be male or female; though Gersom observes, that this law takes place only in the dam (mother) and its female young, and not in the father and the son; for it is not manifest (clear), in many animals, **who is their father,** wherefore he is not guilty of stripes, if the father and his son are slain in one day, even though it is known it is its father: the reason of the law seems to be, to **encourage** MERCY and PITY, and to **discourage** CRUELTY: hence the Targum of Jonathan is, "and my people, the children of Israel, as **our Father** is **merciful** in heaven, so **be ye merciful** on earth: a cow, or a sheep, &c.'

(Source: <http://www.studylight.org/commentaries/geb/view.cgi?bk=le&ch=22#1>)

**Leviticus 22:29-30**, And when ye will offer a **sacrifice** of thanksgiving unto the LORD, offer it at your OWN WILL. On the same day it shall be EATEN UP; ye shall **leave none** of it until the morrow: I am **the LORD (the self-Existent or Eternal, Jehovah [Yahweh])**.

**NOTE:** ...offer a sacrifice of thanksgiving .... Which was a sort of **peace offering**, distinct from freewill offerings and vows before spoken of:

**offer it at your own will;** just what **they pleased**, whether a bullock, a sheep, or a goat, and whether a male or female; these were left to their own option, or for acceptance to you, as the Targum of Jonathan, and so Jarchi; that is, it was right in them, and they ought to be careful to **offer it in such manner**, that it might **be acceptable** to God, by observing the rules given concerning it, particularly what follows.

**On the same day it shall be eaten up,....** Which is the law concerning it; See Gill on Leviticus 7:15,

**ye shall leave none of it till the morning;** of another day, as the Vulgate Latin version adds, and much less the fat of them, and the most holy things, as Ben Gersom observes, the one being to **be burnt** upon the altar, the other to **be eaten** by the **priests**

**I am the Lord;** who has made this law, and expect it will be observed.

(Source: <http://www.studyight.org/commentaries/geb/view.cgi?bk=le&ch=22#1>)

**Leviticus 22:31**, Therefore shall ye **KEEP my commandments**, and **DO** them: I am **the LORD**.

**NOTE:** ...keep MY commandments, and do them,.... Both **priests and people**, even all the commandments delivered at this time, as well as all others; these they were to observe and take notice of, and keep them in memory, and put them in practice:

(Source: <http://www.studyight.org/commentaries/geb/view.cgi?bk=le&ch=22#1>)

**Thought 1.** Now, let's look to the "New Covenant" for God's commandments to us.

**1 John 3:22-23**, And whatsoever **we ASK, we receive** of him, because we **KEEP** his COMMANDMENTS, and **DO** those things that are pleasing in his sight. And **THIS** is **HIS COMMANDMENT**, That we should **BELIEVE** on the name of his Son Jesus Christ, and **LOVE** one another, as he gave us commandment.

**James 1:22-24**, But be ye **DOERS** of the word, and not **hearers** only, **DECEIVING** your own selves. For if any be a **hearer (listen)** of the word, and not a **doer**, he is like unto a man beholding his natural face in a GLASS: For he beholdeth himself, and goeth his way, and straightway **forgetteth** what manner of man he was.

**Deceiving defined 3884, delude** (lead from truth or into error; to mislead the MIND or judgment; frustrate or disappoint):--**beguile**.

**James 1:25**, But whoso looketh into the perfect LAW of liberty, and **continueth** therein, he being not a forgetful **hearer**, but a **DOER** of the work, this MAN shall be **BLESSED** in his **DEED**.

**Leviticus 22:32-33**, Neither shall ye **profane (defile)** my **holy name**; but I will be **hallowed (to be observe as clean)** among the children of Israel: I am the LORD which **hallow (make clean)** you, That brought you out of the land of **Egypt**, to be **your God**: I am the LORD.

**NOTE:** That brought you out of the land of Egypt, to be your God,.... Whereby he showed himself to be their COVENANT God and Father, who had a kind and gracious regard unto them, and which laid them under obligation to **FEAR**, serve, and worship him as their God:

**I am the Lord;** that hath **sovereign** (greatest) RIGHT unto them, and claim upon them, and therefore they ought to be SUBJECT to his will, and observe his laws ordinances.

(Source: <http://www.studyight.org/commentaries/geb/view.cgi?bk=le&ch=22#1>)