# Key words in Leviticus

**Offering:** hebrew *gorban* — 2:3; 4:35; 6:18; 7:14, 33; 9:4; 10:14 — this Hebrew word is derived from the verb "to bring near" and literally means "that which one brings near to God." The fact that the Israelites could approach to present their gifts to God reveals His mercy. Even though the people were sinful and rebellious, God instituted a sacrificial system in which they could reconcile themselves to Him. The sacrifices foreshadowed Jesus' death on the cross, the ultimate offering, the offering that ended the need for any others. Through Christ's sacrificial death, we have once for all been reconciled to God (Heb. 10:10-18). An appropriate response to Jesus' death for us is to offer our lives as living sacrifices to God (Rom 12:1).

**Memorial Portion:** Hebrew *'azharah* — 2:2, 9, 16; 5:12; 6:15; 23:24; 24:7 — a memorial portion of a grain offering was a representative portion burnt on the altar in place of the whole amount. The rest was a gift to the priest, to support him in his ministry. The word for memorial portion is related to the Hebrew verb *zakar*, which means "to remember." It signifies the worshiper's remembering of God's gracious character and generosity, especially God's remembering and blessing of the worshiper.

**Blood**: Hebrew *dam* — 1:5; 3:17; 4:7; 8:15; 9:9; 16:18; 17:10; 20:11 — related to the Hebrew word *'adom*, which means "red" (Gen 25:30) and refers to blood. This may be the blood of animals (Exodus 23:18) or human beings (Gen 4:10). The word blood may also represent a person's guilt, as in the phrase "his blood shall be upon him"; that is, he is responsible for his own guilt (20:9). The OT equates life with blood (Gen 9:4; Deut 12:23), which vividly illustrates the sanctity of human life (Gen 9:6). According to the NT, "without shedding of blood there is no remission" of sin (Heb 9:22). Thus the emphasis on blood in the OT sacrifices pointed to the blood that Christ would shed, i.e., the life that He would give on our behalf (Rom 5:9; 1Cor 11:25, 26).

**Jubilee:** Hebrew *yobel* — 25:9, 12, 30, 40, 54; 27:18, 24 — literally means "ram" or "ram's horn" (Ex 19:13; Josh 6:5). The term is associated with the Year of Jubilee in Leviticus 25:10 and Numbers 36:4. The fiftieth year was a "jubilee" year for the Hebrews, marked by the blowing of a trumpet (25:9). During that year, the Israelites were instructed to practice freedom and liberty: debts were canceled; slaves were freed; the land rested; family property was redeemed (25:10-17). The fact that Jesus quoted Isaiah 48:8, 9 seems to indicate that Jesus equeted His earthly ministry with the principles of the Year of Jubilee (Luke 4:18, 19).