

## Summary of Sacrificial System

Table adapted from Averbeck, "Offerings and Sacrifices," in *NIDOTTE*, 5:1020-21

<i>Name</i>	<i>Primary References</i>	<i>Materials</i>	<i>Associated Offering(s)</i>	<i>Blood Manipulation</i>
Burnt Offering	Gen 8:20-21; <u>Lev 1</u> ; 6:8-13; 22:18-20; Num 15:1-16	(1) Male of the herd (Lev 1:3-9) (2) Male of the flock (Lev 1:10-13) (3) Dove or pigeon (Lev 1:14-17)	Grain offering and libation (Num 15:1-16)	(1) Splashed against sides of altar (2) Splashed on altar and people (along with blood of peace offering Exod 24:6)
Grain Offering	<u>Lev 2</u> ; 6:14-23; 7:9-14; Num 15:4, 6, 9, 11-16	(1) Grain that is raw, baked, cooked, fried, plus oil and frankincense (Lev 2:1-7) with salt (Lev 2:13) but without yeast or honey (Lev 2:11) (2) On a few esp. solemn occasions without oil or frankincense (Lev 5:11-13; Num 5:15)	Usually offered with a libation as a supplement to the burnt or peace offering (Lev 7:12-14; Num 15:1-16)	None
Peace Offering	Exod 24:5-8; <u>Lev 3</u> ; 7:11-34; 17:1-14; 22:21-30; Num 15:1-16	(1) Male/female of the herd (Lev 3:1-5) (2) Male/female of the flock (Lev 3:6-11) (3) Male/female of the goats (Lev 3:12-16)	Grain offering and libation (Num 15:1-16)	(1) Same as burnt offering (2) Ordination offering (Exod 29:19-34; cf. Lev 8:22-32) at ordination or Aaron and priests blood was put on the right ear lobe, thumb, and big toe
Sin Offering	<u>Lev 4:1-5:13</u> ; 6:24-30; 8:14-17; 10:16-20; 16:11-22)	(1) Bull of the herd for a priest or the whole community (Lev 4:3-21) (2) Male goat for the community leader (Lev 4:22-26) (3) Female goat or female lamb lay person (Lev 4:27-35; 5:6) (4) Two doves or pigeons, or a grain offering for the poor (Lev 5:7-13)	Normally offered first in a series followed by burnt offering (e.g., Lev 16:11-24) and possibly also peace offerings (Lev 9:8-21)	(1) Priest or whole community—the blood was "sprinkled" 7x in front of curtain of sanctuary and put on horn of incense altar (Lev 4:6-7, 17-18) (2) Leader or lay person—the blood was put on horns of burnt offering altar (Lev 4:25, 30, 34)
Guilt Offering	<u>Lev 5:14-6:7</u> ; 7:1-7; 14:12-18; 19:20-22; Num 5:5-10; 6:12; 1 Sam 6:3-9, 17-18)	Normally a ram of the flock, but it could be converted into silver/money according to some interpreters (Lev 5:15; cf. Exod 30:11-16 and 1 Sam 6:3)	Normally offered first in a series followed by a sin and/or burnt offering (Lev 14:12-20) and possibly peace offerings.	(1) Splashed against sides of altar (Lev 7:2) (2) Applied to right ear lobe, thumb, and big toe of the leper who was being made ritually clean (Lev 14:12-18)

<i>Name</i>	<i>Portion(s) Burnt on the Altar</i>	<i>Portion(s) eaten by Worshipers</i>	<i>Portion(s) eaten by Priests (and their families)</i>	<i>Purpose(s)</i>
Burnt Offering	Complete carcass (1) Except the hide of herd animals (Lev 7:8) (2) Except the “crop with its contents” of birds (Lev 1:16)	None	None	(1) Atonement for sin (2) Acceptance of worshiper before God (3) Dedication of worshiper to Yahweh and his covenant
Grain Offering	(1) Normally its memorial portion including all its frankincense (2) The whole grain offering of the priests (Lev 6:23)	None (except the extra loaves made with yeast in Lev 7:13-14)	Whatever remains after the burning of the memorial portion of regular grain offering (but not a priest’s grain offering) was “most holy”—eaten only by priests (not families) and only in the sanctuary (Lev 10:12-13)	(1) Recognition of God’s bountiful provision (2) Expression of dedication, loyalty, praise, and thanksgiving to Yahweh (3) Provision for sustenance of priests
Peace Offering	All its fat, the kidneys, and the covering of the liver	All the meat except the portions that go to the priest	(1) The right breast as a wave offering (Lev 7:30-31, 34; 10:14-15) (2) The right thigh as a contribution offering (Lev 7:32-34; 10:10-15)	(1) Celebration of peace with God (2) Fellowship with God and believing community (3) As a thank (Lev 7:11-15; 22:29-30), votive (Lev 7:16-18; 22:21-25), or freewill offering (Lev 7:16-18; 22:21-25) (4) As an “ordination offering” for consecrating of priests at their ordination (Exod 29:19-34; Lev 7:37; 8:22-32)
Sin Offering	Same as the peace offering (Lev 4:8-10)	None	(1) Meat of sin offering for leader or lay person was “most holy”—eaten only by priest and only in sanctuary (Lev 6:24-29) (2) Complete burning of flesh, hide, head of sin offering for priest or whole community in clean place outside camp (Lev 4:12, 21; 6:30)—none was eaten by priest	(1) Purification for contamination of sanctuary (2) Forgiveness for inadvertent sins (3) Confession of sins
Guilt Offering	Same as the peace offering (Lev 7:3-5)	None	Like the sin offering of the leader and lay person, the meat of guilty offering was “most holy”—eaten only by priest in the sanctuary	Restitution for violations of: (1) Yahweh’s “holy things” (2) Neighbor’s property (3) False oaths

The sacrificial system therefore presents different models or analogies to describe the effects of sin and the way of remedying them. The burnt offering uses a person picture: of man the guilty sinner who deserves to die for his sin and of the animal dying in his place. God accepts the animal as a ransom for man. The sin offering uses a medical model: sin makes the world so dirty that God can no longer dwell there. The blood of the animal disinfects the sanctuary in order that God may continue to be present with his people. The reparation offering presents a commercial picture of sin. Sin is a debt which man incurs against God. The debt is paid through the offered animal.

Gordon J. Wenham, *The Book of the Leviticus*, NICOT  
(Grand Rapids: Eerdmans, 1979), 111.

### Principles Involved in the Old Testament Sacrificial System<sup>1</sup>

- (1) Old Testament sacrifices *were to be offered by believers only*. Those believers were *indoctrinated and obedience* (i.e., they exhibited *right teaching and right behavior*).
  - Israelite believers (Lev 1:2-3; 2:1)
  - Foreign believers (Lev 17:8; 22:18, 25; Num 15:14-16; Isa 56:6-8)
- (2) Old Testament sacrifices *were to be the outward demonstration of a vital faith*. Without faith the sacrifices were worthless (cf. Hebrews 11:4).
  - 1 Samuel 15:22-23
  - Psalm 51:15-19
  - Isaiah 1:11-15
  - Micah 6:6-8)
- (3) Old Testament sacrifices *did not save from sin nor forgive sins*. The Leviticus sacrifices included no provision for the sinful nature of mankind. The animal sacrifices were insufficient to atone for the sins of human beings—only a human life could atone for a human life.
  - Compare Leviticus 1:3 with Psalm 49:5-9
  - Galatians 3:10-14
  - Hebrews 10:1-18
  - 1 Peter 1:18-19
- (4) Old Testament sacrifices *did not take care of every sin—especially willful, defiant sin*. Many sins required capital punishment—no sacrifice would avail for such sin. (**Note:** That no sacrifice was available for capital offenses does not mean that God did not or could not forgive capital offenses. The legal consequences required death. Such consequences should not be confused with one's ultimate spiritual relationship to God.)
  - Leviticus 24:10-23

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<sup>1</sup> Taken from William D. Barrick, "Leviticus 1-7," <https://drbarrick.org/files/studynotes/Leviticus/Leviticus01.pdf>

- Numbers 15:30
- (5) Old Testament sacrifices *had fellowship with God as their chief object*. They outwardly symbolized forgiveness of sins, which resulted in *continued communion with the covenant-keeping God of Israel*.
- Exodus 29:42-43; 30:36
- (6) Old Testament sacrifices *declared, emphasized, and magnified sin and its consequences*.
- Romans 3:19-20; 5:20a; 7:5-11
  - Galatians 3:21-22
- (7) Old Testament sacrifices *declared, emphasized, and magnified God's holiness, righteousness, love, grace, mercy, and sovereignty*.
- Psalm 119:62
  - Nehemiah 9:13
  - Matthew 23:23
  - Romans 7:12
- (8) Old Testament sacrifices *demonstrated that there was no totally independent access to God for the Old Testament believer under the Mosaic legislation*.
- Hebrews 9:8-10
- (9) Old Testament sacrifices *demonstrated that God's desire with regard to the giving of His people did not go beyond their normal ability*. The sacrificial objects (cattle, sheep, goats, doves; flour, oil, wine, and frankincense) were all immediately available to the individual Israelite. God did not require that His people bring something exotic or beyond their normal means. He did not require them to extent themselves to the point of either economical discomfort or disaster.
- 1 Corinthians 16:2
  - 2 Corinthians 8-9
- (10) Old Testament sacrifices *emphasized the ministry of the priesthood*.
- Leviticus 1:9; 2:8; 4:20; 6:6
  - Hebrews 5-10
  - 1 Peter 2:5
- (11) Old Testament sacrifices *involved the recognition of God's covenant with His people*.
- Leviticus 2:13
  - Psalm 50:5, 16

## The Guilt Offering

(12) Old Testament sacrifices *were commanded for the maintenance of the priesthood*. The covenant community provides for those who minister.

- Leviticus 7:34-35
- Nehemiah 13:5
- Malachi 3:8-10