

Old Testament Sacrifices

NAME	OT REFERENCES	ELEMENTS	PURPOSE
BURNT OFFERING	Lev 1; 6:8-13; 8:18-21; 16:24	Bull, ram or male bird (dove or young pigeon for poor); wholly consumed; no defect	Voluntary act of worship; atonement for unintentional sin in general; expression of devotion, commitment and complete surrender to God
GRAIN OFFERING	Lev 2; 6:14-23	Grain, fine flour, olive oil, incense, baked bread (cakes or wafers), salt; no yeast or honey; accompanied burnt offering and fellowship offering (along with drink offering)	Voluntary act of worship; recognition of God's goodness and provisions; devotion to God
FELLOWSHIP OFFERING	Lev 3; 7:11-34	Any animal without defect from herd or flock; variety of breads	Voluntary act of worship; thanksgiving and fellowship (it included a communal meal)
SIN OFFERING	Lev 4:1-5:13; 6:24-30; 8:14-17; 16:3-22	<ol style="list-style-type: none"> 1. Young bull: for high priest and congregation 2. Male goat: for leader 3. Female goat or lamb: for common person 4. Dove or pigeon: for the poor 5. Tenth of an ephah of fine flour: for the very poor 	Mandatory atonement for specific unintentional sin; confession of sin; forgiveness of sin; cleansing from defilement
GUILT OFFERING	Lev 5:14-6:7; 7:1-6	Ram or lamb	Mandatory atonement for unintentional sin requiring restitution; cleansing from defilement; make restitution; pay 20% fine

When more than one kind of offering was presented (as in Nu 6:16, 17), the procedure was usually as follows: (1) sin offering or guilt offering, (2) burnt offering, (3) fellowship offering and grain offering (along with a drink offering). This sequence furnishes part of the spiritual significance of the sacrificial system. First, sin had to be

dealt with (sin offering or guilt offering). Second, the worshiper committed himself completely to God (burnt offering and grain offering). Third, fellowship or communion between the Lord, the priest and the worshiper (fellowship offering) was established. To state it another way, there were sacrifices of expiation

(sin offerings and guilt offerings), consecration (burnt offerings and grain offerings) and communion (fellowship offerings—these included vow offerings, thank offerings and freewill offerings).

The sacrificial law, therefore, with **the five species of sacrifices** which it enjoins, embraces every aspect in which Israel was to manifest its true relation to the Lord its God. Whilst (1) **the sanctification of the whole man in self-surrender to the Lord was shadowed forth in the burnt-offerings**, (2) **the fruits of this sanctification in the meat-offerings**, and (3) **the blessedness of the possession and enjoyment of saving grace in the peace-offerings**; (4 & 5) **the expiatory sacrifices** furnished the means of removing the barrier which **sins and trespasses** had set up between the sinner and the holy God, and procured the forgiveness of sin and guilt, so that the sinner could attain once more to the unrestricted enjoyment of the covenant grace. For, provided only that the people of God drew near to their God with sacrificial gifts, in obedience to His commandments and in firm reliance upon His word, which had connected **the forgiveness of sin, strength for sanctification, and the peace of fellowship with Him**, with these manifestations of their piety, the offerers would receive in truth the blessings promised them by the Lord. Nevertheless these sacrifices could not make those who drew near to God with them and in them “perfect as pertaining to the conscience” (Heb. ix. 9, x. 1), because the blood of bulls and of goats could not possibly take away sin (Heb. X. 4). **The forgiveness of sin which the atoning sacrifices procured, was only a forbearance of sins through the forbearance of God (Rom. iii. 25, 26), in anticipation of the true sacrifice of Christ, of which the animal sacrifices were only a type**, and by which the justice of God is satisfied, and the way opened for the full forgiveness of sin and complete reconciliation with God. **So also the sanctification and fellowship** set forth by the burnt-offerings and peace-offerings, were simply a sanctification of the fellowship already established by the covenant of the law between Israel and its covenant God, **which pointed forward to the true sanctification and blessedness that grow out of the righteousness of faith, and expand through the operation of the Holy Spirit into the true righteousness and blessedness of the divine peace of reconciliation**. The effect of the sacrifices was in harmony with the nature of the old covenant. The fellowship with God, established by this covenant, was simply a faint copy of that true and living fellowship with God, which consists in God’s dwelling in our hearts through His Spirit, transforming our spirit, soul, and body more and more into His own image and His divine nature, and making us partakers of the glory and blessedness of His divine life connected Himself with His people in the earthly sanctuary of the tabernacle and the altar of burnt-offering, yet so long as this sanctuary stood, the God who was enthroned in the most holy place was separated by the veil from His people, who could only appear before Him in the fore-court, as a proof that the sin which separates unholy man from the holy God had not yet been taken out of the way. Just as the old covenant generally was not intended to secure redemption from sin, but the law was designed to produce the knowledge of sin; so the desire for reconciliation with God was not to be truly satisfied by its sacrificial ordinances, but **a desire was to be awakened for that true sacrifice which cleanses from all sins, and the way to be prepared for the appearing of the Son of God, who would exalt the shadows of the Mosaic sacrifices into a substantial reality by giving up His own life as a propitiation for the sins of the whole world, and thus through the one offering of His own holy body would perfect all the manifold sacrifices of the Old Testament economy.** (Keil & Delitzsch, p.331-333).

The Chart on opposite page is from the Concordia Self-Study Bible