

The Book of Leviticus

An Overview of the Five Types of Sacrifice

Text: Leviticus 1 - 7

I. An Important Reminder about Offerings

- A. In Leviticus 21:6, they are referred to as “the bread of their God.”
- B. Those who worshipped idols often felt that their sacrifices actually fed their false gods.
- C. However, Jehovah made it clear that the purpose for the offerings of His people was not to benefit Him.
 - 1. Psalm 50:7-15 – God desired gratitude, faithfulness, and humble trust.
 - 2. They were called the “bread of God” because that is what they symbolized.
 - 3. Hosea 6:4-6 – God desired “mercy, and not sacrifice” (cf. 1 Sam. 15:22).

Hosea 6:4-6

4 O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth.

6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

- 4. Matthew 9:9-13; 12:1-7 – “I will have mercy, and not sacrifice.”
- 5. Hebrews 10:1-10 – Jesus fulfilled the symbolism of the sacrifices.
- D. When studying sacrifices under the Old Testament, one should remember God’s desire for righteous attitudes as well as actions.

II. The Burnt Offering (Leviticus 1)

- A. The burnt offering was a voluntary offering (vs. 3).
- B. The burnt offering was to be without blemish – the best one had to offer (vs. 3).
- C. The burnt offering was to be brought with confession of sin (vs. 4).
- D. The burnt offering represented complete and entire dedication to God (vs. 9).
- E. The burnt offering symbolized the sinless life and offering of Jesus.

III. The Meat (Meal) Offering (Leviticus 2)

- A. The meat offering was a food offering.
- B. The meat offering was presented as a gift.
- C. The meat offering represented the dignity or honor of the one to whom it was given (vs. 2; cf. Gen. 32:13; 2 Sam. 8:2).
- D. The meat offering was to acknowledge the receiving of favor or blessing from God.

IV. The Peace Offering (Leviticus 3)

- A. In the peace offering, only the fat (signifying the best) was offered (vs. 3-5).
- B. In the peace offering, the priests were supported and sustained (7:29-34).
- C. In the peace offering, the offeror was sustained (Deut. 12:6-7, 17-18).
- D. The peace offering was to be eaten before the Lord as an occasion of joy!

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- V. The Sin Offering (Leviticus 4:1 – 5:13)
- A. The sin offering had to do with sins of ignorance.
 - 1. These were sins committed unwittingly or without awareness.
 - 2. This is contrasted with presumptuous sins – committed willfully.
 - 3. Ignorance did not excuse one of sin!
 - B. The sin offering emphasized that all sin is serious and requires atonement.
 - C. The sin offering showed the connection between position, knowledge, and responsibility.
 - D. The sin offering demonstrated that no one was immune to or above sin.
 - E. Christ, as the true offering for sin, provided continual access to His blood so that as one walks in the light he is continually cleansed of sin (cf. 1 John 1:7-9).
- VI. The Trespass Offering (Leviticus 5:14 – 6:7)
- A. The trespass offering was made by and for individuals – not the entire congregation.
 - B. The trespass offering was for those who trespassed into the rights of others in relation to service or property (cf. Josh. 7:1; 2 Chron. 28:21-23).
 - C. The trespass offering included restitution and confession of sin (cf. Num. 5:7).
 - 1. One fifth had to be added to the amount involved.
 - 2. This is two tithes (tenths).
 - 3. He was not allowed to profit from his trespass.
 - D. The trespass offering involved the sacrifice of a ram without blemish.
 - E. By His sacrifice, Christ paid the debt for sin which man could not pay for himself (cf. Matthew 18:21-35).