

MacArthur's Chart on *The Levitical Offerings*

Burnt Offering

Name

- (1) **Burnt Offering** (olah, Heb.): a. Sweet aroma; b. Voluntary.

Scripture References

Lev. 1:3–17; 6:8–13.

Purpose

- (1) To propitiate for sin in general (1:4).
(2) To signify complete dedication and consecration to God; hence it is called the “whole burnt offering.”

Consisted of

According to wealth:

- (1) Bull without blemish (1:3–9);
(2) Male sheep or goat without blemish (1:10–13);
(3) Turtledoves or young pigeons (1:14–17).

God's Portion

Entirety burned on the altar of burnt offering (1:9), except the skin (7:8).

Priests' Portion

Skin only (7:8).

Offerer's Portion

None.

Prophetic Significance

Signifies complete dedication of life to God:

- (1) On the part of Christ (Matt. 26:39–44; Mark 14:36; Luke 22:42; Phil. 2:5–11).
(2) On the part of the believer (Rom. 12:1, 2; Heb. 13:15).

Grain Offering

Name

(2) **Grain Offering** (minhah, Heb.): a. Sweet aroma; b. Voluntary.

Scripture References

Lev. 2:1–16; 6:14–18; 7:12, 13.

Purpose

The grain offering accompanied all the burnt offerings; it signified one's homage and thanksgiving to God.

Consisted of

Three types:

- (1) Fine flour mixed with oil and frankincense (2:1–3);
- (2) Cakes made of fine flour mixed with oil and baked in an oven (2:4), in a pan (2:5), or in a covered pan (2:7);
- (3) Green heads of roasted grain mixed with oil and frankincense (2:14, 15).

God's Portion

Memorial portion burned on the altar of burnt offering (2:2, 9, 16).

Priests' Portion

Remainder to be eaten in the court of the tabernacle (2:3, 10; 6:16–18; 7:14, 15).

Offerer's Portion

None.

Prophetic Significance

Signifies the perfect humanity of Christ:

- (1) The absence of the leaven typifies the sinlessness of Christ (Heb. 4:15; 1 John 3:5).
- (2) The presence of oil is emblematic of the Holy Spirit (Luke 4:18; 1 John 2:20, 27).

Peace Offering

Name

(3) **Peace Offering** (shelem, Heb.): a. Sweet aroma; b. Voluntary.

Scripture References

Lev. 3:1–17; 7:11–21, 28–34.

Purpose

The peace offering generally expressed peace and fellowship between the offerer and God; hence it culminated in a communal meal.

There were three types:

- (1) **Thank Offering**: to express gratitude for an unexpected blessing or deliverance.
- (2) **Votive Offering**: to express gratitude for a blessing or deliverance granted when a vow had accompanied the petition.
- (3) **Freewill Offering**: to express gratitude to God without regard to any specific blessing or deliverance.

Consisted of

According to wealth:

- (1) From the herd, a male or female without blemish (3:1–5);
- (2) From the flock, a male or female without blemish (3:6–11);
- (3) From the goats (3:12–17).

Note: Minor imperfections were permitted when the peace offering was a freewill offering of a bull or a lamb (22:23).

God's Portion

Fatty portions burned on the altar of burnt offering (3:3–5).

Priests' Portion

Breast (wave offering) and right thigh (heave offering; 7:30–34).

Offerer's Portion

Remainder to be eaten in the court by the offerer and his family:

- a. Thank offering—to be eaten the same day (7:15).
- b. Votive and freewill offerings—to be eaten the first and second day (7:16–18).

Note: This is the only offering in which the offerer shared.

Prophetic Significance

Foreshadows the peace which the believer has with God through Jesus Christ (Rom. 5:1; Col. 1:20)

Sin Offering

Name

- (4) **Sin Offering** (hattat, Heb.): a. Non-sweet aroma; b. Compulsory.

Scripture References

Lev. 4:1–5:13; 6:24–30.

Purpose

To atone for sins committed unknowingly, especially where no restitution was possible.

Note: [Num. 15:30, 31](#): The sin offering was of no avail in cases of defiant rebellion against God.

Consisted of

- (1) For the high priest, a bull without blemish (4:3–12).
- (2) For the congregation, a bull without blemish (4:13–21)
- (3) For a ruler, a male goat without blemish (4:22–26).
- (4) For a commoner, a female goat or female lamb without blemish (4:27–35).
- (5) In cases of poverty, two turtledoves or two young pigeons (one for a sin offering, the other for a burnt offering) could be substituted (5:7–10).
- (6) In cases of extreme poverty, fine flour could be substituted (5:11–13; cf. Heb. 9:22).

God's Portion

- (1) Fatty portions to be burned on the altar of burnt offering (4:8–10, 19, 26, 31, 35).
- (2) When the sin offering was for the high priest or congregation, the remainder of the bull was to be burned outside the camp (4:11, 12, 20, 21).

Priests' Portion

When the sin offering was for a ruler or commoner, the remainder of the goat or lamb was to be eaten in the tabernacle court (6:26)

Offerer's Portion

None.

Prophetic Significance

Prefigures the fact that in His death:

- (1) Christ was made sin for us (2 Cor. 5:21);
- (2) Christ suffered outside the gates of Jerusalem (Heb. 13:11–13).

Trespass Offering

Name

- (5) **Trespass Offering** ('asham, Heb.): a. Non-sweet aroma; b. Compulsory.

Scripture References

Lev. 5:14–6:7; 7:1–7.

Purpose

To atone for sins committed unknowingly, especially where restitution was possible.

Consisted of

- (1) If the offense were against the Lord (tithes, offerings, etc.), a ram without blemish was to be brought; restitution was reckoned according to the priest's estimate of the value of the trespass, plus one-fifth (5:15, 16).
- (2) If the offense were against man, a ram without blemish was to be brought; restitution was reckoned according to the value plus one-fifth (6:4–6).

God's Portion

Fatty portions to be burned on the altar of burnt offering (7:3–5).

Priests' Portion

Remainder to be eaten in a holy place (7:6, 7).

Offerer's Portion

None.

Prophetic Significance

Foreshadows the fact that Christ is also our trespass offering (Col. 2:13).

In Summary:

The five sacrifices and offerings were symbolic. Their design was to allow the truly penitent and thankful worshiper to express faith in and love for God by the observance of these rituals. When the heart was not penitent and thankful, God was not pleased with the ritual (cf. Amos 5:21–27). The offerings were burnt, symbolizing the worshiper's desire to be purged of sin and sending up the fragrant smoke of true worship to God. The countless small details required within the rituals was to teach exactness and precision that would extend to the way the people obeyed the moral and spiritual laws of God and the way they revered every facet of His Word.

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