

SACRIFICES BROUGHT BY INDIVIDUAL ISRAELITES

Name	Contents	Practice	Significance
Burnt offering Lev. 1; 6:8–13	A bull, ram, he-goat, or (for the poor) a male dove or young pigeon without defect.	Offerer lays hands on head of sacrifice. He kills, cuts up, and washes sacrifice. Priest pours blood on the altar, burns carcass.	This voluntary offering symbolizes complete surrender to God.
Grain offering Lev. 2; 6:14–23	Grain, flour, or bread, with olive oil and salt but never with any yeast.	Food prepared by offerer. Priest burns a handful, keeps the rest for his food.	This voluntary offering accompanies most burnt offerings and symbolizes devotion to God.
Fellowship offering (peace) Lev. 3; 7:11–36	Any unblemished animal from herd or flock.	Offerer lays hands on head of sacrifice. He kills it. Priest throws blood on the altar. Part is eaten by worshiper and his family.	The meal following this voluntary offering symbolizes fellowship with God, and thanksgiving for blessing.
Sin offering Lev. 4:1–5:13; 6:24–30; 12:6–8; 14:12–14	Specific animal required depends on status and position. The very poor are allowed to bring an offering of fine flour.	Offerer lays hands on head of sacrifice. He kills it. Priest pours blood on the altar. Best of the carcass is burned, the rest goes to the priest.	For sin or ritual uncleanness. The hands on the head signify identification of the offerer with the sacrifice that made atonement for him.
Guilt offering Lev. 5:14–6:7; 7:1–6; 14:12–18	Valuable ram or lamb without defect.	Offerer makes restitution plus one-fifth. He then lays hands on head of sacrifice, kills it. Priest pours blood on the ground around the altar. Best parts burned. The priest receives the rest.	This offering was required when a person violated the rights of another, as by theft. It was also required when healed from leprosy, as God had been deprived a worshiper while the person was diseased.

Larry Richards, *The Bible Reader's Companion*, Includes Index. (Wheaton, Ill.: Victor Books, 1991), 79.