

**SPEAKERS**

**July 3** – Ken Storm, *Holy Communion*

**July 10** – Bruce Sarkela

**July 17** – Ken Storm

**July 24** – Nathan Ruonavarras

**July 31** – Ken Storm, Bruce Sarkela, *Meal Following Service*

**CHURCH SCHEDULE**

**Sunday Service**, 11:00 a.m.

**Wednesday Bible Study**,  
7:00 p.m.

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**The Five Offerings of Leviticus**

The five sacrificial offerings of Leviticus foreshadow the salvation of mankind through the blood of Christ. The offerings teach, among other things, the all-important use of sacrificial blood by believers on earth to forgive the sins of penitent souls. They also reveal that unbelievers, once released from sins, become free to truly worship God as never before. Furthermore, they also establish that believers may seek forgiveness for any future sin that God reveals (one is not to search his own heart to uncover sin that God does not make known to him). This article briefly describes each offering, linking them to our daily lives.

1. **Burnt Offering (Lev 1:1-5; 4:20; 6:8-13)** – The purpose of this offering is to make an atonement or covering for sin. God effects atonement by awakening a person to his sin, prompting him to bring an unblemished animal to the door of the tabernacle where he confesses his sin before a priest. The person then kills the animal, the priest sprinkles its blood round about and God forgives the sin. All of this happens by the priest speaking the Word of God out of the tabernacle—God gives the increase.
2. **Meat Offering (Lev 2:1-2; 6:14-18)** – The purpose of this offering is to praise and thank God—no animal blood is involved. It represents the product of human labor shared with priests and dedicated to God to acknowledge that all human accomplishment in life comes from God. Thus, for the blessings that He richly and daily provides, praise and thanks are joyfully given to God.
3. **Peace Offering (Lev 3:1-5; 7:11-12)** – This offering represents a freewill payment to God. It, like the meat offering, offers praises and thanks to God except that it includes animal blood. The animal is offered with unleavened cakes mingled with oil at the door of the tabernacle. The motivation is not sin, just a thankful heart.
4. **Sin Offering (Lev 4:27-35; 6:24-30)** – This offering is for the forgiveness of sins that were committed out of ignorance against any of the commandments of the Lord, but only if God brings them to the offender's knowledge. As with the burnt offering, the guilty party voluntarily brings an animal without blemish to the door of the tabernacle where the sin is confessed before a priest and the blood is used to forgive the sin.
5. **Trespass Offering (Lev 5:1,4,5; 6:7; 7:1-6)** – This offering pertains to the situation where a person knows of a sin that has been committed by someone else but says nothing about it. If God later brings that sin to his conscience, he becomes complicit in that sin and is guilty before God. He may then voluntarily bring an animal to the door of the tabernacle where the priest makes atonement for his past inaction and God forgives him, as it was in both the burnt offering and the sin offering.

Even though animal sacrifice has been replaced by the crucifixion of Jesus, the five offerings mentioned above remain in effect today. The burnt offering still invites an unbeliever to come forth and voluntarily confess his sin at the door of the tabernacle in front of a priest. Today, that tabernacle is the body of a believer (1 Corinthians 6:19) who is of the royal priesthood (1 Peter 2:9). However, if sin is confessed elsewhere or in any other manner the confessor remains bound to his sin (Leviticus 17:3-4). When an unbeliever confesses his sin and believes the proclamation, “*Son, be of good cheer; thy sins be forgiven thee*” (Matthew 9:2), he becomes a born-again believer—just as Jesus had revealed to Nicodemus (John 3:3).

The remaining four offerings only pertain to believers. For example, there are many people who go to church every Sunday to worship God, to sing praises, and to socialize with others without ever having experienced the new birth of the burnt

offering. To these people God says, *“Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols”* (Amos 5:22-23). This tells us that worship involving either the meat offering or the peace offering is of no value to the unbeliever outside of the burnt offering. Therefore, unless you are a believer (unless your sins are forgiven in the name and blood of Jesus) you worship God in vain.

Finally, because all believers continue to sin throughout their lives God created the last two sacrifices to handle future sins. As previously explained, for the sins that are committed by a believer there is the sin offering and for sins that are committed by others that implicate a believer there is the trespass offering. As with the burnt offering these last two offerings are useful to a believer but only if *“his sin, which he hath sinned, come to his knowledge”* (Leviticus 4:23) and if he confesses that sin to a servant of God: *“And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing”* (Leviticus 5:5).

Clearly, these Old Testament offerings apply to our salvation today where the blood of Christ is the center of the forgiveness of sins that reconciles a penitent soul with God: *“And almost all things are by the law purged with blood; and without shedding of blood is no remission”* (Hebrews 9:22).

*God's Peace,*  
Charles Korhonen