

# The Levitical Offerings

Name	Scripture References	Purpose	Consisted of	God's Portion	Priests' Portion	Offerer's Portion	Prophetic Significance
(1) Burnt Offering ( <i>olah</i> , Heb.); a. Sweet aroma; b. Voluntary.	Lev. 1:3–17; 6:8–13.	(1) To propitiate for sin in general (1:4). (2) To signify complete dedication and consecration to God; hence it's called the "whole burnt offering."	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).	Entirely burned on the altar of burnt offering (1:9), except the skin (7:8).	Skin only (7:8).	None.	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).
(2) Grain Offering ( <i>minhah</i> , Heb.); a. Sweet aroma; b. Voluntary.	Lev. 2:1–16; 6:14–18; 7:12, 13.	The grain offering accompanied all the burnt offerings; it signified one's homage and thanksgiving to God.	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).	Memorial portion burned on the altar of burnt offering (2:2, 9, 16).	Remainder to be eaten in the court of the tabernacle (2:3, 10; 6:16–18; 7:14, 15).	None.	Signifies the perfect humanity of Christ: (1) The absence of 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).
(3) Peace Offering ( <i>shelem</i> , Heb.); a. Sweet aroma; b. Voluntary.	Lev. 3:1–17; 7:11–21, 28–34.	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.	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).	Fatty portions burned on the altar of burnt offering (3:3–5).	Breast (wave offering) and right thigh (heave offering; 7:30–34).	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 free-will offerings—to be eaten the first and second day (7:16–18).  Note: this is the only offering in which the offerer shared.	Foreshadows the peace which the believer has with God through Jesus Christ (Rom. 5:1; Col. 1:20).

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(4) Sin Offering ( <i>hattat</i> , Heb.); a. Non-sweet aroma; b. Compulsory.	Lev. 4:1–5:13; 6:24–30.	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.	(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).	(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).	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).	None.	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).
(5) Trespass Offering ( <i>'asham</i> , Heb.); a. Non-sweet aroma; b. Compulsory.	Lev. 5:14–6:7; 7:1–7.	To atone for sins committed unknowingly, especially where restitution was possible.	(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 (5:4–6).	Fatty portions to be burned on the altar of burnt offering (7:3–5).	Remainder to be eaten in a holy place (7:6, 7).	None.	Foreshadows the fact that Christ is also our trespass offering (Col. 2:13).