

Biblical Offerings Table

Name	Scripture	Purpose	Consisted of	God's Portion	Priests' Portion	Offerer's Portion	Prophetic Significance
1. Burnt Offering (Heb <i>olah</i>) 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 is called the "whole burnt offering."	According to wealth: 1. Bull w/o blemish (1:3-9); 2. Male sheep or goat w/o 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).	Signifies complete dedication of life to God: 1. On the part of Christ MAT 26:39-44; MAR 14:36; LUK 22:42; PHI 2:5-11 2. On the part of the believer ROM 12:1-2; HEB 13:15	Signifies complete dedication of life to God: 1. On the part of Christ (MAT 26:39-44; MAR 14:36; LUK 22:42; PHI 2:5-11). 2. On the part of the believer (ROM 12:1, 2; HEB 13:15).
2. Grain Offering (Heb <i>minhah</i>) 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 w/ oil and baked 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; 1JO 3:5). (2) The presence of oil is emblematic of the Holy Spirit (LUK 4:18; 1 JOH 2:20, 27).
3. Peace Offering (Heb <i>shelem</i>) 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 3 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 w/o 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 be the offerer an 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
4. Sin Offering (Heb <i>hattat</i>) 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 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 own death: (1) Christ was made sin for us (2CO 5:21); (2) Christ suffered outside the gates of Jerusalem (HEB 13:11-13).
5. Trespass Offering (Heb <i>asham</i>) 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).	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).