

V. The ritual is designed to remove the principle aspects of the meal and peace-offerings – and to accentuate the central idea of expiation and atonement in the sin-offering – the stages are:

- A. Presentation – the sinner brings his victim to the “**door of the tent of meeting**” Leviticus 4:4.
 - 1. The purpose is now different for he seeks forgiveness of wrongs he knows he has done.
 - 2. And he is seeking a restoration of fellowship.
- B. He must “lay his hand upon the head” of his victim – 4:4.
 - 1. Thus he “**leans upon**” or relies upon the innocence of his substitute victim to atone for his wrong.
 - 2. And he thus assigns his sacrifice to die in his place.
- C. He must “**And it will be, when he will be guilty in one of these, that he will confess that by which he has sinned.**”
 - 1. This is the first sacrifice we have studied that demanded the confession of specific sins committed.
 - 2. Leviticus 5:1-6 still properly relates to the sin-offering even though verse 6 uses the word “**trespass-offering.**”
 - a. As the marginal note indicates an alternate reading: “for his guilt.”
 - b. Kellog, pg. 270; Fairbairn, pg. 285 noting well the footnotes.
- D. The offerer then kills his own victim.
 - 1. And thus kills his own sin with the victim symbolically bears.
 - 2. And in this way the sinner dies to his sin through repentance and faith in God’s willingness to forgive his sin.
- E. The sprinkling of the blood is the most distinctive aspect of the ritual.
 - 1. In the burnt and peace-offerings the blood was applied to the sides of the altar of burnt-offerings, regardless of who brought it.
 - 2. But in the sin-offering the graded responsibility is considered.
 - a. For the anointed priest – since his access is in the Holy Place, his sins are seen as contaminating the Tabernacle.
 - 1) So, blood was sprinkled on the horns of the altar of incense in the Holy Place.
 - 2) And seven times before the veil that separates the Holy Place from the Most Holy Place – 4:6.
 - 3) Thus, the higher the position of the sinner, the nearer to God must the blood be applied.
 - b. For the whole Congregation – since the nation is a “**holy priesthood**”, their sins are seen as contaminating the Holy Place also.
 - 1) So, blood is sprinkled on the horns of the altar of incense in the Holy Place.
 - 2) And seven times before the veil in the Holy Place – 4:17.
 - 3) Since the sin was committed by the corporate unity, the elders of Israel all lay their hands upon the head of the victim.
 - 4) Any blood left over was poured out at the base of the altar of burnt-offerings in the court-yard – 4:34.
 - c. For the ruler since he had access only to the outer court.

1) Blood was sprinkled on the horns of the altar of burnt-offering in the outer court – Leviticus 4:25.

2) It was still blood applied God-ward in intent – Leviticus 4:34.

d. For the commoner – Leviticus 4:25.

1) So, blood was sprinkled on the horns of the altar of burnt-offering in the court-yard.

2) The horns of the altar were the most conspicuous and thus considered the most sacred.

3) To be remembered, the blood of the burnt and peace offerings was sprinkled on the sides of the altar.

a) This indicates that those transgressions covered by the sin-offering are more grievous before God.

b) And that the sins of the commoner and ruler are less grievous than those of the High Priest or the whole nation.

F. The fat is removed and is “**fumed**” to God on the altar of burnt-offerings.

1. Even of the sin-offering, the fat is still God’s “**food**” – Leviticus 4:31

2. For, though He is not pleased that the man sinned, He is pleased that he acknowledges his guilt and seeks pardon from God.

3. Atonement is more necessary for what God is than for what man is!

a. He is no less just than He is love, and no less holy than He is merciful.

b. God is holy, and His law is righteous – therefore He is pleased when man seeks His holiness and righteousness.

c. God does not love us because we have made atonement; but He grants atonement because He loves us!

G. The disposition of the body of the victim – graded responsibility still being in the picture.

1. For the High Priest’s bullock.

a. Since the blood was taken into the Holy Place.

b. The body, the skin, and head, the legs, the inwards, and its dung – all must be “**burned without the camp**” Leviticus 4:11-12.

c. It must be burned “in a clean place” where the ashes of the burnt-offering are poured out.

d. The priest could not eat of the sacrifice, for he was involved in the sin.

e. Not burned on the altar of burnt-offering – only the fat was.

f. But outside the camp – showing that the entire animal was consumed for purposes of expiation.

g. The Hebrew word for burning wasn’t “**fuming**” or “**ascension**” but destruction – expressing God’s judgment against the sin.

2. For the whole Congregation’s bullock.

a. Burned or destroyed “outside the camp” just as for the High Priest – the blood was taken into the sanctuary.

b. Hebrews 13:10-12 presents Christ as bearing the sins – not of the isolated individual but for the whole congregation.

c. **“Without the camp”** is a phrase that means those people or things that have no relation of fellowship with God.

- 1) Thus, Leviticus 24:14 says anyone guilty of blasphemy must be taken **“without the camp”** to suffer for his sin.
- 2) The leper was required to live **“without the camp”** Leviticus 14:1-5.
- 3) Thus Jesus, the sin-bearer, was rejected as a blasphemer – Mark 14:64 – and typology demanded that He suffer without the camp.

a) **“He, bearing His cross, went forth”** John 19:17.

b) **“And the led Him out to be crucified”** Mark 15:20.

d. The sacrifice bearing the sin was not **“sweet savor”**, but it was **“most holy”** indicating Christ’s sin-bearing function, yet His personal holiness and innocence.

3. For the Ruler’s he-goat.

- a. Since the blood was not taken into the sanctuary.
- b. And since the priest was not personally involved in the sin.

c. Leviticus 7:7 states: **“As is the sin offering, so is the trespass offering, there is one law for them. The priest who makes atonement with it, he will have it.”** i.e., the flesh.

- 1) He must first remove the fat and **“fume”** it to God.
- 2) Leviticus 6:26 says the priest shall **“eat”** the *sacrifice* **“It will be eaten in a holy place, in the court of the tent of meeting.”**
- 3) Leviticus 6:29 states: **“Every male among the priests will eat of it. It is most holy.”**
- 4) This is the priest’s portion from God – but it is not the same as their portion of the peace-offering.

a) There is no **“wave-breast”** or **“heave-thigh.”**

b) It is compensation for not giving the Levites an inheritance – Deuteronomy 18:2-5.

c) Joshua 13:14 – **“Only to the tribe of Levi he gave no inheritance. The offerings of Jehovah, the God of Israel, made by fire are his inheritance as he spoke to him.”**

d. This concession was given to the Sons of Aaron – they could cast hooks into the bodies of sin and trespass offerings and what meat they caught was the High Priest’s 1 Samuel 2:14.

- 1) In the cited passage Eli’s sons abused the privilege.
- 2) They cast their hooks **BEFORE** the fat was removed for God and that was abominable in God’s eyes.

e. God thus recompensed His priests for the fruits of His ministry that effected reconciliation.

- 1) It takes on the nature of God hosting a banquet in honor of the priests for their mediatorial work.
- 2) It is eaten in the courtyard of the Tabernacle just as the peace-offering of the commoner.

3) 1 Corinthians 9:13 presents this act as a legitimate payment for priestly services rendered.

4. For the Commoner's she-goat.

a. The process is the same as for the Ruler's he-goat.

b. And for the same reasons given above.

VI. Classically, Christ is "THE LAMB OF GOD THAT TAKES AWAY THE SINS OF THE WORLD" – John 1:29, 36.

A. He is the antitypical "sin-offering."

1. The whole book of Hebrews speaks of Him in this capacity.

2. 2 Corinthians 5:21; 1 Peter 1:18-20; 2:24; Romans 8:3 all claim Christ as our sin-bearer.

3. Matthew 20:28 – He "***gave his life a ransom for many***" – or for multitudes.

4. Matthew 26:28 – He gave ***Himself "...for* this is my blood of the new covenant* , which is poured out concerning many into the forgiveness of sins."***

5. Matthew 1:21 – It was He that would "***save His people from their sins.***"

B. He was a sacrifice without blemish.

1. Hebrews 9:14 – "***how-much more the blood of Christ (who through the everlasting Spirit offered himself unblemished to God), will be cleansing your^o conscience from dead works, *that* you may give-divine-service to the living God.***"

2. 1 Peter 1:18 – He was "***a Lamb without spot or blemish.***"

3. Hebrews 10:6 – Christ perfectly fulfilled God's desire in His body and thus became the sin-offering necessary for human salvation.

VII. The Ritual in Review.

A. Presentation.

B. Lay on hand.

c. Confess the specific sin.

D. Killing of the victim.

E. Sprinkling of the blood.

F. Fat "**fumed**" to God.

G. Disposition of the body of the victim.

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