

Commentary on Hebrews

Review

SIN OFFERING

Deals with the open violation by man of God's nature and government. Not a sweet savor type of offering but still most holy. Not a Free-Will Offering but prescribed by Law.

- I. Nature of the Offering
 - A. Not to the delight of God – since it spoke of man's rebellion
 - B. Not an expression of man's love, but required because of a lack of love, expressed in disobedience.
 - C. It grows out of the necessity imposed by God's holiness and His government by Law.
- II. SIN AND TRESPASS OFFERINGS WERE NEW LEGISLATION IN ISRAEL
 - A. Burnt, peace, meal and drink offerings were of ancient usage: Cain and Abel (Gen 4:3-4),
 - B. The Law of Moses Gives First Commands Relative to Sin & Trespass Offerings
 - C. There Was No System of Sacrifices Ordained Before
 - D. There Was No Ordained Order of Priests to Offer Them Before
 - E. There Was No Tabernacle Where They Could Be Presented Before
- III. ANIMAL SACRIFICES DID NOT COVER SIN
 - A. No Atoning Quality in Animal Blood
 - B. Yet Sins Were Actually Forgiven
 - C. The sacrifices granted to God the expediency by which He could forgive sin **in view of the cross of Christ** – that's where all sins were atoned for!
- IV. THE SINNER'S RANK OR POSITION AGGRAVATED ATONEMENT
 - A. There are four levels of "Graded Responsibility" for whom different animals are required, the blood applied differently, with different dispositions of the sacrificial animal body.
 - B. LEVELS OR GRADES OF RESPONSIBILITY FOR SIN
 1. The High Priest – "If the anointed priest sin, bringing guilt on the people..." (Leviticus 4:3-12).
 - a. The consequences of his sin are more far-reaching.
 - b. Therefore this sin demanded the highest order of victim – flawless young bull
 2. All Israel – "If the whole Israelite community sins. . ." – through lapses into idolatry, false teaching, apostasy (Leviticus 4:13-21).
 - a. The whole congregation, not only the individual.
 - b. Their guilt grew out of being a "nation of priests" – Exodus 19:6
 - c. This is why it also demanded the highest order of victim – a flawless young bull.
 - d. This happens when sin is not just an isolated event but a wrong that becomes common-practice, like ignoring sin or sin patterns I others or adopting a false doctrine.

- e. This indicates that individuals, as well as corporate bodies of people, like a church, can apostatize, as happened to the church throughout the centuries.
- 3. The leader/ruler – through wrong governmental orders, or personal wrong, immorality (Leviticus 4:22-26).
 - a. Responsible for his civil authority
 - b. Required a male goat for atonement.
 - c. Even the king was not exempt from the demands of the Law. Just because the king did something didn't mean it was the right thing.
- 4. A commoner – “If a member of the community sins. . .”– this is individual wrong, without social influence on others (Leviticus 4:27-5:13).
 - a. Required a female goat, or a lamb or 2 doves or pigeons or a tenth ephah of fine flour.
 - b. Even intense poverty or affliction does not exclude anyone from responsibility to God, themselves or their community.

Continuation

THE SIN OFFERING

C. SPRINKLING OF BLOOD - EACH LEVEL OF RESPONSIBILITY

1. This is the most distinctive aspect of the ritual
 - a. In the Burnt and peace offerings the blood was applied to the sides of the altar of burnt offerings, regardless of who brought it.
 - b. In the sin offering a graded responsibility is considered
2. **High Priest** – on the horns of the altar of incense in the Holy Place.
 - a. Since he has access to the holy place his sins are seen as contaminating the tabernacle.
 - b. Blood was sprinkled on the horns of the altar of incense in the Holy Place.
 - c. The blood was also sprinkled 7 times before the veil that separates the Holy Place from the Most Holy Place (Lev 4:6)
 - d. Atonement is central, and blood closer to God.
 - e. This exalts the expiation concept of Sin Offering.
 - f. This makes atonement central to Sin Offering.
 - g. The higher the position of the sinner, the nearer to God must the blood be applied.
 - h. Since the blood was sprinkled in the Holy Place the body had to be burned outside the camp– see [Hebrews 13:11-12 NIV](#) The high priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. (12) And so Jesus also suffered outside the city gate to make the people holy through his own blood.

3. **Whole congregation** – on the horns of the altar of incense – atonement is central also – blood in Holy Place. Same as for the High Priest.
 - a. Because the nation is a “holy priesthood” their sins are also seen as contaminating the Holy Place.
 - b. Since the sin was committed by corporate unity, the elders of Israel all lay their hands upon the head of the victim.
 - c. Any blood left over was poured out at the base of the altar or burnt offerings in the court yard – Lev 4:34
4. **Civil ruler** – horns of altar of Burnt Offering before the Tabernacle.
 - a. Still making atonement central to sacrifice yet not as serious in consequences as the first two.
 - b. He only had access to the outer court, not the tabernacle itself.
 - c. It was still blood applied God-ward in its intent.
5. **Commoner** – horns of altar of Burnt Offering before the Tabernacle
 - a. Atonement is central, but not as grievous as others.
 - b. Had also limited access – only the outer court of the tabernacle.
 - c. The horns of the altar were the most conspicuous part and thus considered the most sacred.
 - d. Remember:
 - i. The blood of the burnt and peace offerings was sprinkled on the sides of the altar
 - ii. This indicates those transgressions covered by the sin offering are more grievous to God
 - iii. The sins of the commoner and the ruler are less grievous than those of the high priest or the nation as a whole.

D. The fat is removed and fumed up to God on the altar of burnt offerings

1. The fat is still God's “food” – Lev 4:31
2. Though He is not pleased with the man who sinned, He is pleased that the man acknowledges his guilt and seeks pardon from God.
3. Atonement is more necessary for who God is (His nature) than for what/who man is!
 - a. God 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 atoned for our sins, but He grants atonement because He loves us!

E. DISPOSITION OF THE BODY OF SACRIFICIAL ANIMAL

1. For the **High Priest’s** bullock
 - a. Since the blood was taken into the Holy Place...
 - b. The body, the skin, the head, legs, innards and dung all were burned outside camp – with fires of Saraph = wrath of God poured out on evil done. – Leviticus 4:11-12

- c. It was 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 in the altar of burnt offerings – only the fat was. Burnt outside the camp – showing that the entire animal was consumed for the purpose of expiation.
- f. The Hebrew word for burning was not “fuming” or “ascension” but *destruction* – expressing God's judgment against the sin.