

# 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
- III. ANIMAL SACRIFICES DID NOT COVER SIN
- IV. THE SINNER'S RANK OR POSITION AGGRAVATED ATONEMENT
  - A. RITUALS OF EACH GRADE
    1. How the blood is handled 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** – the blood of the young bullock was placed on the horns of the altar of incense in the Holy Place.
      - a. The blood was also sprinkled 7 times before the veil that separates the Holy Place from the Most Holy Place (Lev 4:6)
      - b. 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** – the blood of the young bullock was placed on the horns of the altar of incense – atonement is central also – blood in Holy Place. Same as for the High Priest.
      - a. 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** – blood of the male goat was placed on the 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** – the blood of the female goat, lamb, doves or pigeons was placed on the 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.

**B. 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.

**C. 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.

## Continuation

### THE SIN OFFERING

2. For the **Whole Congregation's** bullock
  - a. Burned or destroyed outside the camp as with High Priest.
  - b. The blood was taken into the sanctuary.
  - c. [Hebrews 13:10-12 NIV](#) We have an altar from which those who minister at the tabernacle have no right to eat. (11) 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.
    - i. Christ suffered to make the people holy – not an isolated individual but the whole congregation.

- d. “Outside the camp” is a phrase that means those people or things have no relation or fellowship with God.
    - i. [Leviticus 24:14 NIV](#) "Take the blasphemer **outside the camp**. All those who heard him are to lay their hands on his head, and the entire assembly is to stone him.
    - ii. Anyone guilty of blasphemy had to be taken outside the camp to suffer for their sins.
    - iii. The leper was required to live outside the camp – Lev 14:1ff
    - iv. Thus Jesus, the sin-bearer, was rejected as a blasphemer (Mark 14:64) and typology demanded that He suffer outside the camp.
      - i. [John 19:17 NIV](#) Carrying his own cross, he **went out** to the place of the Skull (which in Aramaic is called Golgotha).
      - ii. [Mark 15:20 NIV](#) And when they had mocked him, they took off the purple robe and put his own clothes on him. **Then they led him out to crucify him.**
  - e. The sacrifice bearing the sin was not a “sweet savor” but it was “most holy”, indicating Christ’s sin-bearing function – His personal holiness and innocence.
3. For the **Civil Ruler’s** male goat – not burned outside camp.
    - a. Since the blood not taken into Holy Place.
    - b. Since the High Priest not involved in the sin.
    - c. The same law applies to both the Sin Offering and Burnt Offering. They belong to the priest who makes atonement with them.” (Leviticus 7:7).
      - i. He must first remove the fat and “fume” it up to God.
      - ii. It is to be eaten in a holy place, in the courtyard of the Tent of Meeting (Leviticus 6:26).
      - iii. This is because God is the host, celebrating the priest’s participation in reconciliation.
      - iv. Any male in a priest’s family will eat of it. It is most holy (Leviticus 6:29).
      - v. This is the priest’s portion – not the same as their portion of the peace offering:
        - i. No “wave breast” or “heave thigh” – “God is his inheritance.”
        - ii. It is compensation for not giving the Levites an inheritance – Deut 18:2-5
        - iii. [Joshua 13:14 NIV](#) But to the tribe of Levi he gave no inheritance, since the food offerings presented to the LORD, the God of Israel, are their inheritance, as he promised them.

- vi. Concession to the sons of Aaron – the three pronged hook (1 Samuel 2:14ff). Whatever meat the hook caught was the High Priest's.
    - i. In the above passage Eli's son abused their privilege
    - ii. They cast the hooks before the fat was removed for God and that was abominable in God's eyes.
  - vii. Imagine the celebration in Heaven when Jesus triumphantly returned after His priestly mission was accomplished (Revelation 5:6-10).
  - viii. God rewarded the priests for the fruits of His ministry that achieved reconciliation.
    - i. God is hosting a banquet in honor of the priests for their mediatorial work.
    - ii. It is eaten in the courtyard of the Tabernacle just as the peace offering of the commoner.
    - iii. It is legitimate payment for priestly services rendered:
    - iv. [1 Corinthians 9:13 NIV](#) Don't you know that those who serve in the temple get their food from the temple, and that those who serve at the altar share in what is offered on the altar?
4. For the Commoner's female goat
- a. The process is the same as for the Civil Ruler's male goat for the same reasons given above.