

## **180214-4 Leviticus 4, The Sin Offerings for the Priests, Congregation, Rulers, and Common People – Craig Thurman**

The type for the burnt offering, which offering is focused most specifically upon the consummation of sacrificial victim, is Jesus Christ offering Himself to God for us.

*He.10.10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*

The blood is sprinkled all over upon the top of it. Only His offering satisfies God.

The meal offering is a non-atoning, non-bloody sacrifice. The type presented in this is, not the death, but the devotion of the life of Christ as acceptable to the LORD. Part of this offering is consumed upon the altar and the remaining is dedicated to the priesthood for eating. So, as Christ's life always pleased the LORD (*Joh 8:29 ... for I do always those things that please him.*), so they who partake of Christ's life please Him.

*Ro 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

As you might recall, salt, which is to be applied to every offering, is peculiarly mentioned here, which emphasizes reserving the life we have for the glory of God through Jesus Christ.

The peace offering is a type emphasizing reconciliation. By the death of Christ, peace is so thoroughly effected that those that are near and far off are made one in Jesus Christ before the LORD. It is as if God and man are made to eat together at the same table. It's a holy communion by Christ.

*Eph.2.16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:*

Remember that the foundation for the peace offering is the burnt offering, or the offering up of the body of Christ to God for us. (Lev.3.5)

Burnt Offering: Christ dying for us

Meat Offering: Christ living for us

Peace Offering: Christ reconciling us

Sin Offering: Christ forgiving us

In this chapter we begin reading of the sin offering. This is for sins of ignorance. It is provided for the anointed priests (v.3), the congregation (v.13), the ruler or prince of the people (v.22), and the people of the land (v.27). It is to put away sins that were committed before knowing what the will of God.

On the other hand judgment falls to those who sin presumptuously; that is, to purposely rebel against the commandment of the LORD. Presumptuous sins are to know what the word of God says and then refuse to do it.

(Read Nu.15.22-31, the sin offering of ignorance for the congregation, for the individual; and the condemnation for presumptuous sins. Presumptuous sins committed boldly, brazenly. A man that acts presumptuously purposely refused to obey. The Hebrew perhaps presents the picture of a man who raises his hand in defiance against the Almighty. This man is set for judgment.)

*presumptuous*, בָּיָד רָמָה , b<sup>e</sup>-yad ra-mah, lit. with a hand high; Qal part. Poel of רָם; to be *high, lifted up, exalted, haughty*; Ex.16.20 *bred worms*; Ps.75.6, Hiphil (causative active) infin. *promotion*; see also the fem. nouns תָּרַמָּה, and רָמָה.

#### **Chapter 4**

**1 ¶ And the LORD spake unto Moses, saying,**

**2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:**

*through ignorance, בְּשִׁגְגָה, bish-ga-gah; pref. בְּ, b<sup>e</sup>- for in, with, at, through to a fem. sing. noun שִׁגְגָה, sh<sup>e</sup>-ga-gah; Lev.22.14, unwittingly; Nu.35.11, 15; Jos.20.3, 9, unawares; the noun is otherwise tss. error; the verb, שָׁגָה, sha-ga'g, is tss. Lev.5.18, to err; Nu.15.28, to sin ignorantly; Job 12.16, to deceive; Ps.119.67, to go astray.*

The sacrifice atones for (4.20, 26, 31, 35, shall make an atonement) sins which are un-purposefully, unwittingly committed against any of the commandments that the LORD had given to the nation of Israel. (4.13, 22, 27) When they become instructed so that the sin becomes known to them they are to offer this sacrifice for their previous ignorancen to the LORD.

This sacrifice addresses the Israelites in the following order: the anointed priest, the congregation (13), the ruler or prince (v.22), and the common people (v.27).

Priest, vss.3-12

**3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.**

*then let him bring, Hiphil (causative active) pret. of the root, קָרַב; KJV, offered, presented, drawn, brought; cf. 3.3, 7, 9, 12, 14; 4.3, 14; 5.8; 7.8, 12, 14, 35.*

*without blemish, תָּמִים, ta-mim, adj.; KJV, perfect, without blemish, whole, complete, full, without spot, sincerity, upright, undefiled, sound.*

*the priest that is anointed* refers to Aaron and his sons; those who are actively involved in the service of the tabernacle; so only the Aaronic priesthood. It excludes the Levites, who are called priests, but they are not anointed to this service. (Levites called priests, Deu.18.1; 21.5; 31.9, but shows no anointing)

*Ex.28.41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office....*  
*29.7 Then shalt thou take the anointing oil, and pour it upon his (Aaron's) head, and anoint him.... 21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.... 21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.*

*without blemish*, the animal was to be the perfect specimen of the herd animals. That select one was set apart to this offering. And this perfect animal represents that perfect Person, Jesus Christ, who was without spot.

*1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.*

Christ is that sin offering!

*2Co.5.20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled*

*to God. 21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

***4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.***

Always, the issue of sin concerns how God is offended. In these sacrifices sin is never relative to what others might think of it. God is the major concern. The sinner acknowledges in this type by the laying on of his hand to the head of the beast that his sins are imputed to the victim and he is released from punishment.

***5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:***

In other words that same priest who is presently active in his service must offer sacrifices *for his own sins*.

*Le 9:8 Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself.*

*He.7.27 Who [Jesus, v.22] needeth not daily, as those high priests, to offer up sacrifice, first for his own sins (ἁμαρτία), and then for the people's: for this he did once, when he offered up himself. 28 For the law maketh men high priests which have infirmity (ἀσθένεια, weakness); but the word of the oath, which was since the law, maketh the Son (the High Priest of God), who is consecrated for evermore. 8.1 ¶ Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;*

*He.5.1 ¶ For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins (ἁμαρτία): 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself*

*also is compassed with infirmity (ἀσθένεια, weakness). 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins (ἁμαρτία).*

These priests, just as the people, needed a Savior, which is Jesus Christ. Their function presented a type as a mediator, they were not That Mediator.

***6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.***

The number seven represents completion. The blood is sprinkled before the LORD and before the vail of the sanctuary. The vail represents the flesh of Christ. The blood was sprinkled before the vail which was hanged upon 4 gold-covered pillars, which were in turn set upon 4 silver pillars. Together this speaks of Deity in human flesh come to redeem the people of God by His shed blood and broken body. Remember that at the death of Christ that vail was torn from top to bottom. And here at this place inside the sanctuary the blood of the victim is sprinkled.

The blood of sprinkling speaks of the work of Christ to relieve the conscience of the redeemed sinner of the guilty for sin before God by convincing him of the reality of the forgiveness of sins through Jesus Christ' death.

*He.12.22 But ye are come unto mount Sion [not Sinai!], and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect (of the imputed righteous then perfected), 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.*

It is amazing what Abel knew of the LORD so early in the history of humanity. He knew to offer up in sacrifice an animal for sins. He saw in that type a perfect satisfaction for sin to God. But the sprinkling of the blood of Christ speaks most clearly about the application of His blood to the elect sinner. We are purged in our conscience from the guilt of sin so that we can serve God confidently.

*He.9.14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? ... (vss. 21, 22, sprinkling and purging with blood are parallel terms, so that the sprinkling of Christ's blood purges our conscience from the guilt of sin. When a sinner comes to God in faith he comes knowing his sins are forgiven. If that were not so he would not come at. Thus, life precedes faith. Repentance is a fruit of life. The regenerated sinner comes boldly, freely, openly, liberally, before God. Have you come to Christ?)*

***7 And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation;***

The sin offering is recorded in Ex.29.10-14. This sin offering which dedicates Aaron and his sons to the priesthood puts away all sins of ignorance. They begin their special service with a clean slate. (Ex.29.10-14, the priests; )

Do note that in our text the blood is applied to the horns of the incense altar, not to the horns of the brazen. (Ex. 29.12; Lev.4.7, 18; 8.15; 9.9) The blood of every sin offering is not always brought into the sanctuary. But the blood of those sacrifice that are brought in are not to be eaten. Rather, they are to be completely consumed in a certain place appointed of the LORD. (cf. Lev.6.25-30 speaks of the priests eating the meat of the sin offerings which blood was not brought into the sanctuary)

The horns speak of power, authority. Jesus Christ is our Intercessor to God by His shed blood. He became us to intercede for us. He is not a

disinterested party *trying* to mediate a settlement between two foes. No, we are reconciled by Him to God and He intercedes for us as we continue in this short span of time in our present weakness.

*Heb 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

***and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.***

The altar of burnt offering refers to the brazen altar. And so, the blood is then taken out of the sanctuary and poured at the bottom of the altar of burnt offering. The shed blood of Christ laying the foundation for the forgiveness of sins committed in ignorance.

At this point the offering follows the directions given concerning the peace offering.

***8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards,***

***9 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,***

***10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.***

This is the LORD's part, which is the best of the best.

***11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,***

***12 Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.***



The burnt offering was flayed or skinned and parted into pieces and consumed on the fire of the brazen altar, but the sin offerings, which blood is brought into the sanctuary, is *completely* consumed by fire. The fat and certain inwards being burnt on the brazen altar, and the remaining carried outside of the camp and burned in a clean place where the ashes of the altar are carried. This foretold in a type of Christ sufferings at the cross of Golgotha.

*He.13.11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.  
12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*

**13 ¶ And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty;**

**14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.**

*and shall bring, Hiphil (causative active) pret. of the root, קָרַב; KJV, offered, presented, drawn, brought; cf. 3.3, 7, 9, 12, 14; 4.3, 14; 5.8; 7.8, 12, 14, 35.*

**15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.**

**16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:**

**17 And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the veil.**

And so the blood is brought into the sanctuary. This sacrifice is not to be eaten.

**18 And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation** (meaning that this is the incense altar), **and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.**

**19 And he shall take all his fat from him, and burn it upon the altar.**

**20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement  $\text{כִּפֹּר}$  for them, and it shall be forgiven them.**

This sacrifice atones for sins to God. Therefore sin, whether known or not it is a breach in the relationship that should be between the sinner and the LORD. The sin of ignorance is not knowing that we had broken the righteous standard of God.

**21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.**

**22 ¶ When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty;**

*ruler, נָשִׂיא, na-seé, KJV, prince, ruler, captain, chief; these are those who are of the lifted up among the people. The verb נָשָׂא, na-sá, is tss. to bear, bring, carry, lift, lift up, et al.*

**23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering  $\text{קִרְבַּן}$ , a kid of the goats, a male without blemish:**

**24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering.**

**25 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.**

The blood of this offering was not applied to the horns of the incense altar, but to the altar of burnt offering (vss.30, 34), which is reference to the brazen altar that is in the court. This sacrifice can be eaten. (Lev. 7.6; 10.16, 17)

**26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement  $\text{כִּפֹּר}$  for him as concerning his sin, and it shall be forgiven him.**

**27 ¶ And if any one ( $\text{נֶפֶשׁ}$ , ne-phesh, soul) of the common people ( $\text{בְּנֵי הָאָרֶץ}$ , lit. of the people of the land) *sin through ignorance, while he doeth somewhat against any of the commandments of the LORD concerning things which ought not to be done, and be guilty;***

**28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering  $\text{קִרְבָּן}$ , a kid of the goats, a female without blemish, for his sin which he hath sinned.**

**29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.**

**30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.**

Repeating v.25, 34 and the blood applied to the horns of the brazen altar.

**31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement  $\text{כִּפֹּר}$  for him, and it shall be forgiven him.**

**32 And if he bring a lamb for a sin offering קָרְבַּן, he shall bring it a female without blemish.**

**33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.**

**34 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:**

Repeating v.25, 30 and the blood applied to the horns of the brazen altar.

**35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement כִּפָּר for his sin that he hath committed, and it shall be forgiven him.**

The sin offering described here presents the a type atonement the relief that the people of God have for sins committed in ignorance by the sprinkling of the blood of Christ and His intercessions for us.

*Heb 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

εις το παντελες, meaning ‘unto all perfection,’ or, compared to the only other place where this Greek phrase is found, Lk.13.11, *in any wise*, in every way. By the time that we come to the end of the age all of the people will be completely perfected and in the presence of God. Christ’s intercessions will bring us that reality.