

Adult Bible Class

The Book of Leviticus - Lesson #3

God's New Testament Plan Seen in Old Testament Types

In the Book of Exodus, the children of Israel were miraculously delivered from Egypt, led by Moses. Before they left, they were to slay the Passover lamb and apply its blood to the doorposts of their homes. They went through the Red Sea, and they were led forward by the pillar of cloud and fire. These all typify New Testament salvation of repentance, water baptism and Holy Spirit baptism (Acts 2:38). God supplied their needs along the way (the manna and water). God then brought them to Mt. Sinai where they received the law and instructions to build the Tabernacle. By the end of the book of Exodus, they built the Tabernacle exactly according to God's plan and were ready to make it a functioning place of worship and sacrifice unto God.

The Book of Leviticus continues where the Book of Exodus left off. The Tabernacle was a place of sacrifice and offerings - God's only way to approach Him. There are five different kinds of offerings that are mentioned in the first seven chapters of Leviticus:

The burnt offering, or whole burnt offering (Lev. 1, 6:8-13)

The grain offering, or meal offering (Lev. 2, 6:14-23)

The peace offering, or fellowship offering (Lev. 3, 7:11-36)

The sin offering (Lev. 4, 5:1-13, 6:24-30)

The trespass offering, or guilt offering (Lev. 5:14-19, 6:1-7, 7:1-10)

In the first three offerings we see Jesus Christ showing us how to live. The burnt offering speaks to us of surrender and devotion to God (giving our will to God to do *His* will), the grain offering speaks to us of acting out that devotion by serving God and man, and the peace offering speaks of our thankfulness for what God has done as well as our faith that God will be with us in the future (the peace offering is a time of fellowship between God, the priests, and the common man).

The last two offerings are the ones we usually think of when we think of Old Testament sacrifices - offerings that take away sin and guilt.

The Sin Offering - Leviticus Chapter 4

God takes no satisfaction in sin. Sin is described in the Bible as a horrible and hateful evil, and it separates man from God. God cannot tolerate sin. As bad as sin is, it has been covered, conquered, and taken away through the sacrifice of Jesus Christ. Jesus' perfect sacrifice was great enough to take away the sins of the entire world.

What made Jesus the only perfect sin offering, qualified to take away the sins of the world? First, Jesus was a burnt offering in that He submitted to God's will and was completely devoted to God. Second, He was a grain offering in that He ministered to men, meeting needs, reaching out in love. Third, He was a peace offering. This is especially seen in the Last Supper:

Luke 22:14 (NKJV) When the hour had come, He sat down, and the twelve apostles with Him. **15** Then He said to them, "With *fervent* desire I have desired to eat this Passover with you before I suffer;

Next, Jesus was the perfect sin offering *because* of His perfect devotion to God and man (He pleased God in everything He did, and He lived a life without sin). This qualified Him to be an offering for sin - He was perfect, without blemish.

Christians who have "come out of Egypt," who have "passed through the waters of the Red Sea," and who are led about "by the pillar of cloud and pillar of fire," have just begun their spiritual journey with Jesus Christ. Before ("in Egypt"), they were sold unto sin. Now, God wants to lead them in obedience, righteousness, holiness, and joy in the Spirit. Sin should not reign in a Christian's life. Since Jesus Christ purchased us with his great sacrifice, He now has a claim on us because He spared us the death penalty:

1 Corinthians 6:19 Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own? **20** For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

Often after a person is baptized in the name of Jesus and filled with the Holy Ghost, God will put him through some spiritual training. This is usually in the form of trials, tests, and challenges in life that work in that person to make him an overcomer. Part of this work of the Spirit is revealing to that person what sin is.

Sin is like a cancer, most of the time invisible, but silently working to destroy us. Sin's desire is to return us to our former state - without God, without the knowledge of God, and without hope. As the Christian goes through life, he will learn to discern what sin is. Before Christ, he did not consider certain things to be sin, but now that he is full of the Holy Ghost, the Spirit speaks to him that these things are sin. Sometimes the new believer will stumble and fall, feeling guilt and shame, but even this can work to his good, teaching him about the perils of sin so that in the future he will not be ignorant of it. For the Christian, forward motion is the key. If he stumbles, *he must get up* and keep going!

Nobody wants to be a loser. Everybody wants to be a winner!

1 Corinthians 9:24 (NLT) Don't you realize that in a race everyone runs, but only one person gets the prize? So run to win! **25** All athletes are disciplined in their training. They do it to win a prize that will fade away, but we do it for an eternal prize. **26** So I run with purpose in every step. I am not just shadowboxing. **27** I discipline my body like an athlete, training it to do what it should. Otherwise, I fear that after preaching to others I myself might be disqualified.

Paul taught that the body can get us into trouble, and it must be governed. This is good holiness teaching.

Let's read Leviticus 4 concerning the sin offering:

Leviticus 4:1 (NKJV) Now the Lord spoke to Moses, saying, **2** "Speak to the children of Israel, saying: 'If a person sins unintentionally against any of the commandments of the Lord in anything which ought not to be done, and does any of them, **3** if the anointed priest sins, bringing guilt on the people, then let him offer to the Lord for his sin which he has sinned a young bull without blemish as a sin offering. **4** He shall bring the bull to the door of the tabernacle of meeting before the Lord, lay his hand on the bull's head, and kill the bull before the Lord. **5** Then the anointed priest shall take some of

the bull's blood and bring it to the tabernacle of meeting. **6** The priest shall dip his finger in the blood and sprinkle some of the blood seven times before the Lord, in front of the veil of the sanctuary. **7** And the priest shall put some of the blood on the horns of the altar of sweet incense before the Lord, which is in the tabernacle of meeting; and he shall pour the remaining blood of the bull at the base of the altar of the burnt offering, which is at the door of the tabernacle of meeting. **8** He shall take from it all the fat of the bull as the sin offering... **10** ...and the priest shall burn them on the altar of the burnt offering. **11** But the bull's hide and all its flesh, with its head and legs, its entrails and offal— **12** the whole bull he shall carry outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned.

13 'Now if the whole congregation of Israel sins unintentionally, and the thing is hidden from the eyes of the assembly, and they have done *something against* any of the commandments of the Lord *in anything* which should not be done, and are guilty; **14** when the sin which they have committed becomes known, then the assembly shall offer a young bull for the sin, and bring it before the tabernacle of meeting. **15** And the elders of the congregation shall lay their hands on the head of the bull before the Lord. Then the bull shall be killed before the Lord. **16** The anointed priest shall bring some of the bull's blood to the tabernacle of meeting. **17** Then the priest shall dip his finger in the blood and sprinkle *it* seven times before the Lord, in front of the veil . . .

The Sin Offering for the Priest and the Congregation

In Leviticus, the sin offering is described for four different types of people - the priests, the whole congregation, a ruler (like a king), and the common person.

For the priest and the whole congregation, the instructions were the same. The blood was sprinkled *inside the tabernacle before the veil* and also put on the horns of the altar of incense, etc. The altar of incense typifies prayer to God. When we go to God in prayer, we need a heart that has been cleansed by the blood!

Psalms 66:18 (NLT) If I had not confessed the sin in my heart,
the Lord would not have listened.

19 But God did listen!
He paid attention to my prayer.

Regarding the sin offering (like the peace offering), the fat of the animal was given to God on the altar. What remained of the bull *was taken outside the camp and burned*. Doing this emphasized God's disgust and aversion to sin, and also shows that sin separates. Also, be aware that the sin offering was not a "sweet savor" offering like the first three offerings. The sins of the offerer were symbolically transferred to the animal (when the offerer laid his hands on the animal). God cannot tolerate sin. Therefore, the remainder of the animal was taken outside the camp and burned.

The New Testament book of Hebrews connects Jesus to this sin offering:

Hebrews 13:11 (NKJV) For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. **12** Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. **13** Therefore let us go forth to Him, outside the camp, bearing His reproach.

2 Corinthians 5:21 (NKJV) For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

When Jesus was crucified, He was taken outside the city gates and crucified "outside the gate." This was a place of suffering and separation, and the writer of

Hebrews tells us to go to that place of suffering and separation to Him. Jesus was made “to be sin for us.” He did not sin Himself, but we, in a sense, laid our hands on His head, transferring our sin to Him, sending him outside the camp to die, bearing our sins.

Sin Offering for the Rulers and the Common People

Continuing in Leviticus 4, for the following two groups of people (rulers and common people), the instructions for the sin offering are different:

Leviticus 4:22 ‘When a ruler has sinned, and done *something* unintentionally *against* any of the commandments of the Lord his God *in anything* which should not be done, and is guilty, **23** or if his sin which he has committed comes to his knowledge, he shall bring as his offering a kid of the goats, a male without blemish. **24** And he shall lay his hand on the head of the goat, and kill it at the place where they kill the burnt offering before the Lord. It is a sin offering. **25** The priest shall take some of the blood of the sin offering with his finger, put it on the horns of the altar of burnt offering, and pour its blood at the base of the altar of burnt offering. **26** And he shall burn all its fat on the altar, like the fat of the sacrifice of the peace offering. So the priest shall make atonement for him concerning his sin, and it shall be forgiven him.

27 ‘If anyone of the common people sins unintentionally by doing *something against* any of the commandments of the Lord *in anything* which ought not to be done, and is guilty, **28** or if his sin which he has committed comes to his knowledge, then he shall bring as his offering a kid of the goats, a female without blemish, for his sin which he has committed. **29** And he shall lay his hand on the head of the sin offering, and kill the sin offering at the place of the burnt offering . . .

There is a difference between the priests and the congregation, and the rulers and the common people. For the second group, the common people, Leviticus 6 gives further instructions, stating that these sin offerings were to be eaten by the priests:

Leviticus 6:24 Also the Lord spoke to Moses, saying, **25** “Speak to Aaron and to his sons, saying, ‘This is the law of the sin offering: In the place where the burnt offering is killed, the sin offering shall be killed before the Lord. It is most holy. **26** The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tabernacle of meeting . . . **29** All the males among the priests may eat it. It is most holy. **30** But no sin offering from which any of the blood is brought into the tabernacle of meeting, to make atonement in the holy place, shall be eaten. It shall be burned in the fire.

If you read carefully, you will see that regarding the first group (priests and congregation) of sin offerings - the blood was taken into the Tabernacle tent (the holy place) to cleanse the altar of incense, then the rest of the blood was poured around the altar and the fat was burned on the altar. The rest of the animal was *taken outside the camp to be burned*.

But regarding the second group (rulers and common people) - after the fat was placed on the altar and the blood poured on it, the meat was *given to the priests to eat*.

The sacrifice for the second group was not to be taken outside the camp and burned nor was its blood taken into the Holy Place. The meat was to be eaten by the priests, and Moses later in Leviticus gives the meaning: “*God has given it to you [the priests] to bear the guilt of the congregation* (Lev. 10:17).”

This “bearing the guilt of the congregation” is an act and solemn duty of the priests. By eating the sacrifice that had symbolically “become sin,” they were, in a sense, taking away the guilt of the people and bearing it themselves. It is a picture of Jesus Christ who is both high priest and sacrifice.

God's Children to Walk in Light

After a person has been saved through God's plan of salvation, God puts His law in his heart and leads him in the way of righteousness and holiness. God expects His people to be out of the sin business. No doubt you have noticed that the sin offering was for unintentional sin. After salvation, God makes provision for *the unintentional sins and mistakes of His people*. In the New Testament we read:

1 John 1:6 If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. **7** But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. **9** If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. **10** If we say that we have not sinned, we make Him a liar, and His word is not in us.

God's children are to walk in the light, meaning that if we sin it should be unintentional. We must not think that we will never sin, for we will. But God is faithful to take care of our sin if we confess it.

1 John 2:1 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. **2** And He Himself is the propitiation [the atoning sacrifice] for our sins, and not for ours only but also for the whole world.

3 Now by this we know that we know Him, if we keep His commandments. **4** He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him. **5** But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. **6** He who says he abides in Him ought himself also to walk just as He walked.

That's quite a tall order - to walk as He walked! We know that in our own strength, we are unable to keep God's commandments and please Him. This is why we need the baptism of the Holy Ghost - to give us the power to overcome sin. We also need that Heavenly Comforter to teach us and lead us into all truth:

Romans 8:1 *There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. **2** For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. **3** For what the law could not do in that it was weak through the flesh, God *did by sending His own Son in the likeness of sinful flesh, on account of sin*: He condemned sin in the flesh, **4** that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. **5** For those who live according to the flesh set their minds on the things of the flesh, but those *who live* according to the Spirit, the things of the Spirit. **6** For to be carnally minded is death, but to be spiritually minded is life and peace. **7** Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. **8** So then, those who are in the flesh cannot please God.

9 But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you . . . **13** For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.

The Book of Numbers gives more information on unintentional sins and also “presumptuous sin,” or sins that are committed willfully:

Numbers 15:22 ‘If you sin unintentionally, and do not observe all these commandments which the Lord has spoken to Moses— **23** all that the Lord has commanded you by the hand of Moses, from the day the Lord gave commandment and onward throughout your generations— **24** then it will be, if it is unintentionally committed, without the knowledge of the congregation, that the whole congregation shall offer one young bull as a burnt offering, as a sweet aroma to the Lord, with its grain offering and its drink offering, according to the ordinance, and one kid of the goats as a sin offering. **25** So the priest shall make atonement for the whole congregation of the children of Israel, and it shall be forgiven them, for it was unintentional; they shall bring their offering, an offering made by fire to the Lord, and their sin offering before the Lord, for their unintended sin. **26** It shall be forgiven the whole congregation of the children of Israel and the stranger who dwells among them, because all the people *did it* unintentionally . . .

30 ‘But the person who does *anything* presumptuously [willfully], *whether he is* native-born or a stranger, that one brings reproach on the Lord, and he shall be cut off from among his people.

31 Because he has despised the word of the Lord, and has broken His commandment, that person shall be completely cut off; his guilt *shall be* upon him.”

Neither the Old or New Testaments gives place to willful sin by the believer. When Jesus forgave the woman caught in the act of adultery, he told her, “Neither do I condemn thee. Go and sin no more.” Initial salvation should be followed by a life lived to please God, not ourselves or our flesh. Like the burnt offering, we must give ourselves to God.

The New Testament book of Hebrews is very helpful to us as we study the Old Testament Law. Hebrews relates the Law to our life in Christ, and here this theme of willful sin is discussed:

Hebrews 10:26 (NKJV) For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, [the sin offering has no effect] **27** but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. **28** Anyone who has rejected Moses’ law dies without mercy on *the testimony of* two or three witnesses. **29** Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? **30** For we know Him who said, “Vengeance is Mine, I will repay,” says the Lord. And again, “The Lord will judge His people.” **31** It is a fearful thing to fall into the hands of the living God.

After a person has experienced initial salvation (Passover Lamb, Red Sea, Pillar of Cloud and fire), he can hold on to the sin offering of Jesus Christ. This sin offering is available any time to take care of his faults, failures, sins, and mistakes that he commits along life’s way. As long as the Christian does not repeatedly reject the commandments of God and willfully sin, he is covered by the sin offering of Jesus Christ. We should claim this and be thankful for it.

First Samuel 2:12-17 describes the wicked sons of Eli, high priest in Israel at the end of the period of the judges. Verse 12 says of Eli’s’ sons, Hophni and Phinehas, that “they did not know the Lord.” They repeatedly rejected the command of God, doing things their own way. They were immoral, sinning greatly right in the tabernacle. They are a “good” example of willfully sinning.