

L16 | Prophecy 102 | Tutors and Governors - The Sacrifices Pt. 2 | Heb. 9:1-28

I. Intro/Review:

- The burnt offering, peace offering, sin offering, and trespass offering were bloody sacrifices, involving the slaying of oxen, sheep, goats, doves, and pigeons. The meat offerings were bloodless oblations, consisting of vegetable productions, such as corn, flour, meal, bread, cakes, oils, and salt. Offered commonly with a drink offering. It was not, however, till the Israelites were settled in Canaan, that the whole Levitical law was binding on them or could possibly be obeyed.

II. Preview:

- The Sacrifices and Offerings Tutoring unto Christ

III. Sermon:

The Offerings

- When several offerings were presented to God on the same occasion, the sin offering always took precedence
 - First need to be reconciled to God (sin offering),
 - Then the burnt offering that signified the dedication of themselves to Him. (Lev. 8:14-16, 9:8-12, 16:1-34)
- The first sacrifice offered on the altar was a sin offering

The Burnt Offering

• Quick Facts

- Whole body of the victims (the skin only excepted) was entirely consumed by the altar fire
- Only male animals
- Sheep or goat if you couldn't afford a bullock by those rich, a turtle dove, or young pigeon was brought by a poor man but as efficacious - thus equal at the altar
- Free-will burnt offerings brought as led
- Burnt offerings had to be offered by individuals at the removal of ceremonial uncleanness of different kinds (Lev. 12:6, 14:19)
- Public burnt offerings: daily (Ex. 29:38); weekly (Num. 28:9-10); monthly (Num. 28:11-16); yearly (Num. 28:16-26)

• Manner of Offering

- Led offering to the tabernacle door - priests arrayed in their robes were there

- Examination of the offering to determine it is with or without blemish (Lev. 22:17-26)
 - If free from disqualifying defects the offerer was permitted to offer it
 - All was done before the entrance to the holy habitation.
 - Death was the penalty for offering sacrifices elsewhere (in order to prevent idolatry)
- Walk in then put the hand on the head of the victim thus acknowledging it to the Lord as his substitute or representative, he slew it
- The officiating priest received the blood and sprinkled it around the under part of the altar.
- The sacrificer then skinned and cut up the carcass (may have been assisted by Levites).
- The legs and inward were washed with water and sprinkled with salt, and all the parts of the body were laid on the altar by the priest and the whole was consumed by the fire (ascended in smoke to God.) (Rom. 12:1)
- It was a sweet savour
- The sprinkling of blood and the laying of the parts of the victim on the altar principally constituted the presenting of the sacrifice.
- The Substitute
 - The victim bleeding, suffering, and dying for the sin of the offerer in order that he might escape deserved punishment; "it was to make an atonement for him."
- Tutors
 - Typified the atoning death of Christ
 - Self-dedication character of this offering was fulfilled in the life of Christ
 - Not as I will, but as thou wilt" - my meat is to do the will of Him that sent me"

The Meat Offering

- Quick Facts
 - Meat didn't mean "flesh" as it does now - "food"
 - Different varieties of meat offerings
 1. Of flour, upon which oil has been poured
 2. Baked in the oven, unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.
 3. Fine flour unleavened, mingled with oil, and baked in a pan - parted in pieces with oil poured on it
 4. Fine flour, with oil, and baked in the frying- pan
 5. First fruits - green ears of corn dried by fire with oil and frankincense
- Manner of Offering
 - Brought offering to the priest to be laid on the altar to be burned (part for the "memorial" part for the priest)
 - No honey or leaven could be mixed, but salt

- Leaven has a tendency of corruption - only keeps a few days whereas unleavened will keep a long time
- Salt is a powerful preservative
- Drink Offering - commonly accompanied meat offerings - never offered separately
- Tutor
 - An Israelite dedicated to God a part of the choicest of those temporal mercies of his daily bread
 - Acknowledged that he was indebted to his Maker - for all that he possessed
 - God wasn't in need of food, but these offerings were a sweet savor to Him
 - Thanksgiving
 - Heb. 13:15-16
 - Rom. 14:6; 1 Cor. 10:30, 15:57; 2 Cor. 2:14; Eph. 5:20; Col. 3:17; 1 Thes. 5:18;

The Peace Offering

- Quick Facts
 - Taken from the herd or from the flock (same kind of animals of the burnt offerings)
 - Required to be without blemish
 - Different in that they could be either male or female (Lev. 3)
 - Sometimes offered on a national grand scale (Lev. 9:18; Jos. 8:31; 2 Sam. 6:17; 1 Ki. 8:62)
- Manner of Offering
 - Slain and skinned, and their blood sprinkled in the same manner as the burnt offerings
 - Different in that only the fatty parts were burned
 - Priests go to the breast (heart) and right shoulder (arm - power) (Lev. 7:31-32)
 - The one "heaved" = up and down
 - The other "waved" = right to left
 - All that remained of the carcass belonged to the offerer
 - Feast with family and poor to feast on it
 - Three parties all partaking signified their being at peace and holding communion together
- Tutor
 - Main design wasn't so much to make atonement for sins, nor to represent self-dedication, but to express thankfulness to God. (sometimes called a "thank offering" (2 Chr. 29:31))
 - Romans 1:21 - "neither were thankful"

The Sin & Trespass Offering

- Quick Facts

- The burnt offering - chiefly the dedication to God of a portion of the good things with which the offerer had been favored by God
- The peace offering - expressive of the offerer's gratitude to God for that which he received
 - Each have an element of "expiation" () but did not seem to have been their main feature.
 - Expression of "atonement" of His blessings
- The main idea for the sin and trespass offering was that of expiation - certain sins
 - Expression of "atonement" for satisfaction of sins
- Animals for sin offering was the same for burnt offerings except the birds
- Offerer's
 - Priests - young bullock (Lev. 4:3-13)
 - The Congregation - young bullock (Lev. 4:13-22)
 - The Rulers - young he-goat (kid of the goats) (Lev. 4:22-27)
 - The Common Person - young she-goat or a she-lamb (Lev. 4:27-35)

- The Manner of Offerings

- Sin Offering

- Brought without blemish victim to the door of the tabernacle
 - Put hands on its head (confessed sin (some say))
 - After the animal was slain the blood was carried to be sprinkled the blood seven times before the veil of the sanctuary, rubbed some on the horns of the golden altar - when returned back into the court poured the rest at the foot of the brazen altar.
 - After this, he took from the carcass the fatty parts and put them on the altar to be burned
 - The remains (head, flesh, legs, and dung) were required to be carried out of the court, beyond the camp to be burned.
 - Done to the priests and congregation, but the rulers sin offering the remains that could be eaten were the property of the priests

- Trespass Offering

- Only brought by individuals (Lev. 5:1-19)
 - Animals - young she-goat or lamb, but a poor person was permitted to bring two turtle doves or two young pigeons (1 for a trespass offering, the other for a burnt offering)
 - If still too poor then bringing a meat offering of fine flour was permitted and regarded not as a meat, but a trespass (had a expiation feature then)
 - If the trespass "in the hoy things of the LORD" then required a ram
 - What Mary and Joseph offered (Luke 2:24)

- Tutor

- The carrying of the remains of the victim to be burned beyond the camp in the case of the priest and congregation offerings were intended to denote that the sins of the priests were more heinous than the same sins committed by a private Israelite (James 3:1), and the sins of the whole congregation were worse than the sins committed by an individual.

Summary - Hebrews 10:1-39; Php. 2:5-8

- The sacrifices under the law effected a temporal remission of punishment, they could not, however, cleanse the soul from the guilt of sin, nor purchase spiritual and eternal blessings.
 - Heb. 10:4, 9:12-16
- An Israelite who, by sinning, had incurred the penalty of death if not presumptuously was pardoned on bringing the prescribed offering
 - One who had become unclean either by violations of the ceremonial law, that had in consequence, had been banished from the camp, on bringing the prescribed sacrifice, was cleansed and restored.
 - In general, to the individual or nation sacrificing were continued to benefit from the temporal blessings and privileges that they were to enjoy.
- We do not know if most of the nation understood the type that the sacrifices were we do not know.
 - Yet, with being exercised by the mastership of these things they were taught:
 - Of their sin problem
 - Of God's judgment of sin
 - Of God's atonement
 - Of the victim for atonement needs to be without blemish
 - Such sacrifices were temporary
- The sin offerings prefigured the offering of Christ for the sins of His people and men
 - The animals were innocent - so was Christ (2 Cor. 5:21; 1 Pet. 1:19)
 - Some were patient, meek, and gentle - Christ was meek and lowly (Matt. 11:29; 2 Cor. 10:1)
 - Isa. 53:7 - brought as a lamb to the slaughter (1 Pet. 2:23)
 - Animals were without blemish - (Heb. 7:26 - Php. 2:15)
 - The laying on of hands - symbolically transferring of sin and guilt (Isa. 53:6)
 - The animals were slain - Rev. 5:12, 13:8, Acts 2:23, Luke 9:22
 - They bled - the blood flowed from the Cross and when they pierced his side
 - The sprinkling of the blood - Christ gave His life (Heb. 12:24, 1 Pet. 1:2)
 - The carcass burned beyond the camp denoted the abomination of sin - so Christ was crucified beyond the walls of Jerusalem (John. 19:20 night the city; a place of a skull - the head)(Jn. 19:17; Matt. 27:32)

- Thus he suffered for all and absolute worst of sins
 - For the nation and people
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- If an Israelite transgressed the law, he could not escape the punishment of his sin by no other means than by sacrifice; nor if made unclean could he visit God's courts unless he brought the bloody sacrifice

IV. Conclusion: