

Hebrews Lesson 13 Articles

The Old Testament Sacrificial System

Name	Reference	Elements	Significance
Burnt Offering	Lev. 1; 6:8-13	Bull, ram, male goat, male dove, or young pigeon without blemish. (Always male animals, but species of animal varied according to individual's economic status.)	Voluntary. Signifies propitiation for sin and complete surrender, devotion, and commitment to God.
Grain Offering	Lev. 2; 6:14-23	Grain, flour, or bread (always unleavened) made with olive oil and salt; or incense.	Voluntary. Signifies thanksgiving for first fruits.
Fellowship Offering	Lev. 3; 7:11-36; 22:17-30; 27	Any animal without blemish. (Species of animal varied according to individual's economic status.)	Voluntary. Symbolizes fellowship with God.
Sin Offering	Lev. 4:1-5:13; 6:24-30; 12:6-8	Male or female animal without blemish. (Species of animal varied according to individual's economic status.)	Mandatory. Made by one who had sinned unintentionally or was unclean in order to attain purification.
Restitution Offering	Lev. 5:14-6:7; 7:1-6; 14:12-18	Ram or lamb without blemish.	Mandatory. Made by a person who had either deprived another of his rights or had desecrated something holy.

Kenneth A. Mathews, *HCSB Study Bible*, 176.

“The sin offering secured two things: atonement and forgiveness. Atonement, from the Hebrew *kipper*, represented a covering of sin resulting in the expiation of God’s wrath, thus making worship and forgiveness possible. The purification offering has been noted as a key ‘expiatory’ offering along with the guilt offering. The other impact of the sin offering was the procurement of forgiveness. The term used in Leviticus 4:35b is *salach*. The use of this term places the emphasis on divine activity, being used only with God as the subject. Once the sin offering was given, God forgave the sinner. Since the offering itself emphasized purification, we understand forgiveness to be equivalent to a divine cleansing of the sinner and a removal of the defilement of the sinner and of the worship site cause by the sin or uncleanness.” –Wayne VanHorn, *Biblical Illustrator*

“One of the unique features of the sin offering was the taking of the victim outside the camp. Taking the sin offering outside the camp prefigures the death of Christ, for he died outside the city gate (Heb. 13:11-12)...Just as the sin offering purified the temple, the special place of God’s presence in the Old Testament, so the New Testament believer, who has the Holy Spirit residing within, needs purification to maintain fellowship with God (1 Cor. 6:19-20).” –Mark F. Rooker

“The sin offering was taken outside the camp and burned completely (Lev. 16:27). Jesus Christ, our perfect sin offering, suffered and died “outside the gate” of Jerusalem. All true Christians must go out to Him, spiritually speaking, to the place of reproach and rejection.”
–Warren W. Wiersbe

“We are invited to a table, not an altar.” –Michael Horton

“The Hebrew word translated ‘atonement’ is *kaphar*, meaning ‘to cover.’ This suggests that through the act of atonement sin is covered so that God no longer sees it. Throughout the OT the covering is achieved, ostensibly at least, with the blood of an innocent animal whose innocence renders the repentant sinner innocent as well (Lev. 1:4-5; 17:11). The [NT] term *hilasterion*, ‘propitiation,’ continues this OT concept... What does any of this have to do with Jesus? While animals served as provisional sacrifices for human sins during the OT era, they could not ultimately atone for humans (Heb. 4:10). Humanity needed one of their own, one who knew no sin, to stand in and take the punishment that is due to all sinners.”
–Eugene H. Merrill, *HCSB Study Bible*