

# SIN OFFERINGS

By Greg Killian

In this study I would like to examine sin sacrifices as they pertain to the future of God's people. The scriptures are clear that we have not seen the end of sin sacrifices. This subject is extremely important because it will affect our attitude towards the future Temple and altar.

What was the purpose of animal sacrifices? We see them offered at the dawn of creation by Cain and Abel:

Genesis 4:3-4 In the course of time Cain brought some of the fruits of the soil as an offering to the LORD. But Abel brought fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering,

How could they know what God wanted, except that God had already told them or their parents? It is obvious that God looked with favor on Abel's offering which clearly involved the sacrifice of an animal. So, what was the purpose of animal sacrifices?

The writer to the Hebrews indicates the reason for the sacrifices:

Hebrews 10:1-4 The law is only a shadow of the good things that are coming--not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. If it could, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins. But those sacrifices are an annual reminder of sins, because it is impossible for the blood of bulls and goats to take away sins.

It appears as though the sin sacrifice will be done away with at the "end of the ages" probably on Yom HaKippurim.

Hebrews 9:22-28 In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness. It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these. For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence. Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own. Then Christ would have had to suffer many times since the creation of the world. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself. Just as man is destined to die once, and after that to face judgment, So Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

Yeshua, according to the above passage, will one day remove sin. It does NOT say that He has eliminated the sacrifices.

Yeshua was clearly our "sin offering":

Romans 8:1-4 Therefore, there is now no condemnation for those who are in Christ Jesus, Because through Christ Jesus the law of the Spirit of life set me free from the law of sin and

death. For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, In order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.

So, Messiah has not YET eliminated sacrifices! This is a necessary understanding in order to appreciate that there are clearly sacrifices in the future for God's people. Lets see these "future" sacrifices.

These passages in Ezekiel all are clearly in the future. Note that the size of the temple indicates that it has not yet been built.

Ezekiel 40:35-42 Then he brought me to the north gate and measured it. It had the same measurements as the others, As did its alcoves, its projecting walls and its portico, and it had openings all around. It was fifty cubits long and twenty-five cubits wide. Its portico faced the outer court; palm trees decorated the jambs on either side, and eight steps led up to it. A room with a doorway was by the portico in each of the inner gateways, where the burnt offerings were washed. In the portico of the gateway were two tables on each side, on which the burnt offerings, sin offerings and guilt offerings were slaughtered. By the outside wall of the portico of the gateway, near the steps at the entrance to the north gateway were two tables, and on the other side of the steps were two tables. So there were four tables on one side of the gateway and four on the other--eight tables in all--on which the sacrifices were slaughtered. There were also four tables of dressed stone for the burnt offerings, each a cubit and a half long, a cubit and a half wide and a cubit high. On them were placed the utensils for slaughtering the burnt offerings and the other sacrifices.

Ezekiel 42:13-15 Then he said to me, "The north and south rooms facing the temple courtyard are the priests' rooms, where the priests who approach the LORD will eat the most holy offerings. There they will put the most holy offerings--the grain offerings, the sin offerings and the guilt offerings--for the place is holy. Once the priests enter the holy precincts, they are not to go into the outer court until they leave behind the garments in which they minister, for these are holy. They are to put on other clothes before they go near the places that are for the people." When he had finished measuring what was inside the temple area, he led me out by the east gate and measured the area all around:

Ezekiel 43:18-27 Then he said to me, "Son of man, this is what the Sovereign LORD says: These will be the regulations for sacrificing burnt offerings and sprinkling blood upon the altar when it is built: You are to give a young bull as a sin offering to the priests, who are Levites, of the family of Zadok, who come near to minister before me, declares the Sovereign LORD. You are to take some of its blood and put it on the four horns of the altar and on the four corners of the upper ledge and all around the rim, and so purify the altar and make atonement for it. You are to take the bull for the sin offering and burn it in the designated part of the temple area outside the sanctuary. "On the second day you are to offer a male goat without defect for a sin offering, and the altar is to be purified as it was purified with the bull. When you have finished purifying it, you are to offer a young bull and a ram from the flock, both without defect. You are to offer them before the LORD, and the priests are to sprinkle salt on them and sacrifice them as a burnt offering to the LORD. "For seven days you are to provide a male goat daily for a sin offering; you are also to provide a young bull and a ram from the flock, both without defect. For seven days they are to make atonement for the altar and cleanse it; thus they will dedicate it. At the end of these days, from the eighth day on, the priests are to present your burnt

offerings and fellowship offerings on the altar. Then I will accept you, declares the Sovereign LORD."

Ezekiel 44:25-31 "A priest must not defile himself by going near a dead person; however, if the dead person was his father or mother, son or daughter, brother or unmarried sister, then he may defile himself. After he is cleansed, he must wait seven days. On the day he goes into the inner court of the sanctuary to minister in the sanctuary, he is to offer a sin offering for himself, declares the Sovereign LORD. "I am to be the only inheritance the priests have. You are to give them no possession in Israel; I will be their possession. They will eat the grain offerings, the sin offerings and the guilt offerings; and everything in Israel devoted to the LORD will belong to them. The best of all the firstfruits and of all your special gifts will belong to the priests. You are to give them the first portion of your ground meal so that a blessing may rest on your household. The priests must not eat anything, bird or animal, found dead or torn by wild animals.

Ezekiel 45:13-25 "This is the special gift you are to offer: a sixth of an ephah from each homer of wheat and a sixth of an ephah from each homer of barley. The prescribed portion of oil, measured by the bath, is a tenth of a bath from each cor (which consists of ten baths or one homer, for ten baths are equivalent to a homer). Also one sheep is to be taken from every flock of two hundred from the well-watered pastures of Israel. These will be used for the grain offerings, burnt offerings and fellowship offerings to make atonement for the people, declares the Sovereign LORD. All the people of the land will participate in this special gift for the use of the prince in Israel. It will be the duty of the prince to provide the burnt offerings, grain offerings and drink offerings at the festivals, the New Moons and the Sabbaths--at all the appointed feasts of the house of Israel. He will provide the sin offerings, grain offerings, burnt offerings and fellowship offerings to make atonement for the house of Israel. "This is what the Sovereign LORD says: In the first month on the first day you are to take a young bull without defect and purify the sanctuary. The priest is to take some of the blood of the sin offering and put it on the doorposts of the temple, on the four corners of the upper ledge of the altar and on the gateposts of the inner court. You are to do the same on the seventh day of the month for anyone who sins unintentionally or through ignorance; so you are to make atonement for the temple. "In the first month on the fourteenth day you are to observe the Passover, a feast lasting seven days, during which you shall eat bread made without yeast. On that day the prince is to provide a bull as a sin offering for himself and for all the people of the land. Every day during the seven days of the Feast he is to provide seven bulls and seven rams without defect as a burnt offering to the LORD, and a male goat for a sin offering. He is to provide as a grain offering an ephah for each bull and an ephah for each ram, along with a hin of oil for each ephah. "During the seven days of the Feast, which begins in the seventh month on the fifteenth day, he is to make the same provision for sin offerings, burnt offerings, grain offerings and oil.

Ezekiel 46:19-20 Then the man brought me through the entrance at the side of the gate to the sacred rooms facing north, which belonged to the priests, and showed me a place at the western end. He said to me, "This is the place where the priests will cook the guilt offering and the sin offering and bake the grain offering, to avoid bringing them into the outer court and consecrating the people."

We also know that God's plan calls for the altar to be rebuilt and the sacrifices to be resumed:

Daniel 9:23-27 As soon as you began to pray, an answer was given, which I have come to tell you, for you are highly esteemed. Therefore, consider the message and understand the vision: "Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put

an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy. "Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble. After the sixty-two 'sevens,' the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing [of the temple] he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

Since sacrifices are obviously in our future, it behooves us to understand God's purpose for sacrifices. At this point I would like to pose a question:

How was Abraham saved? How was King David saved? How are all of the righteous saved?

The answer is:

Ephesians 2:8-10 For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God-- Not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.

It may not have occurred to us, but, all of us are saved by GRACE! We are not saved by sacrifices. We are not saved by any work, yet works demonstrate that we are saved. Works are a post-salvation experience. Unless we do the mitzvot (commandments) that God detailed in His Torah, we can be reasonably sure that we are not saved. Salvation is demonstrated by works:

James 2:14-18 What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food. If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead. But someone will say, "You have faith; I have deeds." Show me your faith without deeds, and I will show you my faith by what I do.

Sacrifices are a reminder of sin, but they are also God's plan for drawing us closer to Him. If they helped Abraham, David, Solomon, and the prophets to draw closer to God, would they not also help us to draw closer? It is also instructive to remember that we do the sacrifices because the Almighty has commanded us to!

There are many Jews who expect that the next altar will be set up by Messiah, so who ever rebuilds the altar and restarts the sacrifices will be presumed to be Messiah. The problem is that the altar will probably be rebuilt at the insistence of the anti-messiah.

There are many Christians who believe that the sacrifices were eliminated by Messiah at His first coming. They believe this even though Messiah clearly said that He would NOT eliminate them:

Matthew 5:17-19 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.

Since Messiah has not eliminated them, we need to be very careful not to speak against the things that God clearly commanded us to do in the Torah. By speaking against the altar we are speaking against drawing closer to God.

So, be careful what you say about the things of God. Be careful what you say about His altar, His Temple, and His sacrifices!

## Sin Offering

2403.

chatta'ah, khat-taw-aw'; or chatta'th, khat-tawth'; from H2398; an offence (sometimes habitual sinfulness), and its penalty, occasion, sacrifice, or expiation; also (concr.) an offender:--punishment (of sin), purifying (-fication for sin), sin (-ner, offering).

2398.

chata', khaw-taw'; a prim. root; prop. to miss; hence (fig. and gen.) to sin; by infer. to forfeit, lack, expiate, repent, (causat.) lead astray, condemn:--bear the blame, cleanse, commit [sin], by fault, harm he hath done, loss, miss, (make) offend (-er), offer for sin, purge, purify (self), make reconciliation, (cause, make) sin (-ful, -ness), trespass.

Chitai

- Purification, disinfection

Chitey

- To purify, make a sin offering, to cleanse from sin

M'shechzar

- restored.

What do these five words have to do with one another? It's pretty simple. The first four are all derivatives of , the root word (to miss the mark, to sin). Any examination of the 613 commandments will show that although many sacrifices are commanded, only a few of them are sin sacrifices. However, when examined in the Torah, large portions seem to be concerned with the importance of the Sin offering. The first reference to a Sin offerings concerns the anointing of the Kohenim: Exodus 29:14. "But the flesh of the bull, and its skin, and its dung, shall you burn with fire outside the camp; it is a sin offering." This of course is because (as you'll see) the Kohen must atone for the sins of the people, according to the Torah.

Exodus 29:36. "And you shall offer every day a bull for a sin offering for atonement; and you

shall cleanse the altar, when you have made an atonement for it, and you shall anoint it, to sanctify it."

Exodus 30:10. And Aaron shall make an atonement upon its horns once a year with the blood of the

sin offering of atonements; once a year shall he make atonement upon it throughout your generations; it is most holy to the Lord.

Leviticus 4:3. If the priest who is anointed sins according to the sin of the people; then let him bring for his sin, which he has sinned, a young bull without blemish to the Lord for a sin offering.

Now we come to the sin offerings for the people:

Leviticus 5:5-6. And it shall be, when he shall be guilty in one of these things, that he shall confess that he has sinned in that thing; And he shall bring his guilt offering to the Lord for his sin which he has sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

Leviticus 6:18. Speak to Aaron and to his sons, saying, This is the Torah of the sin offering; In the place where the burnt offering is killed shall the sin offering be killed before the Lord; it is most holy.

The Chapters of Leviticus 5,6, 7 are all concerned with sin offerings. Leviticus 16 is concerned with Yom Kippur, which is entirely concerned with sin offerings. One may bring a lamb or a kid for a sin offerings. For those who are poor, they may bring a turtledove or pigeon. For the extremely poor, they may make a flour offering. Does this mean there is atonement without shedding of blood? No. Because the flour offering is placed on somebody else's sin offering, and the Kohen will make atonement for him. "Does not atonement come through the blood, as it is said: For it is the blood that maketh atonement by reason of the life!" (Yoma 5a.) "

Come and hear: And he shall lay [his hand upon the head of the burnt-offering]; and it shall be accepted [for him to make atonement for him]; does then the laying [of hands] make atonement? Surely atonement can be made only with the blood, as it says, For it is the blood that maketh atonement by reason of the life!" (Zevachim 6a) "The same was also taught with regard to the rite of waving. To be waved, to make atonement for him. Does the waving make the atonement? Does not the atonement come through the blood, as it is said, For it is the blood that maketh atonement by reason of the life?" (Menachoth 93b) What exactly is sin? The definition of sin comes from the Brit Chadashah (The new testament): (1 John 3:4 KJV)"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Any violation of the Torah causes one to need to make a sin offering.

Certain sins are specified for specific costs. One must also salt all sacrifices, but that's another commandment altogether, and we'll deal with this later. Some sins are by omission, such as forgetting to leave the corners of a fields during the harvest, or when you hear witnesses being called and you do not step forward and are a witness. So now we have two sins, deliberate and those that are unintentional (Or as the Mahzor says in Yom Kippur, "Sins of intention and sins of omission.")

According to the Brit Chadashah, there is no longer any need for a sin sacrifice. Indeed, many Jewish writings confirm that when Messiah comes, he will put away the sacrifice for sin once and for all, but are silent on just how. The Responsa agrees that the Messiah will himself atone for sin once and for all by blood sacrifice. (Heb 10:3-17 NRSV) "But in these sacrifices there is a reminder of sin year after year. {4} For it is impossible for the blood of bulls and goats to take away sins. {5} Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body you have prepared for me; {6} in burnt offerings and sin offerings you have taken no pleasure. {7} Then I said, 'See, God, I have come to do your will, O God' (in the scroll of the book it is written of me)." {8} When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the

law), {9} then he added, "See, I have come to do your will." He abolishes the first in order to establish the second. {10} And it is by God's will that we have been sanctified through the offering of the body of Jesus Christ once for all. {11} And every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. {12} But when Christ had offered for all time a single sacrifice for sins, "he sat down at the right hand of God," {13} and since then has been waiting "until his enemies would be made a footstool for his feet." {14} For by a single offering he has perfected for all time those who are sanctified. {15} And the Holy Spirit also testifies to us, for after saying, {16} "This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds," {17} he also adds, "I will remember their sins and their lawless deeds no more."

Does this mean that there will be no more sacrifices in the coming kingdom? No, because there are many other sacrifices other than sin offerings. But according to this verse in Hebrews (If I'm understanding it rightly), "He taketh away the first, that he may establish the second". In other words, the Sin offerings are done away with once and for all by Yeshua's sacrifice, that He may establish the Torah. However! (Ezek 40:1-6 NIV) "In the twenty-fifth year of our exile, at the beginning of the year, on the tenth of the month, in the fourteenth year after the fall of the city--on that very day the hand of the LORD was upon me and he took me there. {2} In visions of God he took me to the land of Israel and set me on a very high mountain, on whose south side were some buildings that looked like a city. {3} He took me there, and I saw a man whose appearance was like bronze; he was standing in the gateway with a linen cord and a measuring rod in his hand. {4} The man said to me, "Son of man, look with your eyes and hear with your ears and pay attention to everything I am going to show you, for that is why you have been brought here. Tell the house of Israel everything you see." {5} I saw a wall completely surrounding the temple area. The length of the measuring rod in the man's hand was six long cubits, each of which was a cubit and a handbreadth. He measured the wall; it was one measuring rod thick and one rod high. {6} Then he went to the gate facing east. He climbed its steps and measured the threshold of the gate; it was one rod deep."

This brings us to the third Temple, the Beit HaMiqdash. It is different from all other Temples. But what about the Sin offering?(Ezek 40:39 NIV) "In the portico of the gateway were two tables on each side, on which the burnt offerings, sin offerings and guilt offerings were slaughtered." It has been speculated that Those born in the Millennium will still be capable of Sin, Until ha-Satan's final destruction at the end of the thousand Hebrew years (about 997 Gentile years, I think...). Although Arnold Fruchtenbaum writes that this will be limited to Gentiles only during this thousand year reign, and Jews will be born automatically saved during this time...I'm not sure how he draws this conclusion in "Footsteps of the Messiah" (If anyone has any ideas how he justifies immediate Jewish election during this time, E-mail me!). Any way you slice it, during this time, there will still be sin, and sin sacrifices. I'm sure with people around telling them, "Keep the Torah, child! I remember seeing people cast in the lake of fire, you know...", that this idea is inconceivable, but somehow it will happen! If Hebrews tells us there is no more need for a sin offering, and Ezechial tells us there will still be one, how do we reconcile things?

The explanation that seems to make the most sense is that those in the millennium who have not yet accepted Yeshua will still require the sin offering - those who lived in the 'Olam Chatah (time of Sin) when Yeshua had not yet returned (Oy!) and accepted Yeshua will not need it. The 'Olam Haba' (World to come, Messianic Age) is still to come, at this time. The Sacrifices indeed teach us something, and point to a time and a lesson. Indeed, in the shed blood of every sacrifice, we have a picture (Tavnit) of Yeshua. It may well be that by the living example of every sacrifice in the Millennium, many will come to accept Yeshua at the very sight of the blood.

Conclusion: Commandment #73, Numbers 5:6-7 . Speak to the people of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and if that

person is guilty; Then they shall confess their sin which they have done; and he shall make restitution for his trespass in full, and add to it its fifth part, and give it to him against whom he has trespassed. This commandment must be obeyed in order to take advantage (if such a term is appropriate) of Yeshua's sacrifice. Once you have repented before G-d, then your sins are sacrificed along with Yeshua, and you are resurrected along with him. What offering can be better than this?

Malachi's Torah Scroll ||

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