

Go to page ...

Outline ...

- Making presence possible.

## 1-7 RITUAL SACRIFICES

There are five ritual sacrifices

1. **Burnt Offering**
2. **Grain Offering**
3. **Fellowship Offering**
4. **Sin Offering**
5. **Guilt Offering**

The first three → **Thank you**

- The last two → **Atonement**
- **Burnt offering were both.**

Today we are going to look at **2 + 4** ...

- Then next week we will look at **3 + 5.**
- They are not necessarily tied to each other.
- I have just placed them together for sermon length.

### **GRAIN OFFERING – Thank You**

For the poorest of the poor ...

- An animal sacrifice could be very costly or even just simply out of reach.

Therefore, God also authorised a “grain offering” ...

- In order that the poorest of the poor could also have access to his presence,

Leviticus 2:1–3 <sup>1</sup> When a person presents an offering [qorbān – draw close to] of meal to **YHWH**, his offering shall be of choice flour; he shall pour oil upon it, lay frankincense on it, <sup>2</sup> and present it to Aaron’s sons, the priests. – Tanakh

Offering [qorbān – draw close to] = “Finest Flour” + “Olive Oil” + “Incense”

The priest shall scoop out of it a handful of its choice flour and oil, as well as all of its frankincense; and this token portion [memorial portion] he shall turn into smoke on the altar, as an offering by fire, [’iššeh – gift by fire] of **pleasing odor to YHWH.**

So, priest takes a handful of this ...

- Places it on the altar
- “Memorial portion” –
- Thank you for remembering me.
- Thank you for your favour.

It shall be turned into smoke ...

- As an [’iššeh] – gift by fire
- A pleasing odor to YHWH

Quit interesting is that only a handful of the bread gets sacrificed.

- An obvious question would be ...
- So, what happens to the rest of the bread ?

<sup>3</sup> And the remainder of the meal offering shall be for Aaron and his sons, a **MOST HOLY PORTION** from YHWH’s offerings by fire.

What do we learn from this?

- It is time for me to put in my bread orders.
- ...

You had a “Holy Portion” – Eaten by priests + worshippers – in ritually pure place.

- “Most Holy Portion” – Eaten by Aaron + sons only – in holy place of tabernacle.

Doing this or participating in this enables presence!

## THE SIN-OFFERING

- Hebrew is *ḥattā’t* also translated at Purification Offering.

Sometimes the wording matters ...

- Because as I have said many times before ...
- “Terminology creates Theology”

In contrast to the “thank you offerings” ...

- They were Mandatory ...
- And they “Atoned for” – [Kippūr] - Purge sin.

In order to understand it better, we need to ask three questions.

1. **When** were you to make it?
2. **What** did it look like?
3. **Why** was it made?

## WHEN?

Mandatory, so when were you suppose to make it?

According to Leviticus, the Purification Offering is prescribed as a response to ...

### 1. A Moral Impurity (Lev. 4)

- An unintentional breaking of one of the YHWH's commands. <sup>[613]</sup>

### 2. Severe cases of Ritual Impurity (Lev. 12 & 14)

- Flow of blood for woman (Leviticus 12)
- Skin disease (Leviticus 14)
- Violation of Sanctuary

...

## WHAT?

Leviticus 4:27–31 <sup>27</sup> “ If any member of the community sins **unintentionally** and **does what is forbidden** in any of **YHWH's** commands, when they realize their guilt ...

<sup>28</sup> and the sin they have committed becomes known, they must bring as their offering <sup>[qorbān – draw close to]</sup> for the sin they committed a female goat without defect. <sup>[Tāmīm]</sup>

<sup>29</sup> They are to lay their hand on the head <sup>[hand-leaning-rite]</sup> of the **purification offering** and slaughter it <sup>[slaughtering rite]</sup> at the bronze altar.

<sup>30</sup> Then the priest is to take some of the blood with his finger and put it on the horns of the bronze altar and pour out the rest of the blood at the base of the altar. <sup>[blood-splattering rite]</sup>

<sup>31</sup> They shall remove all the fat, just as the fat is removed from the fellowship offering, and the priest shall burn it on the altar <sup>[burning rite]</sup> as an **aroma pleasing to YHWH**.

In this way the priest will make atonement <sup>[kippūr]</sup> for them, and they will be forgiven.

Member of community sins unintentionally.

- Does what is forbidden in the 613 of **YHWH's** commands.
- Realized his guilt.

- The sin that he has committed becomes known.

They must bring a female goat without defect.

- Lay their hands on it.
- Slaughter it at the place of the Bronze Altar.

Priest is to take some of the blood and put it on the horns of the altar.

- Pour out the rest of the blood at the base.

Priest remove all the fat ...

- Burn it on the altar ...
- An aroma pleasing to YHWH.

In this way the priest will make atonement [kippūr – purge their sin] for them, and they will be forgiven.

So that is if a member of the community sins.

- You also get similar instructions if the anointed priest sins ...
- And when a leader sins.

### What if the whole community sins?

Leviticus 4:13–21 <sup>13</sup> “ ‘If the whole Israelite community sins **unintentionally** and **does what is forbidden** in any of **YHWH’s** commands, even though the community is unaware of the matter, when they realize their guilt ...<sup>14</sup> and the sin they committed becomes known ...

the assembly must bring a young bull as a **purification offering** and present it before the tent of meeting. [presentation rite]

<sup>15</sup> **The elders** of the community are to lay their hands [hand-leaning-rite] on the bull’s head before **YHWH**, and the bull shall be slaughtered [slaughtering rite] before **YHWH**.

<sup>16</sup> Then the anointed priest is to take some of the bull’s blood into the **tent of meeting**. <sup>17</sup> He shall dip his finger into the blood and sprinkle it [blood-splattering rite] before **YHWH** seven times in front of the curtain.

<sup>18</sup> He is to put some of the blood on the horns of the altar that is before **YHWH** in the tent of meeting.

The rest of the blood he shall pour out at the base of the bronze altar at the entrance to the tent of meeting.

<sup>19</sup> He shall remove all the fat from it and burn it on the bronze altar, <sup>[burning rite]</sup> <sup>20</sup> and do with this bull just as he did with the bull for the purification offering.

In this way the priest will make atonement <sup>kippūr – purge their sin]</sup> for the community, and they will be forgiven.

<sup>21</sup> Then he shall take the bull outside the camp and burn it as he burned the first bull.

This is the purification offering for the community.

So, if the community sins unintentionally ...

- If they do something that is forbidden by God 613 commands
- They realize the guilt; their sin becomes known.
- The representatives <sup>[elders]</sup> should lay their hands on the Bulls head.
- The bull shall be slaughtered before YHWH.

Anointed priest takes some of the blood into the Tent of Meeting <sup>BIGGER ISSUE</sup>

- Dips finger in the blood and sprinkle it before YHWH seven times ...
- In front of the curtain. <sup>Dangerous</sup>

Put some blood on the horns of the **ALTAR OF INCENSE**.

- Rest of the blood poured out at the base of the Bronze Altar.
- Burn the fat.

In this way the priest will Make Atonement – kippūr – Purse the sin of the community ...

- And they will be forgiven.

So far we have looked at ...

1. When?

2. How?

3. **WHY?**

- What was the purpose of the purification offering?
- Why was it made?

The Traditional View” is ...

“You are impure and somehow the purification offering cleanses you.”

- But is that true?

For according to Leviticus, if the persons impurity is ...

- **Ritual** – only **Bathing is Required** to purify the body;

If the impurity is **Moral** (the unintended breach of a command) ...

- A **Remorseful Conscience and Restitution** can clear the impurity.

**In NEITHER ritual or moral impurity does the offering ...**

- **Purify the person bringing the offering.**

**So, if it is not the bringer of the sacrifice who is being made pure.**

- **Who are what is then being made pure?**

- The telling clue is the destination of the blood of the sacrifice.

**The blood of the sacrifice is not smeared on the offeror ...**

- **It is smeared, rather, on the altar.**
- The act is described by the word **“Atonement” – Kippur – Purge – Purgation ...**
- **As in The Day of Atonement/ Purgation.**

**In commanding that the blood, be smeared on the horns of the altar ...**

- **It seems that the text is indicating ...**
- **That the altar is contaminated and must be purified.**

**Since the offeror must bring the sacrifice ...**

- **The offeror must in some way be implicated in the contamination of the altar.**

At least four things we can learn from this

**1. Somehow The Blood is the Ritual Cleanser**

- **That purges the altar of impurities inflicted on it by the offeror.**

**If an individual has accidentally violated a command ...**

- **The priest purges the outer (sacrificial) altar**
- **With the blood of the offeror’s purification offering (4:27–35\*).**

**If the entire community has accidentally violated a command**

- **The priest purges the inner (incense) altar and the shrine,**
- **The outer room of the tent ...**
- **With the blood of the purification offering**
- **Brought by the community’s representatives (4:13–21\*).**

If, however, individuals have brazenly violated instructions ...

- Then, once a year, on **The Day of Atonement** ...
- The high priest purges **the entire sanctuary** ...
- **Beginning with the inner and holiest area containing the ark.**

In this case, the purification offering is **NOT brought by the culprits ...**

- **Deliberate sinners are barred from the sanctuary ...**
- **But by the high priest himself.**

2<sup>nd</sup> thing we can learn

## **2. A sin committed anywhere will generate impurity ...**

- **That, becoming airborne ...**
- **Penetrates the sanctuary in proportion to its magnitude.**
- **Individual verses Community**

Israel's neighbors also believed that impurity polluted the sanctuary.

- For them, however, the source of impurity was **demonic**.
- Therefore, their priests devised rituals and spells ...
- To immunize their temples against demonic penetration.

Israel, however, in the wake of its monotheistic revolution ...

- Abolished the world of demonic divinities.

Only a single being capable of demonic acts remained= **the human being.**

- The humans were even more powerful than their pagan counterparts ...
- They could drive God out of God's sanctuary.

## **3. God will not Abide in a Polluted Sanctuary**

- To be sure, the **Merciful One would tolerate a "touch" of pollution.**
- **But there is a point of no return.**

**If the pollution levels continue to rise, the end is severe.**

- **God abandons the sanctuary and leaves the people to their doom.**

**Leviticus 18:26–30 <sup>26</sup> But you must keep my decrees and my laws. The native-born and the foreigners residing among you must not do any of these detestable things,**

**<sup>27</sup> for all these things were done by the people who lived in the land before you, and the land became defiled.**

<sup>28</sup> And if you defile the land, it will **VOMIT** you out as it **VOMITED** out the nations that were before you.

<sup>29</sup> “Everyone who does any of these detestable things—such persons must be cut off from their people.

<sup>30</sup> Keep my requirements and do not follow any of the detestable customs that were practiced before you came and do not defile yourselves with them. I am **YHWH** your God.’ ”

4. Is what some scholars **The Priestly Doctrine of collective responsibility.**
- Sinners may go about seemingly unscathed by their evil ...
  - But the sanctuary bears the wounds ...
  - And with its destruction all the sinners will meet their doom.

#### **The Priestly *Picture of Dorian Gray.*”**

In the novel by Oscar Wilde

- When virtuous Dorian was granted eternal youth ...
- He embarked on a career of increasing evil.

Oddly, his evil acts did not affect his young, handsome appearance.

- His portrait, however, hidden away ...
- Became ever uglier and more hideous.

Like this Wilde character, the priestly writers would claim that sin may not blotch the face of the sinner, but it is certain to blotch the face of the sanctuary, and, unless quickly expunged, God’s presence will depart.

Like Dorian Gray, in the time of the tabernacle ...

- **The sin might not stain the face of the sinner,**
- **But it certainly stained the face of the sanctuary.**
- And unless the stain was dealt with.

God’s presence would depart.

Which leaves us with the “moral question” of ...

- **What about the “innocent” who will then suffer along with the sinners?**

The question to that would be?



- Are there any innocent people?
- For if the “so called” innocent allowed brazen sinners to go unchecked ...
- They shared the blame.
- And therefore, have contributed to the pollution of the sanctuary.