

Bible Basics 2025

The Sin Offering
&
The Trespass (Guilt)
Offering

we'll start
with some
fundamental
truths

what is sin?



The Hebrew and Greek words
used in scripture for 'sin'
are archery terms meaning:
missing the mark

The mark is God's perfection,
God's divine standard

Sin is lawlessness
[1 John 3:4]

we are all sinners



All have sinned
and fall short
of the glory of God
[Romans 3:23]

If we say we have no sin
we deceive ourselves,
and the truth is not in us
[1 John 1:9]

God and sins

Holy, holy, holy,
Lord God Almighty
[Revelation 4:8]

You are of purer eyes
than to behold evil,
and cannot look on wickedness
[Habakkuk 1:13]

the consequences of sin

Your iniquities have separated you
from your God;
your sins have hidden His face from you.
[Isaiah 59:2]

The wages of sin is death.
[Romans 6:23]

The cowardly, unbelieving, abominable, murderers,
sexually immoral, sorcerers, idolaters, and all liars
shall have their part in the lake
which burns with fire and brimstone,
which is the second death.
[Revelation 21:8]

So,
there is no
hope for us ...
or is there?

Yes, there is:
we need a sin offering

what would a sin offering
do for us?

it would be our substitute,
take our place -
as though the offering
had committed our sins

in fact, we need
the TRUE sin offering

the Lamb of God

John the baptist
looking at Jesus as He walked, he said
"Behold, the Lamb of God
who takes away the sin of the world"
[John 1:36]

Why did he call Jesus
'the Lamb of God'?
How could the Lamb of God
take away sin?

The offerings for the Israelites in Leviticus 1-7

Burnt offering

Meal/grain offering

Peace offering

→ Sin offering

→ Trespass offering

the sin & trespass offerings have some similarities;
the trespass offering was for particular sorts of sins

2 brief comparisons between the 5 offerings

voluntary or
compulsory?

sweet aroma or
not sweet aroma?

voluntary or compulsory?

Burnt offering
Meal/grain offering
Peace offering

voluntary
voluntary
voluntary

Now the Lord spoke to Moses, saying,
"Speak to the children of Israel, saying:
'If a person sins ...
[Leviticus 4:1]

Sin & Trespass
offerings

compulsory

sweet aroma?

A sweet aroma (sweet savour) offering was one that brought pleasure to God

	sweet aroma?
Burnt offering	Yes
Meal/grain offering	Yes
Peace offering	Yes
Sin & Trespass offerings	No, but

2 words that help: 'type' & 'antitype'

The type comes before the antitype

The type foreshadows the antitype

The type pictures & tells us about the antitype
(the picture is not exact or complete,
but a picture nonetheless)

The type is interesting

But the antitype is far more important

Topics

The Sin Offering

The Trespass Offering

Topics

The Sin Offering

sins against 'the commandment of the Lord'
[Leviticus 4]

certain specific sins
[Leviticus 5:1-13]

The Trespass Offering

Topics

The Sin Offering

sins against 'the commandment of the Lord'
[Leviticus 4]

certain specific sins
[Leviticus 5:1-13]

The Trespass Offering

Instruction to the Israelites

Now the Lord spoke to Moses, saying,
"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 ...
[Leviticus 4:1-2]

then he had to bring an animal sacrifice
as a sin offering

what the offerer needed

The offerings were made
because the offerer needed
forgiveness from God for his sin

... the priest shall make atonement for him, and
it shall be forgiven him
[see Leviticus 4:20,26,31,35; 5:10,13]

The Hebrew word translated "atonement"
in the Old Testament
has the primary meaning of 'to cover over'.
Through these sins offerings, the sins were
covered over, not completely removed.

2 words that help: 'type' & 'antitype'

The type comes before the antitype

The type foreshadows the antitype

The type pictures & tells us about the antitype

The type is interesting

But the antitype is far more important

Here the type is an animal sacrificed
as a sin offering

The antitype is the Lord Jesus Christ
& His death on the cross
as our sin offering (the TRUE sin offering)

As well as similarities (foreshadows)
there are also contrasts

foreshadow (1) the sacrifice

an animal
sacrifice
as a sin
offering

the sacrifice of the Lord Jesus
Christ for us:

Once at the end of the ages,
He has appeared
to put away sin
by the sacrifice of Himself.
[Hebrews 9:26]

sacrifice & forgiveness

God graciously forgave Israelites
who had sinned unintentionally
if they brought the designated sacrifice

The animal sacrifice itself
only provided covering for his sin

It was the sacrifice of the antitype,
the Lord Jesus Christ Himself,
that removed sins
& brought complete forgiveness

Unintentional sins

Now the Lord spoke to Moses, saying,
"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 ...
[Leviticus 4:1-2]

he was to bring a sin offering
the sin offering was for unintentional sins
there was no sin offering for deliberate sins

Contrast (1)

the sins that were forgiven

The Law's sin
offering

If a person sins
unintentionally ...
it shall be
forgiven him
[Leviticus 4:2,35]

The sacrifice of
Christ

The blood of
Jesus Christ
cleanses us from
all sin
[1 John 1:7]

forgiveness for deliberate sins?

There was no sin offering under the Law
for deliberate sins

If we sin wilfully after we have received
the knowledge of the truth,
there no longer remains a sacrifice for sins,
but a certain fearful expectation of judgment
[Hebrews 10:26-27]

But all are guilty of deliberate sins

So, how could an Israelite
be forgiven?

So, how could an Israelite be forgiven?

Not through attempted obedience to the Law
& by offering animal sacrifices

but by faith in God

God forgave those with faith in Him
on the basis of
the future sacrifice of the Lord Jesus Christ

... in His forbearance
God had passed over the sins
that were previously committed
[Romans 3:25]

Please read Romans 3:21-26 for²⁶ context

confession to God & faith → forgiveness

David wrote:

I acknowledged my sin to You,
And my iniquity I have not hidden.

I said,

“I will confess my transgressions to the Lord,”
And You forgave the iniquity of my sin.

... he who trusts in the Lord,
mercy shall surround him.

[Psalm 32:5,10]

4 groups

Now the Lord spoke to Moses, saying,
“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,
if the anointed priest sins ...
if the whole congregation of Israel sins ...
when a ruler has sinned ...
if anyone of the common people sins ...
[Leviticus 4:1-2,3,13,22,27]

4 groups

There were some different rules for the unintentional sins of:

- 1) the anointed priest
- 2) the whole congregation of Israel
- 3) a ruler
- 4) one of the common people

but a lot of common features

common features

anointed priest
congregation
ruler
commoner

- the sin was unintentional
- an animal sacrifice was brought
- the animal was without blemish
- the sinner laid hand on head of animal
- guilt of sinner transferred to animal
- sinner killed animal
- animal died in the sinner's place
- much of animal's blood poured out at bottom of altar of burnt offering
- animal's fat burnt on altar of burnt offering
- the sin forgiven

the anointed priest & the whole congregation

The rules for the unintentional sins of:

- 1) the anointed priest
- 2) the whole congregation of Israel

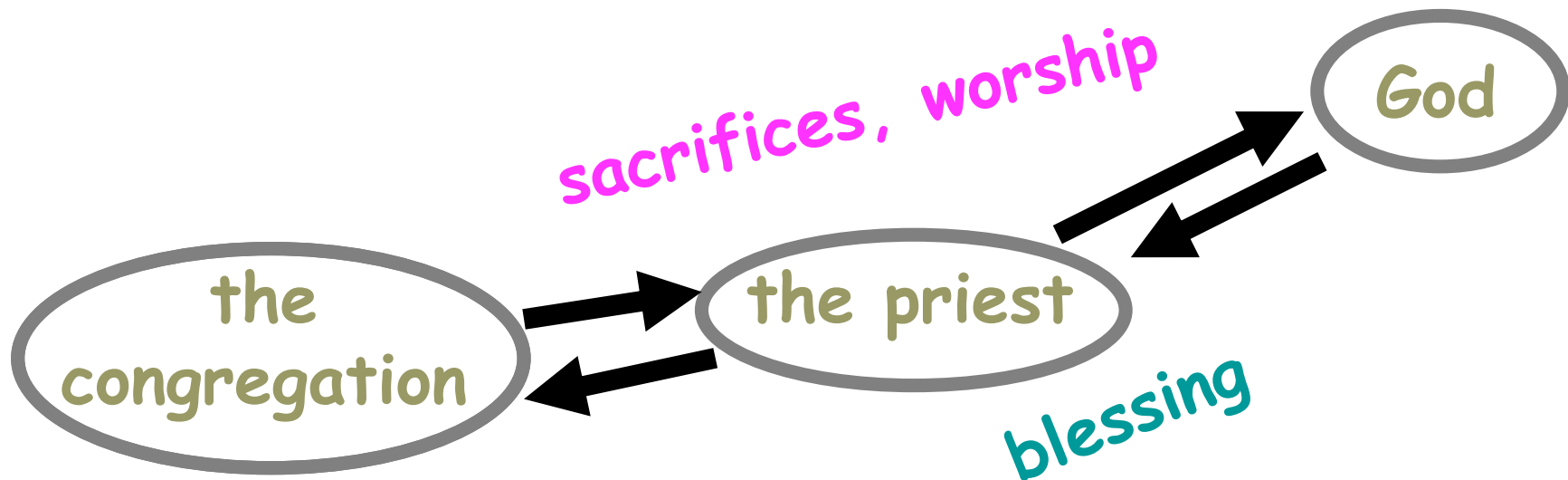
were essentially identical

why?

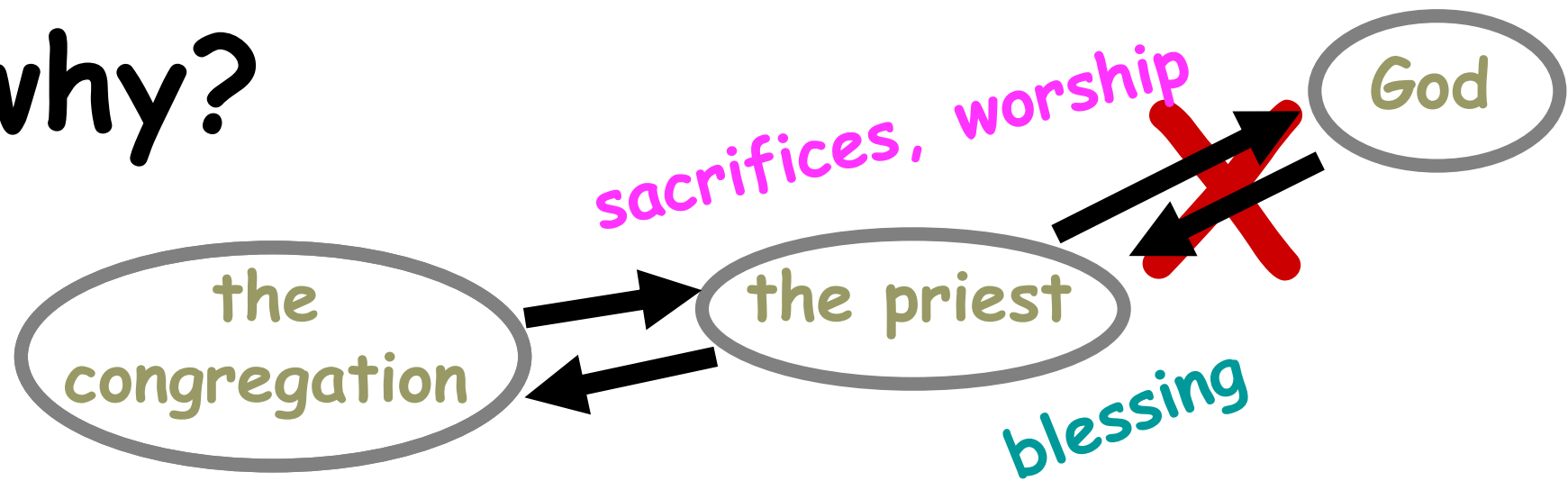
why?

Every High Priest ...
is appointed for men in things pertaining to God,
that he may offer both gifts and sacrifices for sins.
[Hebrews 5:1]

The anointed priest represented the people to God
He offered sacrifices for the people
to maintain their relationship with God
He blessed them as from God



why?



when the anointed priest sinned,
approach to God was interrupted
so, the priest's sin
would not only affect
his own relationship with God,
but the congregation's too

the anointed priest & the whole congregation

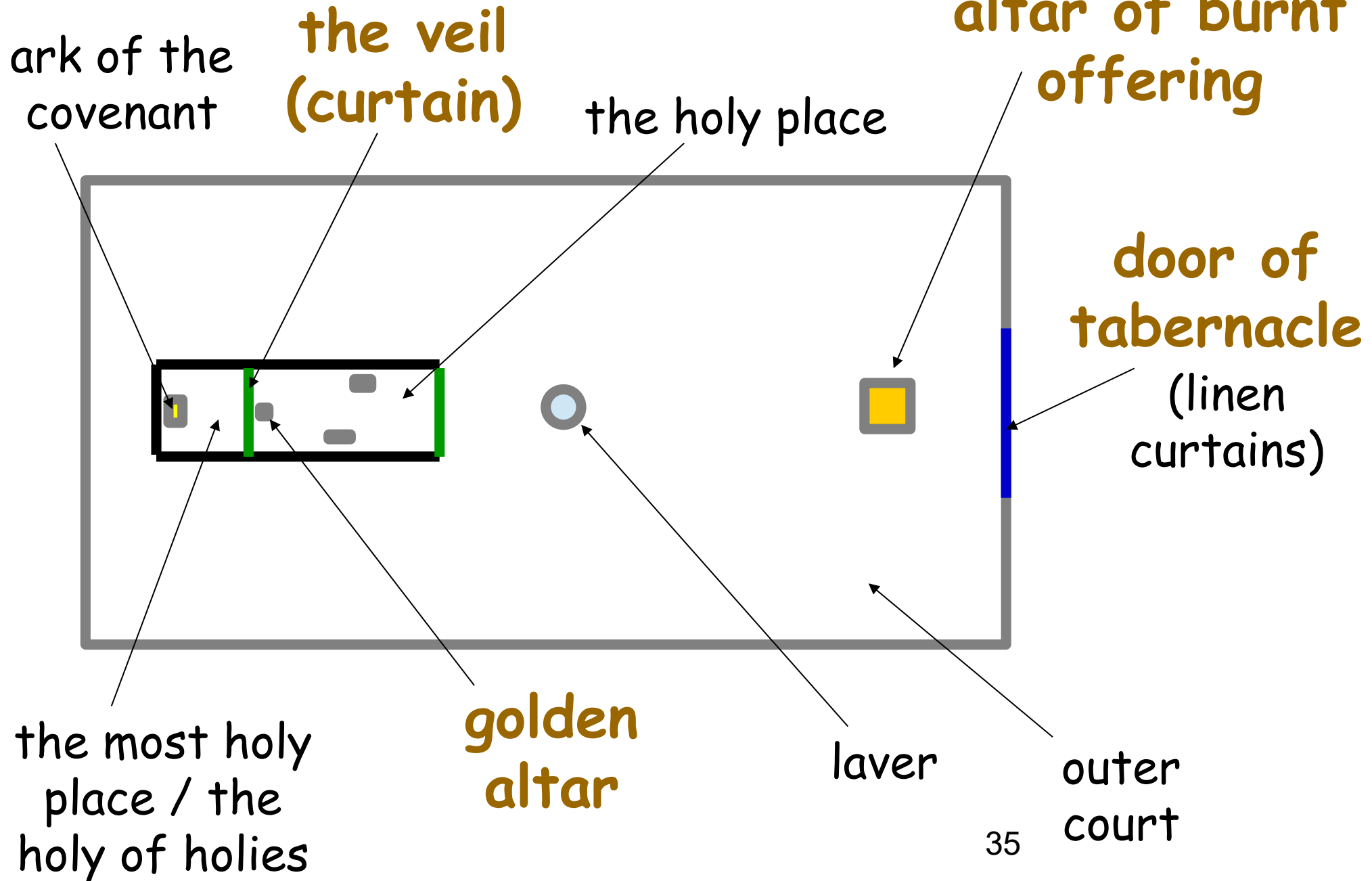
So, the rules for the unintentional sins of:

- 1) the anointed priest
- 2) the whole congregation of Israel

were essentially identical

we will consider them together under title
if the anointed priest sinned

the tabernacle



if the anointed priest sinned

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.

[Leviticus 4:3]

foreshadow (2) without blemish

the animal
sacrifice:

without
blemish
[Leviticus
4:3,23,28,32]

the Lord Jesus Christ:

a lamb without blemish and
without spot
[1 Peter 1:19]

in Him there is no sin
[1 John 3:5]

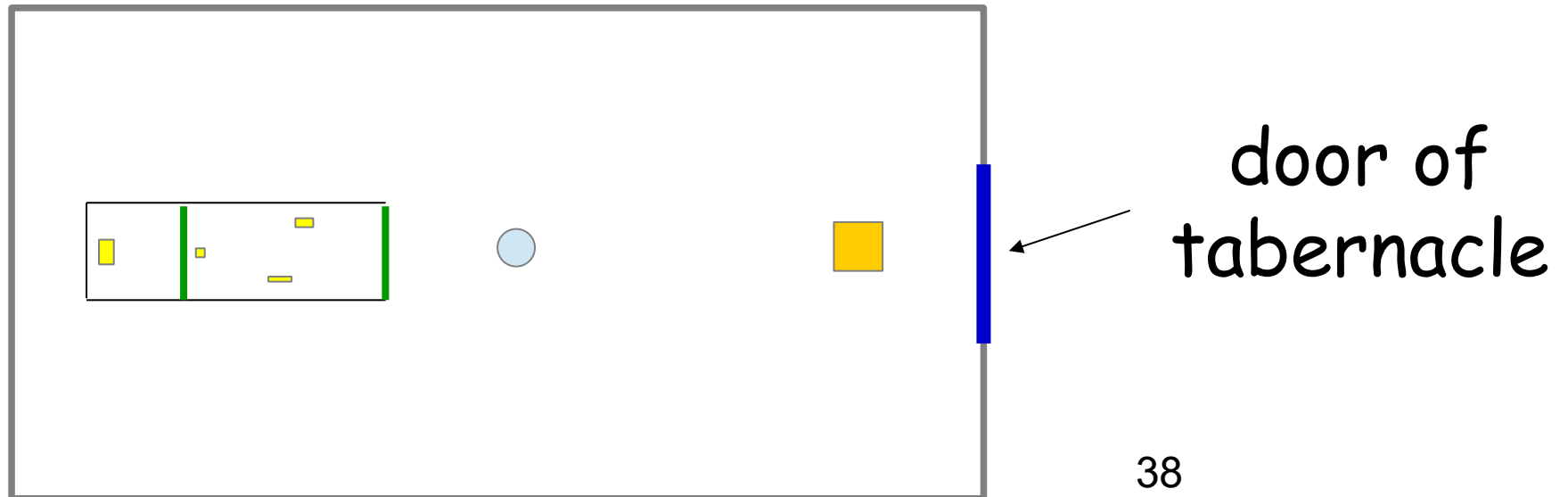
without sin [Hebrews 4:15]

knew no sin [2 Corinthians 5:21]

committed no sin [1³⁷ Peter 2:22]

if the anointed priest sinned

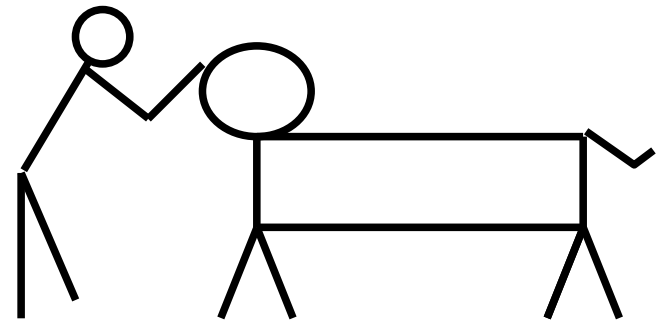
He shall bring the bull
to the door
of the tabernacle of meeting
before the Lord
[Leviticus 4:4]



if the anointed priest sinned

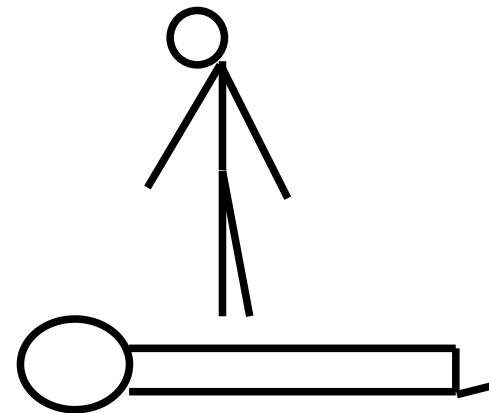
... lay his hand on the bull's head
[Leviticus 4:4]

so transferring
his sin & guilt to the bull



... and kill the bull before the Lord.
[Leviticus 4:4]

so taking the life
of a living creature
& getting a glimpse
of the horror of sin



sin & sin offering

in Hebrew the sin offering is simply
called 'sin'

so, the Hebrew words in Scripture for

sin

and

sin offering

are identical

it is as though the sin offering
was actually the sin⁴⁰

foreshadow (3) sin substitute

the animal
sacrifice:

the sinner
must:
lay his hand
on the bull's
head,
and kill the
bull before
the Lord
[Leviticus
4:4]

the Lord Jesus Christ:

Him who knew no sin
He made to be sin on our behalf
[2 Corinthians 5:21]

He himself bore our sins
in his body on the tree
[1 Peter 2:24]

He himself bore our sins in his body on the tree [1 Peter 2:24]

Now from the sixth hour until the ninth hour
there was darkness over all the land.

And about the ninth hour

Jesus cried out with a loud voice,
saying, "Eli, Eli, lama sabachthani?"

that is,

"My God, My God, why have You forsaken Me?" ...

And Jesus cried out again with a loud voice,
and yielded up His spirit.

Then, behold, the veil of the temple was torn in two
from top to bottom.

[Matthew 27:45,46,50,51]

if the anointed priest sinned

He then does different things with:

→ the blood

the fat

the carcass:

hide, flesh, head, legs, entrails, offal

blood is fundamentally important - what does God say about blood?

The life of the flesh is in the blood,
and I have given it to you upon the altar
to make atonement for your souls;
for it is the blood
that makes atonement for the soul.
[Leviticus 17:11]

According to the law
almost all things are purified with blood,
and without shedding of blood
there is no remission.
[Hebrews 9:22]

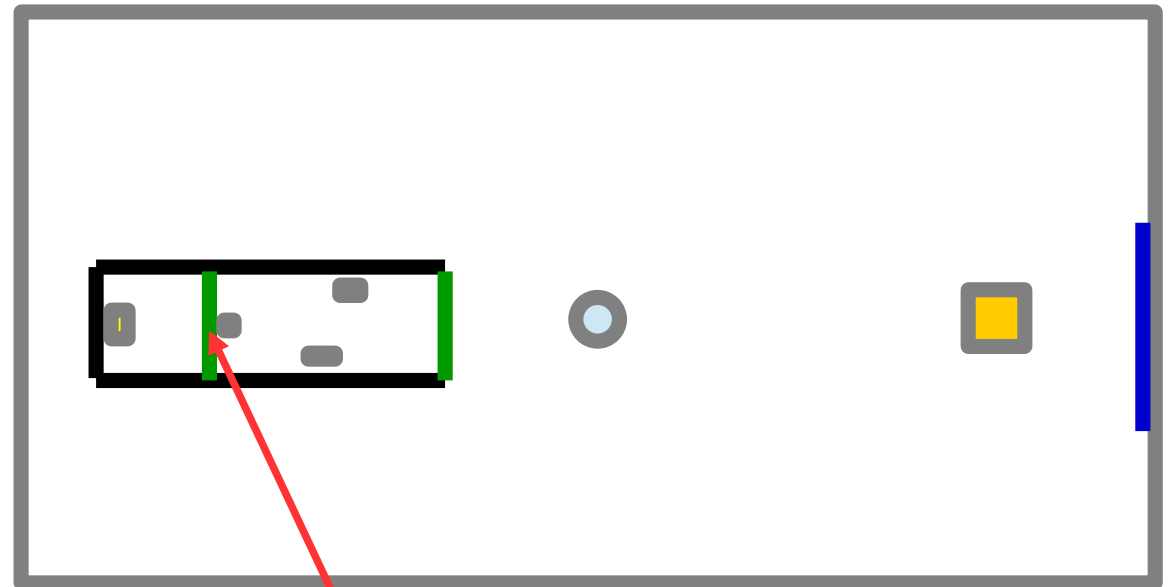
if the anointed priest sinned - **the blood**

Then the anointed priest shall take some of the bull's blood and bring it to the tabernacle of meeting.

[Leviticus 4:5]

1

He does 3 things with the blood

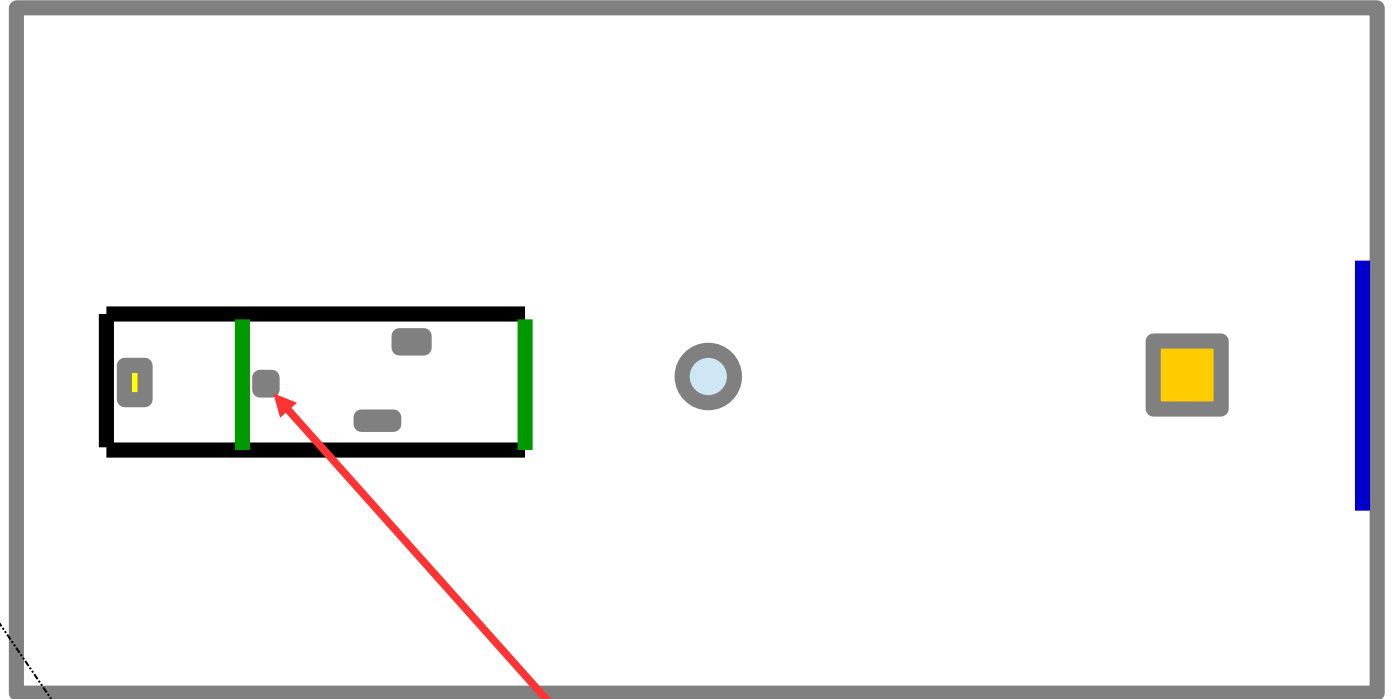
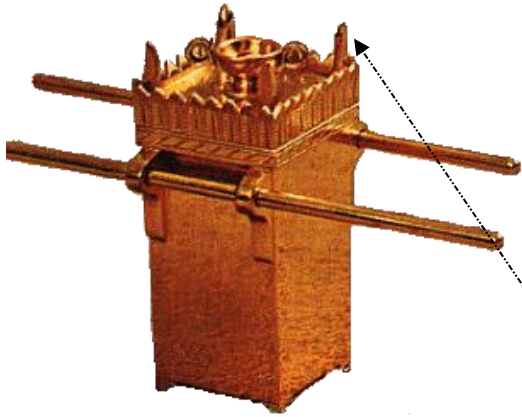


The priest shall dip his finger in the blood and sprinkle some of the blood seven times before the Lord, in front of the veil of the sanctuary [Leviticus 4:6]

if the anointed priest sinned - **the blood**

He does 3 things with the blood

2

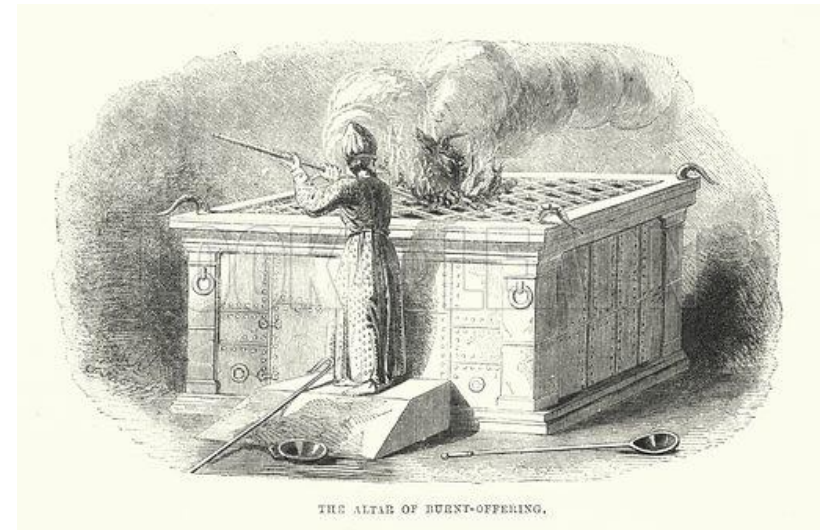
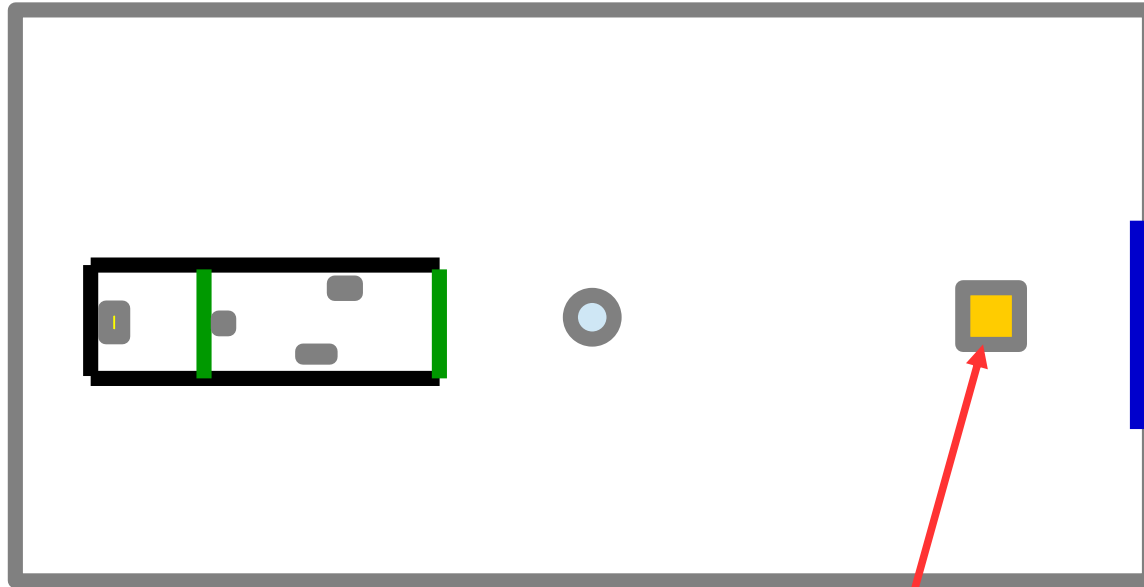


And the priest shall put some of the blood
on the horns of the altar of sweet incense
before the Lord,
which is in the tabernacle of meeting;
[Leviticus 4:7]

if the anointed priest sinned - **the blood**

3

He does 3 things with the blood



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.
[Leviticus 4:7]

if the anointed priest sinned - the blood

1) sprinkled 7 times before the veil

Having sinned, the anointed priest could not approach God on behalf of the people until the purifying blood was sprinkled.

2) put on horns of golden altar

Blood was needed for the priest to resume presenting the people's worship in the burning of incense on the golden altar. The purifying blood was displayed on the horns.

3) poured out at base of altar of burnt offering

The altar was the place where there was permanent fire, representing God's consuming judgment against sin - reminding us of Christ's suffering on the cross, the foundation of all forgiveness.

the blood of Christ

One of the soldiers
pierced His side
with a spear,
and immediately blood
and water came out.
And he who has seen
has testified,
and his testimony
is true;
and he knows that
he is telling the truth,
so that you may believe.
[John 19:34-35]

The shedding of Christ's
blood was testimony that
He had died.

Notice the importance that
John gives to this event
by stressing:

- that he has seen
 - that he is telling the truth
 - that he knows that he is telling the truth
- and he is stressing it
because it is essential that
'you may believe'

foreshadow (4) blood

The
animal's
shed
blood

The blood of the Lord
Jesus Christ
shed on the cross at
Calvary

... this is My blood of the
new covenant, which is shed
(poured out) for many
for the remission of sins.
[Matthew 26⁵⁰:28]

contrast (2)

the effectiveness of the blood

The animal's shed blood pictures
the shed blood of the Lord Jesus Christ
but the effects are infinitely different

Animals' blood

It is not possible
that the blood
of bulls and goats
could take away
sins.

[Hebrews 10:4]

The blood of Christ

In Him
we have redemption
through His blood,
the forgiveness of sins,
according to
the riches of His grace.
[Ephesians 1:7]

contrast (3)

how permanent are the effects of the sacrifices?

animal sacrifices

Every priest stands
... offering
repeatedly the same
sacrifices, which can
never take away sins
[Hebrews 10:11]

Christ's sacrifice

But this Man, after He
had offered one
sacrifice for sins,
forever sat down at
the right hand of God
[Hebrews 10:12]

Some of the blessings we have through Christ's blood

Washed from
our sins
(Revelation 1:5)

Cleansed
from all sin
(1 John 1:7)

Brought near
(Ephesians 2:11,13)

Brought
reconciliation
& peace
(Colossians 1:20)

Justified
(Romans 5:9)

Sins remitted
(Matthew 26:28)

Redeemed
(Ephesians 1:7,
Colossians 1:14)

Eternally
delivered
(Hebrews 9:12)

Released from
the bondage
to tradition
(1 Peter 1:18,19)

Purchased
(Revelation 5:9)

Sanctified
(Hebrews 13:12)

Consciences cleansed
from dead works
(Hebrews 9:13-14)

God is
propitiated
(Romans 3:25)

The church is
acquired for
Christ
(Acts 20:28)

if the anointed priest sinned

He then does different things with:

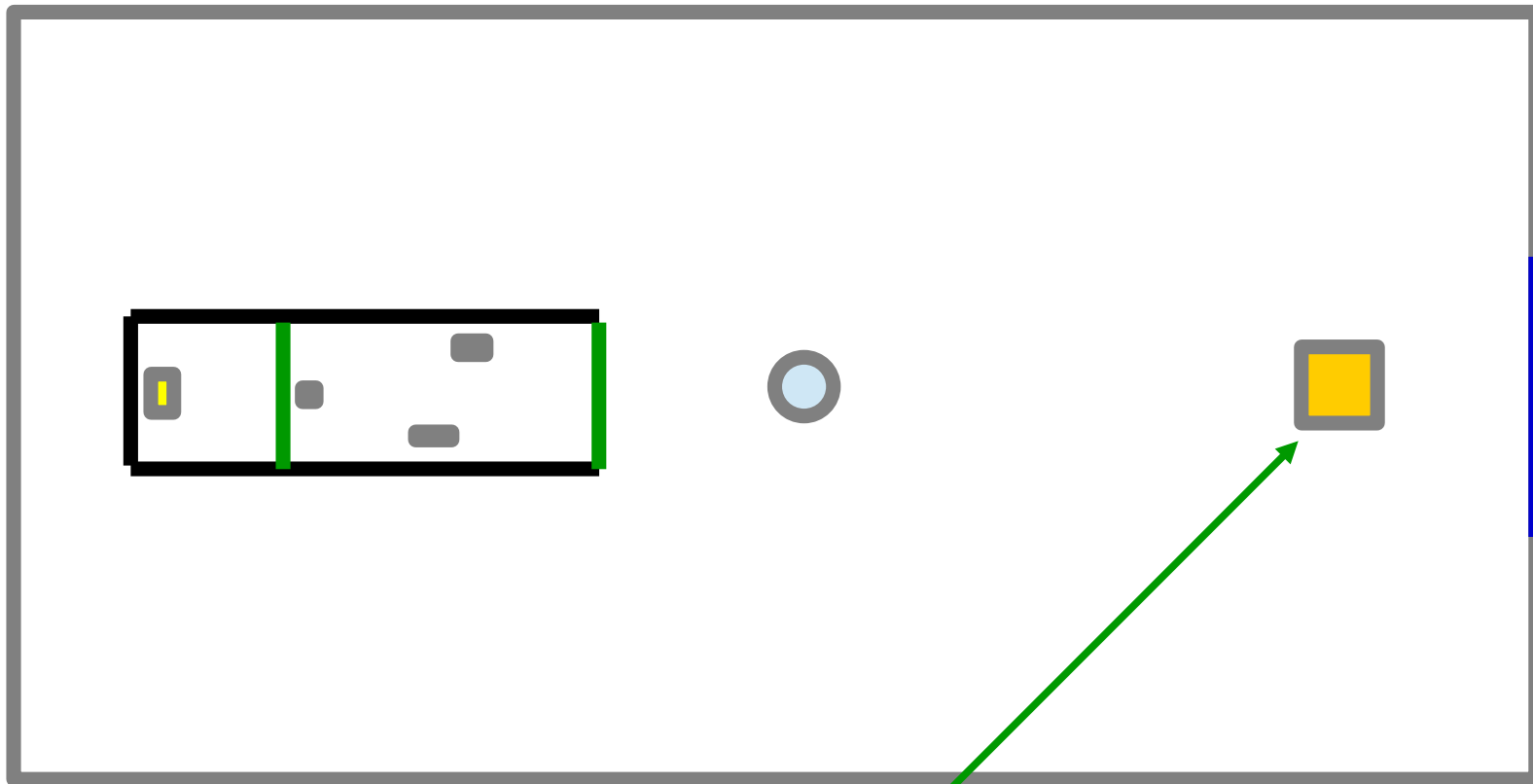
the blood

→ the fat

the carcass:

hide, flesh, head, legs, entrails, offal

if the anointed priest sinned - **the fat**



He shall take from it all **the fat**
of the bull as the sin offering ...
the priest shall burn them
on the altar of the burnt offering.
[Leviticus 4:8-10]



THE ALTAR OF BURNT-OFFERING.

foreshadow (5)

the fat pictures excellence

the animal's fat

He shall take
from it **all the
fat** of the bull as
the sin offering

...

the priest shall
burn them on the
altar of the burnt
offering
[Leviticus 4:8-10]

the excellence of Christ

Consistently in the
offerings the **fat**
represents the
excellence of Christ.

The Lord's infinite
devotedness to God and
His acceptance of God's
will gave great delight to
God.

A sweet aroma

He shall take from it all the fat of the bull as the sin offering ... as it was taken from the bull of the sacrifice of the peace offering; and the priest shall burn them on the altar of the burnt offering.

[Leviticus 4:8-10]

The fat from the peace offering was a sweet aroma to the Lord.

When describing the sin offering for a commoner:

He shall remove all its fat, as fat is removed from the sacrifice of the peace offering; and the priest shall burn it on the altar for a sweet aroma to the Lord.

[Leviticus 4:31]

A sweet aroma

The burning of **the fat**
was a sweet aroma to God.

Sin is abhorrent to God
and there was no pleasure for God
in having to forsake Christ.

But God does find pleasure
in the perfect obedience
& devotedness of Christ to Himself,
as represented by **the fat**.

if the anointed priest sinned

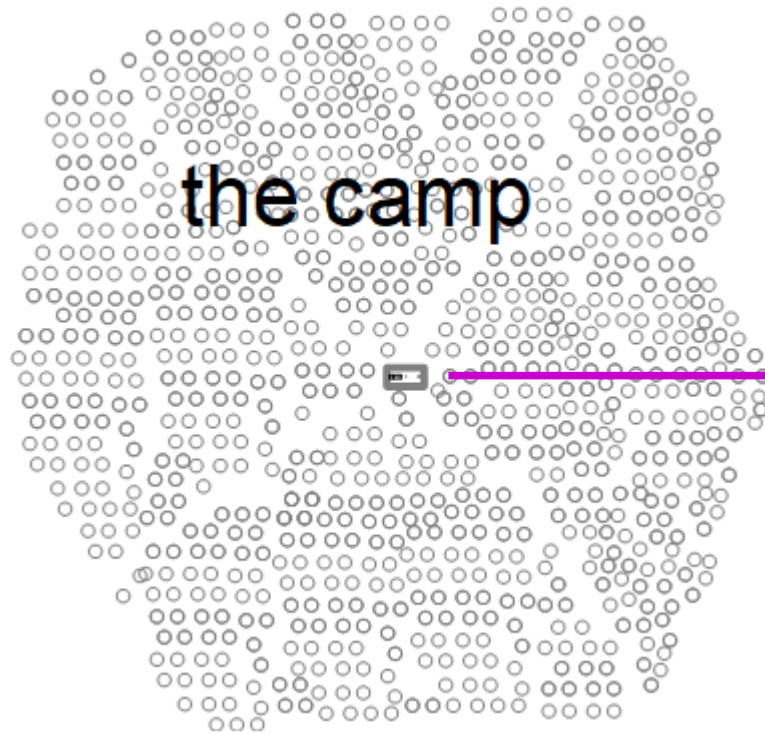
He then does different things with:

the blood

the fat

→ the carcass:
hide, flesh, head, legs, entrails, offal

if the anointed priest sinned - carcass



outside
the camp

But the bull's hide and all its flesh,
with its head and legs, its entrails and offal —
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.
[Leviticus 4:11-12]

if the anointed priest sinned - carcass

The priest's (or the congregation's) sin,
now laid on the animal,
had to be removed from the camp
where the people were
&, so, the animal's carcass
was burnt outside the camp



foreshadow (6) outside the camp

Identified with the sin that had been laid on the animal, the animal's carcass had to be burned outside the camp

The bodies of those
animals,
whose blood is brought
into the sanctuary
by the high priest
for sin,
are burned
outside the camp.
[Hebrews 13:11]

The Lord Jesus Christ

Therefore Jesus also,
that He might sanctify
the people
with His own blood,
suffered
outside the gate.
[Hebrews 13:12]

outside the camp / outside the gate

Therefore Jesus also,
that He might sanctify the people
with His own blood, suffered outside the gate.
[Hebrews 13:12]

At the Lord's time
there was no tabernacle
with the camp surrounding it,
rather, there was the temple
in the city of Jerusalem.

His suffering outside of the gate of the city
fulfilled the sin offering requirement
to be burned outside the camp.

outside the camp / outside the gate

Therefore Jesus also,
that He might sanctify the people
with His own blood,
suffered outside the gate.
[Hebrews 13:12]

But there is another side to this:
in treating the Lord so,
the people showed their utter rejection
of God's Son.

They led Him outside
their centre of congregation & worship,
& crucified Him outside the gates of the city.

is this practically relevant to us?

outside the camp / outside the gate

Therefore let us go forth to Him,
outside the camp, bearing His reproach.
[Hebrews 13:13]

We are not called to go outside
under the judgment of God,
but we are called to go outside
under the reproach of people.

An appeal to the Christian Jews
to leave the camp of the Jewish religion -
that had rejected its Messiah.

An appeal to us
to accept the reproach of Christ
outside society-accepted religion.

4 groups

There were different rules for the unintentional sins of:

1) the anointed priest

2) the whole congregation of Israel

→ 3) a ruler

→ 4) one of the common people

if a ruler or a commoner sinned

Animals for the sin offering:

anointed priest: young bull

congregation: young bull

a ruler/leader: a male goat

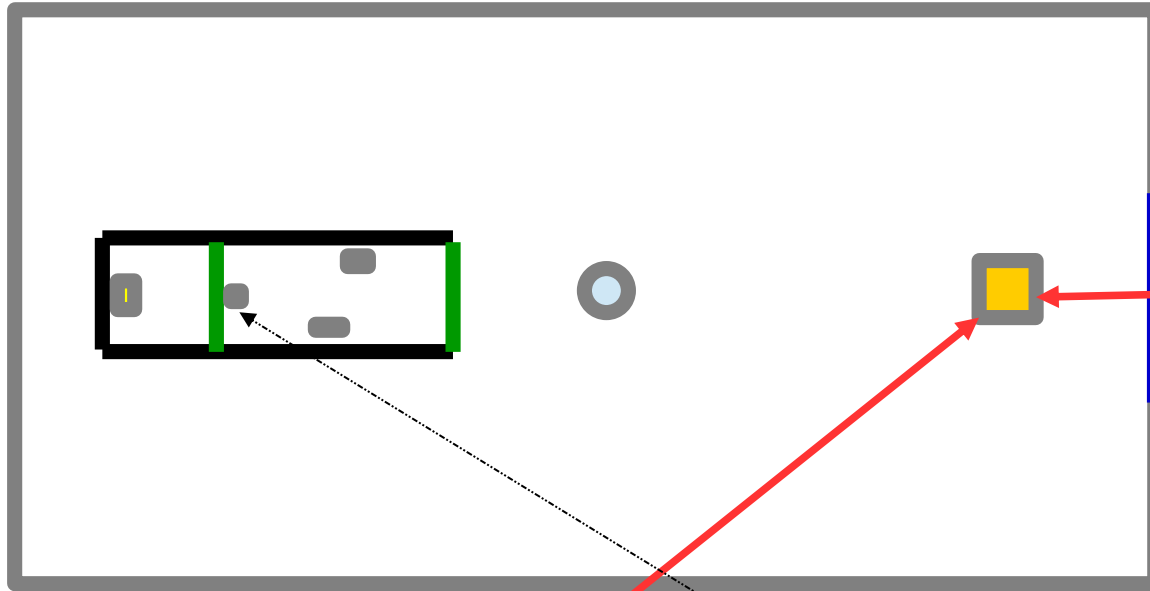
a commoner: a female goat or lamb

Why the differences?

The greater the position & privilege,
the greater the responsibility.

The responsibility of a ruler or commoner
was less than that of
the anointed priest or whole congregation,
so a smaller & less valuable animal was required.

if a ruler or a commoner sinned - **the blood**



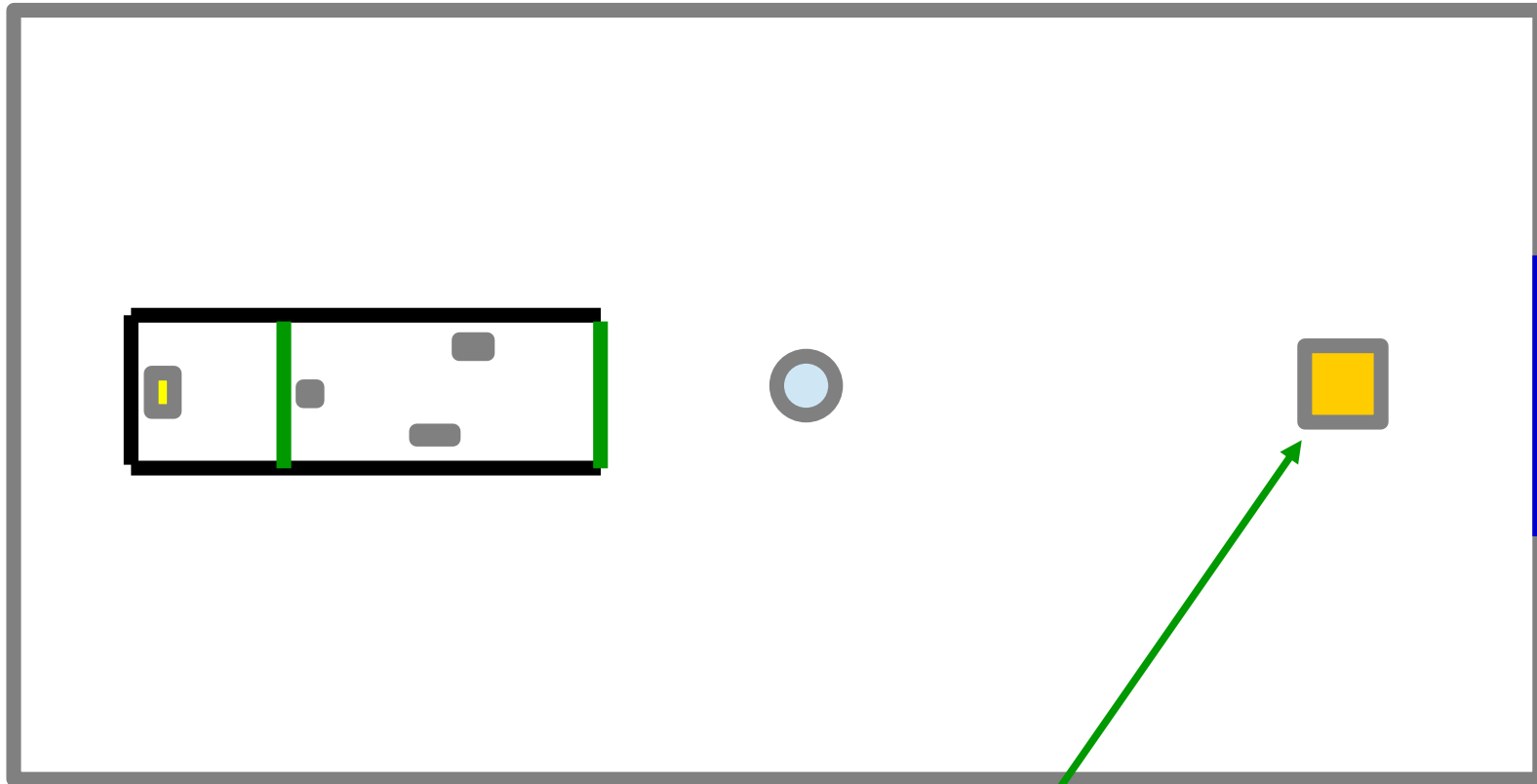
2) poured out
at base of the
altar of burnt
offering

1) put on the horns of
the altar of burnt offering



not on the horns of the golden altar;
the altar of burnt offering
was where individuals approached God -
the blood was displayed there

if a ruler or a commoner sinned - **the fat**



As with the sin offerings for the anointed priest & the congregation, **the fat** is burned on the altar of burnt offering as a sweet aroma to God



if a ruler or a commoner sinned - the meat

Remember:

The carcass of the anointed priest or congregation's sin offering was to be burned outside the camp:

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.



[Leviticus 6:30]

But for a ruler or commoner, the congregation's relationship with God was not affected by their sin & something different was required:

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.

[Leviticus 6:26]

if a ruler or a commoner sinned - **the meat**

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.
[Leviticus
6:26]

This gives a different picture.

This suggests a difficult service here
for us.

We are all priests:
a holy priesthood [1 Peter 2:5]

Eating implies assimilation.
Perhaps we can take from this that we,
as priests,
should identify with one who falls
in confessing & mourning his failure
- bearing his sin & shame before God.
We should identify with him.

foreshadow (7) most holy

The sin offering is described as most holy,
perhaps to guard against the thought
that because it was a sin offering
it could not be holy

the animal
sacrifice

it is most holy
[Leviticus 6:25,29]

the Lord Jesus Christ
the Holy and Righteous One
[Acts 3:4]
the holy One of God
[Mark 1:24, Luke 4:34]

Topics

The Sin Offering

sins against 'the commandment of the Lord' by

- the anointed priest
 - the whole congregation
 - a ruler
 - a commoner
- [Leviticus 4]

certain specific sins
[Leviticus 5:1-13]

The Trespass Offering

certain specific sins

Leviticus 5:1-4 lists specific sins that make someone guilty:

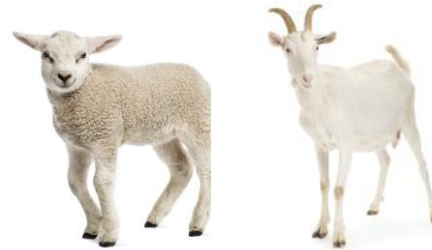
- hears an oath & doesn't tell
- touches a carcass & is unaware
- touches human uncleanness & is unaware
- swears an oath & is unaware

He needs to bring an offering

certain specific sins

God makes provision for the sinner's ability to afford the offering:

- a lamb or young goat



or

- 2 turtledoves or 2 young pigeons



or

- one-tenth of an ephah of fine flour



even if only fine flour is brought:

The priest shall make atonement for him, for his sin that he has committed in any of these matters; and it shall be forgiven him.

[Leviticus 5:13]

What can we learn from this?

Here God makes provision for the sinner's ability to afford the offering:

- a lamb or young goat

or



- 2 turtledoves or 2

young pigeons



or

- one-tenth of an ephah of fine flour



... it shall be forgiven him

[Leviticus 5:13]

Perhaps we can take these different offerings as reflecting a Christian believer's level of understanding of Christ & what He did for us.

This offering which doesn't include blood, suggests that even one with little understanding of Christ's death, but trusting Him, is forgiven.

Topics

The Sin Offering

sins against 'the commandment of the Lord' by

- the anointed priest
 - the whole congregation
 - a ruler
 - a commoner
- [Leviticus 4]

certain specific sins
[Leviticus 5:1-13]

The Trespass Offering

[Leviticus 5:14-6:7] ⁷⁷

Trespass

'Trespass' is not an ideal translation
The Hebrew word translated (in many translations) by 'trespass' when referring to the offerings really means 'guilt'

Essentially the trespass offering was an offering for sin, required in situations where restitution was needed

2 sections:

- where God only has been wronged
[Leviticus 5:14-19]
- where a person has been wronged
[Leviticus 6:1-7]

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- where God only has been wronged
[Leviticus 5:14-19]
- where a person has been wronged
[Leviticus 6:1-7]

trespass offering

- where God only has been wronged

Then the Lord spoke to Moses, saying:
"If a person commits a trespass*,
and sins unintentionally
in regard to the holy things of the Lord ...
[Leviticus 5:14-15]

Examples (although not unintentional sins) which Scripture describes as a trespass*:

Achan stole what God had said was consecrated to Him
or must be destroyed (Joshua 22:20)

King Uzziah's attempted to take a priestly role
(2 Chronicles 26:18)

King Ahaz cast aside God's articles in the temple
(2 Chronicles 29:19)

* a different word from that used for the trespass (guilt) offering. This word means an unfaithful or treacherous act.

trespass offering

- where God only has been wronged

... then he shall bring to the Lord
as his trespass offering
a ram without blemish from the flocks,
with your valuation in shekels of silver
according to the shekel of the sanctuary,
as a trespass offering ...
[Leviticus 5:15]

the sinner had to bring:

a ram as
an offering

+

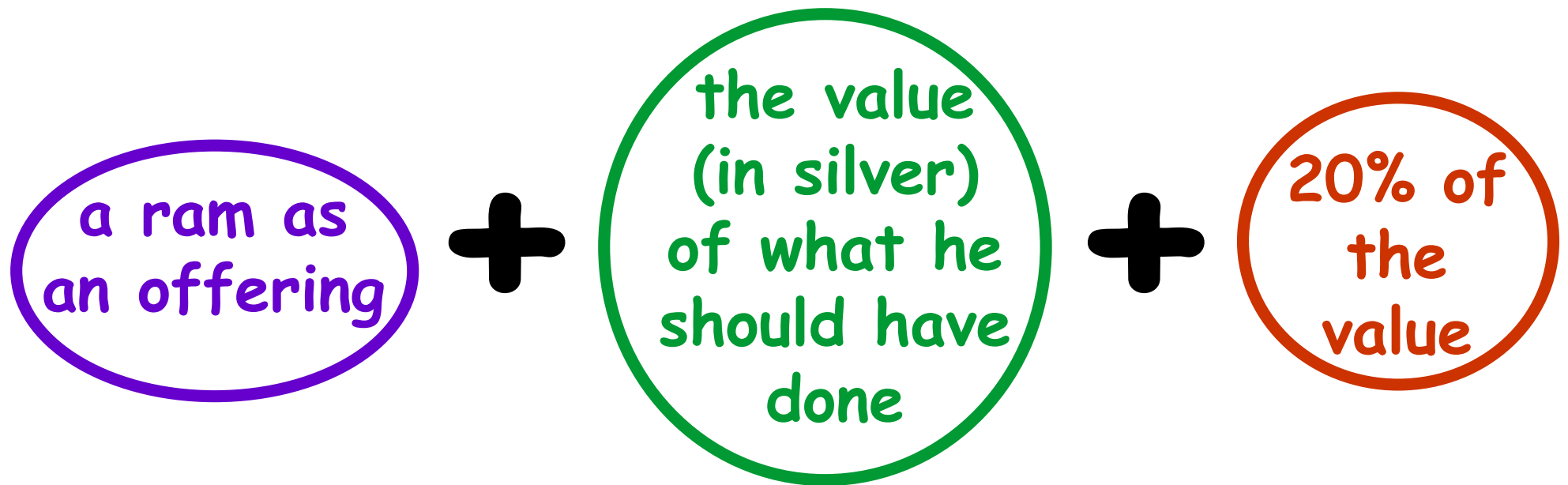
the value (in
silver) of what he
should have done

trespass offering

- where God only has been wronged

And he shall make restitution for the harm that he has done in regard to the holy thing, and shall add one-fifth to it and give it to the priest.

[Leviticus 5:16]



trespass offering

- where God only has been wronged

So the priest
shall make atonement for him
with the ram of the trespass offering,
and it shall be forgiven him.

[Leviticus 5:16]

after a trespass offering
and restitution +
he is forgiven

Trespass

Essentially the trespass offering was an offering for sin, required in situations where restitution was needed

2 sections:

- where God only has been wronged
[Leviticus 5:14-19]
- where a person has been wronged
[Leviticus 6:1-7]

trespass offering

- where a person has been wronged

And the Lord spoke to Moses, saying:

"If a person sins & commits a trespass* against the Lord by

- lying to his neighbour about
 - what was delivered to him for safekeeping,
 - or about a pledge,
 - or about a robbery,
- or if he has extorted from his neighbour,
- or if he has found what was lost and lies concerning it, and swears falsely —

in any one of these things that a man may do in which he sins: ... [Leviticus 6:1-3]

although it is a crime against another person,
it is an unfaithful act against the Lord

* a different word from that used for the trespass offering.
This word means an unfaithful or treacherous act.

trespass offering

- where a person has been wronged

He shall restore its full value,
add one-fifth more to it,
and give it to whomever it belongs,
on the day of his trespass offering ...
So the priest shall make atonement for him
before the Lord,
and he shall be forgiven
[Leviticus 6:5,7]



contrast (4)

restitution +

The sinner

He shall restore
its full value,
add one-fifth more to it
[Leviticus 6:5]

The Lord Jesus Christ

I restored that which
I took not away
[Psalm 69:4]

Although the Lord Jesus owed nothing,
He restored to God
more than the wrong done to Him
by human sin.

the Lamb of God

John the baptist
looking at Jesus as He walked, he said
"Behold, the Lamb of God
who takes away the sin of the world"
[John 1:36]

It was not, of course, the animal of the
sin offering that took away sin, but the
One who died for us as the Lamb of God.

Your iniquities have
separated you from your
God.

[Isaiah 59:2]

The wages of sin is
death.

[Romans 6:23]

The cowardly,
unbelieving, abominable,
murderers, sexually
immoral, sorcerers,
idolaters, and all liars
shall have their part in
the lake which burns
with fire and brimstone,
which is the second
death.

[Revelation 21:8]

an amazing & wonderful result!

We saw some of the consequences
of our sins

but these consequences have been
removed for those who trust
in the Lord Jesus Christ,
the Lamb of God.

He was our sin offering.

He took our place.

He took the punishment due to us.

Our sins are taken away.

We are forgiven!