

THE LAW OF SACRIFICES

Type and Antitype

QUESTION: How does God view Christ's sacrifice?

QUESTION: How do unfallen created beings view Christ's sacrifice?

QUESTION: How do we view Christ's sacrifice?

"...all things must be fulfilled, which were written in the law of Moses" (Luke 24:44)

Each detail gives us more understanding of the great Sacrifice presented in the heaven. Each offering describes the Son of God - the Lamb provided by God our Father. Because the Savior was/is many things, and filled/fills many roles, no one sacrifice, no one offering, no one ceremony could depict Him fully. We must combine the images.

Jesus created mankind. We are thus "in Him." Then Jesus became "brother" to mankind. When Jesus became the substitute for mankind, it can be said that all humanity died "in Him."

Jesus presented Himself to the Father, as the offering "without blemish" (Eph. 5:27; Exo 12:5).

He assumed the role of "goel" or "kinsman redeemer," for His "brothers." (Lev. 25a;25; Ruth 2:20; 3:2,9,12)

He became the "city of refuge." (Num. 35:9-28; 2 Samuel 22:3; Psa. 91:2; Heb 6:18)

SACRIFICE	VICTIM	PROCEDURE COMMANDED	NOTES
<p><u>whole burnt sacrifice</u></p> <p>No other offering to substitute. All others in addition to this one.</p> <p>Offered “continually.” one lamb each morning and evening. (Num. 28:10, 15, 24, 31).</p> <p>1. By cleansed lepers to celebrate reinstatement within covenant (Lev. 6:9)</p> <p>2. By the mother. To register birth of a child. (Lev. 12:6-8)</p> <p>3. By priests, people, lepers to mark cleansing from ceremonial defilement. (Lev 14:1; 15:15, 30)</p> <p>4. By High Priest At consecration to priesthood (Lev 8:18; Ex 29:15-25)</p> <p>5. At completion of Nazarite vow (Num 6:14)</p> <p>6. By any Israelite or alien to indicate a longing for personal consecration (Lev 1:2-4; Isa 56:6-7).</p>	<p>domestic male oxen, sheep, goat, turtle-doves, pigeons</p> <p>wild sparrows: cleansing of leper only (Lev 1:2,4,10; 14:4)</p> <p>“without blemish.”</p>	<p>1. Free will offering (Lev. 1:3)</p> <p>2. Hands of penitent laid on head of animal.</p> <p>3. Penitent killed the animal (except for birds)</p> <p>4. Priest caught blood in a vessel - sprinkled upon the brazen alter-remainder poured out at base of alter</p> <p>5. Head/inward pieces/fat salted, then burned. Inwards/legs washed before burning. Pieces arranged in lifelike order on alter..</p> <p>Note: male animal over 8 days old, but less than one year old. Birds:adult.</p> <p>Note: Sabbath offering doubled the daily AM/PM sacrifice.. (Num. 28:9-10).</p> <p>Note: Every sacrifice was “salted.”</p>	<p>From Abel to Moses, it was the original and only type of sacrifice until the consecration of the priesthood.</p> <p>Jesus was unresisting, harmless, defenseless. The turtle-dove, or mourning-dove symbolized the One who mourns over us. Doves mate for life and symbolize tender and devoted affection and fidelity.</p> <p>“present your bodies a living sacrifice, wholly, acceptable unto God, which is your reasonable service” (Rom 12:1).</p>

SACRIFICE	VICTIM	PROCEDURE COMMANDED	NOTES
<p>grain, oil, & drink offerings (“mincah”)</p> <p>“The bread that I give is my flesh, which I give for the life of the world.” (John 6:51).</p> <p><u>Offered with every whole-burnt offering and peace offering</u> (Lev 2:1; Num 15:2-19)</p> <p>considered “most holy” [incense, shewbread and sin-offerings also “most holy”]</p> <p>Also:</p> <ol style="list-style-type: none"> 1. The first fruits offering 2. Two loaves baked with leaven on Pentecost 3. The offering for jealousy (Num. 5:15) 4. As the sin-offering for very poor, without oil or frankincense 5. The Passover bread. 6. The shewbread 	<p>fine flour of wheat, barley, spelt, goat-grass, oats, rice (rarely)</p> <p>un-fermented grape juice</p> <p>Quantities determined by the sacrifice they accompanied.</p>	<p>unbaked, loose fine flour or “Cakes” <u>mingled with oil</u> and baked, (Lev. 2:13-16). (Jesus was filled with the spirit from birth.) or “wafers” <u>anointed with oil</u> and pan fried (like tortillas). (Lev 2:9) (Jesus was anointed with the spirit at His baptism.) or fresh ears of grain, (first fruits) parched by the fire, the grain then beaten out (Lev 2:14-16)</p> <p>Preservative: Salt always mixed in (Lev 2:13; Mark 9:49).</p> <p>Frankincense added. (Lev 2:1,2,15,16; 24:7; Num. 5:15) Softened the smell of the burning flesh. Making the sacrifice a sweet aroma.</p> <p>No Leavening agent. No date-honey (facilitated fermentation.)</p> <p>The “cake” was perforated to prevent puffing during cooking. Call challah or “pierced bread” (Lev 4:2) a fit symbol of the one who was “pierced” (Zech 12:10; John 19:33-37; Ps 22:16). The oven was called “the furnace.”</p> <p>The priest waved a small portion, placed it upon the animal sacrifice already burning on the brazen altar, then took the rest for himself and his family, to be eaten “in a holy place.” (The courtyard, or later within Jerusalem.) Flour used to make shewbread.</p>	<p>Jesus: “the bread of life.” (John 6:35, 48) The buried seed, the cutting, threshing, beating, sifting, and grinding all symbolize his life and sacrifice. The olives were also “crushed” beneath a beam or stone, to extract oil. The grapes cut from the vine and trampled.</p> <p>We present the “fruits of our labor” acknowledging our LORD, and his sacrifice, as the source of all life and blessing. The righteousness of Christ (salt), and His sweetness, renders this offering acceptable to God.</p> <p>NOTE: Blood Sacrifice forms the basis of all meal-offerings. Cain presented only the products of his work, while Able brought his burnt-offering (the symbol of Christ’s death), as well as his “meal-offering” (Gen 4:4) the symbol of Christ’s perfect life and works.</p> <p>The “drink-offering” (“nesek” - meaning to pour out, or upon) was never drunk. God pronounced anathema against anyone who drank it (Deut. 32:36,38). It was poured over the sacrifice, and meal offering. (Josephus: Antiquities II:9:4). The rest poured at the base of the altar.</p>

SACRIFICE	VICTIM	PROCEDURE COMMANDED	NOTES
<p><u>the sin offering</u></p> <p>“Without shedding of blood there is no remission.” (See NOTE #</p> <p>One law applied to Israelite and non-Israelite: Num 15:14-16; Ex 12:48,49; Num 9:14).</p> <p>Penitent was to bring two turtle doves or two young pigeons (one for a sin offering, the other for a whole burnt offering).</p>	<p>male kid over 8 days, less than 1 yr. (ruler)</p> <p>female kid or lamb or turtle dove or pigeon or 1/10th ephah fine flour (common person)</p> <p>bull calf (bullock) priest or congregation (Lev 4:2)</p> <p>“without blemish”</p>	<p>Ruler or common person (stranger)</p> <ol style="list-style-type: none"> 1. sinner select an animal without blemish. 2. sinner to lay hands upon the head of the animal, silently confessing sins - transferring sin (Lev 5:5, Num 5:6,7 3. sinner to kill the animal by slitting its throat - thus acknowledging his sins caused the death of the animal. 4. priest anointed horns of bronze alter with blood. 5. priest poured blood at base of bronze alter (Ex. 29:12; Lev 4:7, 18, 25, 30, 34. 6. All fat, caul above liver, two kidneys with fat burned on alter. 7. Flesh of the animal to be eaten by the priest. (Morsel as large as an olive) (Rest burned outside the camp in a holy place.) <p>Anointed Priest/or whole congregation</p> <ol style="list-style-type: none"> 1. Bull chosen by elders or priest. 2. Transfer of sin by laying on of hands. 3. Elders or priest to slit throat of animal 4. Priest sprinkled blood upon veil 7 times with finger. (Lev 4:5-7, 16-17) (See NOTE) 5. Horns of golden alter of incense smeared with blood. (Lev 4:7, 16-17) 6. Remainder of blood poured at base of bronze alter. (Lev. 4:7, 18) 7. All fat, caul above liver, two kidneys with fat Burned on brazen alter. (Lev 4:8-10) 8. Remainder of animal burned outside the camp in a holy place, where all ashes from the alter were carried.. (Lev 4:11-12) (See NOTE) 	<p>“This is my beloved Son in whom I am well pleased.”</p> <p>“The life of the flesh is in the blood; and I have given it to you upon the alter to make an atonement for your souls: for it is the blood that maketh an atonement for the soul” (Lev. 17:11; Gen 9:4,5).</p> <p>It is not simply “the life” that makes atonement, but the quality of that life - it must be an innocent life.</p> <p>NOTE: In eating the flesh of the sin offering, the priest then would carry the blood into the tabernacle when he entered there.</p> <p>The veil, covered in spattered blood was in type, “His flesh.” (Heb 10:20). “Sprinkled blood.” (Heb 12:24)</p> <p>“Jesus ... suffered outside the gate” (Heb 13:12).</p>

SACRIFICE	VICTIM	PROCEDURE COMMANDED	NOTES
<p><u>the peace offering</u></p> <p>Followed sin and burnt-offerings to complete the sacrificial cycle. After the sin and burnt offerings on his behalf, Aaron then offered the peace offering, as his first sacrifice as High Priest.</p> <p>Individuals, families, or community might present them at any time. Participants must be ceremonially clean or risk being “cut off.” (Lev 22:3-7; 7:19, 21).</p> <p>Also to celebrate at having completed, or fulfilled a vow, thanking God for strength provided. (Lev 7:16; Ps 56:12; 76:11; 116:14; Isa. 19:21).</p> <p>Also to mark or certify a covenant between two men and their clans.</p>	<p>Any “clean” animal. Leviticus 3:1,6,12).</p> <p>“without blemish”</p>	<p>A thank offering. Could be offered on any day of the year.</p> <p>The celebrant enumerated the blessings he had received, before slashing the throat (Lev 3:2, 8, 13).</p> <p>Blood caught in silver bowl, splashed by priest on the four sides of the alter (Lev 3:2,8,13).</p> <p>Always to be accompanied with appropriate meal and drink-offerings. (Lev. 7:11-14).</p> <p>Worshiper skinned and divided the carcass. Priest took the breast, hide, and right shoulder (Lev 7:7,11,30-34) after heaving it up/down and side to side before the alter (Num 18:8,11,19; Lev 7:32).</p> <p>All fat, diaphragm with liver, kidneys with fat presented to the Lord as His portion, called “the table of the Lord” (Mal 1:21). Were consumed upon the burnt-offering already smoldering. Until they were consumed the feast could not be eaten.</p> <p>The only sacrifice climaxed by a fellowship banquet shared by God, the priest, and the worshiper. Called “the shared offering.” To be eaten “in a clean place” (the courtyard, later the city of Jerusalem).</p>	<p>The Passover lamb was eaten as a fellowship meal. The fat was burned on the brazen alter. Any uneaten portions were burned. No portion however, was given to the priest. The blood painted on the doorposts, would later be splashed on the four sides of the brazen alter.</p> <p>“For He Himself is our peace.” (Eph 2:14)</p> <p>“Jesus invited His followers to eat His flesh and drink His blood so as to become “one with Him.” “Open the door, I will come in to him, and will sup with him, and he with Me” (Rev 3:20).</p>

<u>SACRIFICE</u>	<u>VICTIM</u>	<u>PROCEDURE COMMANDED</u>	<u>NOTES</u>
<p><u>ram of consecrations</u> “ram of filling” (the hands)</p> <p>[Note: The trespass offering was also a ram.]</p> <p>With grain and drink offerings</p>	<p>ram</p> <p>“without blemish”</p>	<ol style="list-style-type: none"> 1. Special sacrifice at consecration of priest/s. 2. Hands of those to be priests laid on head. 3. Blood put on tip of right ear, thumb of right hand (power: Exo. 25:6,12 and skill: Ecc. 10:2; Psa.137:5) , great toe of right foot. 4. Blood sprinkled on 4 sides of brazen alter. 5. Fat, rump, caul (diaphragm) above liver, two kidneys with fat, right shoulder: All 7 pieces along with bread offerings were first placed in hands of one to be consecrated and “waved before Lord”. All pieces then burned. 6. Breast (seat of affections) waved by Moses, kept as his part. Later kept by priest as his part?. 7. One unleavened cake One unleavened cake made with oil One unleavened wafer anointed with oil 8. Rest of the animal given to Aaron and his sons. They to eat “the flesh” in the holy place. 	<p>“Bread of Life” - without sin Filled with Holy Spirit from birth Anointed with fullness of Spirit at baptism.</p>

SACRIFICE	VICTIM	PROCEDURE COMMANDED	NOTES
<p>the “red heifer” (Num 19:1-22)</p> <p>only for contamination from exposure to death: touching corpse/ being in enclosed space with corpse (Lev 221:1; Num 19:11-16)</p> <p>any open vessel in the space/ the tent itself will be unclean</p> <p>Contaminated person remains unclean 7 days. To be anointed with the ashes water on the third day and the 7th day. Person who fails to be thus cleansed is to be “cut off” from the people.</p>	<p>heifer entirely “red,” over 3 yrs old, never mounted by a bull, never yoked, without blemish.</p>	<p>Heifer taken “outside the camp.” [During second temple period, the place of burning was the crest of the Mt of Olives. Many believe this was the site of the crucifixion. From this spot one can look directly across the valley into the courtyard of the Temple.] Killed by the priest. Blood to be sprinkled 7 times by the priest toward the front of the Tabernacle of Meeting. Heifer the burned on wood. Priest to take cedar wood, crimson stuff, and hyssop and throw them into the fire consuming the heifer.</p> <p>Ashes to be gathered by a man ceremonially clean and stored outside the camp, to be used for anointing one who is ceremonially unclean, contaminated by death. Also used for cleansing the tent/house or furniture/ clothing/ vessels.</p> <p>Clean (running or spring) water added to small amount of ashes. Hyssop dipped in the water and then sprinkled on the tent/house/ vessels/ all persons who are there. Person ceremonially clean to do the sprinkling. He then becomes unclean. He must bathe in water and be unclean until sundown. Anyone who touches him becomes unclean until sundown. Anyone who touches the ashes-water becomes unclean until sundown.</p> <p>NOTE: The ashes make the clean unclean, and the unclean clean.</p>	<p>No sin confessed over the animal.</p> <p>Moses; Eleazar offered first heifer. Ezra the next upon return from Babylon. Seven in all before temple destruction by Romans. Sixteen centuries in all.</p> <p>First commanded AFTER Israel turned back into wilderness.</p> <p>Heifer over three years old: Christ’s ministry 3.5 yrs.</p> <p>Hebrews 9:13-14 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?</p> <p>Hebrews 13:11-13 For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach.</p>

NOTES: RED HEIFER SACRIFICE

1. Other sacrifices killed “outside the camp” :

The two wild birds for the cleansing of the leper. (Also combined with cedar wood, scarlet stuff, and hyssop.) (Lev 14)

The scapegoat. (Lev 16:5)

The heifer for the manslayer. (Deut 21:4). [Also a never yoked. To be taken to a valley with running water, which has never been plowed, and its neck broken. The text does not say what was done with the carcass.]

2. Cedar wood: Represents descendant of David’s line. (Ezekiel 17:22-24).

Scarlett “stuff”: Symbol of redemption/salvation in the story of Rahab, the harlot of Jericho.

Hyssop: Symbolic of deliverance from death, for the firstborn. The doorways painted using hyssop dipped in blood on the first Passover.

2. Haggai 2:13 We are all unclean. We have all touched death.

Ephesians 2:1 SV Ephesians 2:1 And you were dead in the trespasses and sins

Colossians 2:13 And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses.

Psalms 51:7 Purge me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow.

3. Outside the camp was the place of death. Lepers (the living dead), unclean persons, those with a discharge all remained outside the camp.

Executions took place outside the camp (Num 15:35). Excrement was buried outside the camp (Deut 23:14).

Revelation 22:14-15 Blessed are those who wash their robes, so that they may have the right to the tree of life and that they may enter the city by the gates. Outside are the dogs and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood.

Jeremiah 8:1-2 "At that time," says the LORD, "they shall bring out the bones of the kings of Judah, and the bones of its princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves. "They shall spread them before the sun and the moon and all the host of heaven, which they have loved and which they have served and after which they have walked, which they have sought and which they have worshiped. They shall not be gathered nor buried; they shall be like refuse on the face of the earth.

4. ASHES OUTSIDE THE CAMP: The ashes from the bronze altar were carried outside the camp to a ceremonially “clean place.” (Lev 4:12; Lev 6:11). The ashes of the red heifer were gathered up and stored outside the camp, in a clean place.

Putting ashes on ones head was a sign of mourning. (Esther 4:1,3; Job 2:8, Isa 61:3). It was also a sign of sincere repentance, and sorrow for sin (Job 42:6; Jonah 3:6; Daniel 9:3; Luke 10:13).

Satan will be turned to ashes. (Ezek 28:18).

The wicked will be turned to ashes (Mal 4:3), like Sodom and Gomorrah (2Peter 2:6).

5. Christ was made to be sin.

2 Corinthians 5:21 21 “For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.”

John 3:14-15 "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life.”

Revelation 20:2 “He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years”

SACRIFICES	VICTIM	PROCEDURE COMMANDED	NOTES
<p>cleansing of the healed leper</p>	<p>two sparrows</p>	<p>thorough examination by a priest, of the one claiming to have been “cleansed” (leprosy was considered defilement, a judgment from God) not to be done on Sabbath, in dim light, on one near of kin, by one with poor eyesight</p> <p>Priest to go outside the camp/city to meet the leper in an open field for the examination.</p> <p>Cleansed leper to provide two sparrows, a cedar stick, a length of scarlet string, a little olive oil, three lambs and the making of meal and wine offerings (Lev. 14:10, 12-14.)</p> <p>One bird to be killed in an earthen vessel over running water. (Lev 14:5)</p> <p>Living bird, with the cedar wood, scarlet cord, hyssop to be dipped in the blood of the dead bird. Bird to be freed. Blood to be sprinkled seven times on the one to be cleansed.</p> <p>Leper to be pronounced clean. (Lev 14:6-7).</p> <p>Leper to shave off all his hair, and wash himself in water. He may then come into the camp, but must remain outside his tent/home seven days. Inspected again.</p> <p>On the 7th day must shave all hair off his head, his beard, eyebrows. To wash his body and his clothes in water. “And he shall be clean.” (Lev. 14:9)</p>	<p>Lepers were banished from the camp. They must live alone, or with others infected. They must not wear head coverings, and must tear their clothes. The must cry, “unclean, unclean” to warn anyone who might be nearby.</p> <p>The cedar symbolizes royalty, constancy, strength. Scarlet cord/string marked for redemption the home of Rahab the harlot of Jericho. Marked the Lord’s goat for death on the Day of Atonement (Yoma 4:2). Cedarwood, hyssop and scarlet wool burned with the red heifer, which ashes were used for cleansing from ceremonial defilement. (Num 19:1-22).</p> <p>The two birds composed one sacrifice. As Jesus was killed, and then set free from death because he died without sin.</p>

SACRIFICES	VICTIM	PROCEDURE COMMANDED	NOTES
<p>cleansing of the healed leper continued</p>	<p>two male lambs (trespass offering and whole burnt offering)</p> <p>one ewe lamb of first year without blemish (sin offering)</p> <p>(Poor could bring one ewe lamb and two turtle-doves)</p>	<p>On the 8th day</p> <p>One lamb to be offered as a trespass offering with the “log of oil” to be “waved before the LORD.” Tip of right ear, thumb of right hand, great toe of right foot to be anointed with the blood. (Lev. 14:12-14).</p> <p>Priest to offer the sacrifice, as Moses did for Aaron and his sons. “So the priest shall make atonement for him, and he shall be clean.” (Lev. 14:20).</p> <p>Priest to pour some of the oil into the palm of his left hand, then with his right finger to sprinkle some oil seven times before the LORD. Tip of right ear, right thumb, right great toe to be anointed with oil and the rest to be poured over the head of cleansed leper. (Lev 14:15-18).</p> <p>Priest to offer the sin offering.</p> <p>Priest to kill the burnt offering, and burn it on the alter with the grain offering.</p> <p>I am sure that the cleansed leper would bring a peace offering, and have a fellowship meal with the priest and with his family.</p>	<p>Leprosy was seen as a judgment from God.</p> <p>We are all lepers. We are infected with sin, numb to its damaging effects, as we slowly die from within. When we are washed by the blood of Christ, we are set free . We become “priests of God and of Christ.”</p>

NOTES:

1. The word “offering,” is an added word in the text, it is not in the original associated with any sacrifice.
2. The word “burned” is translated from two distinct Hebrew words. The first word suggests a “sweet savor” going up to God. The second conveys the idea of fierce consuming fire of wrath.

The word (qatar #6999) is used when either the whole animal, or portions were burned on the brazen altar. It is also used for the burning of incense on the golden altar. Examples: The whole burnt-offerings (Lev. 1:9, 13, 15, 17). Grain-offering (Lev 2:2, 9, 16). Parts of the peace sacrifice (Lev 3:5, 11, 16). Parts of sin sacrifice (Lev 4:10, 19, 26, 31, 35). Incense (Exo 30:7, 8; 40:27). Jesus “hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savor” (Eph 5:2).

The other word (saraph, #8313) is used only when the animal was burnt for sin outside the camp. (Exo. 29:14; Lev 4:12, 21; 16: 27,28) and the red heifer (Num. 19:5). Note: Nadab and Abihu were burnt (Lev 10:1,2,6), as were Korah’s company (Num. 26:37). There is no “sweet smell” from this burning.” It represents a final penalty. The apostle Paul recognized Jesus in this offering also. God “hath made Him to be sin [literally “sin offering”] for us, Who know no sin” (1 Cor. 5:21).

3. “Ohlah” (#5930), translated “burnt offering” meaning “ascends” or “goes up” [to God]. The entire animal was burned on the brazen altar. The word used by those translating into the Greek was “holocausta” which comes into English as “holocaust.” God commanded Abraham to offer his only son Isaac as a “burnt-offering” (Gen 22:2).
4. Every animal for sacrifice was examined first by the Israelite himself, then by the priest to confirm that it was “without blemish.” But God Himself offered the Lamb “without blemish.” He spoke the words, “This is my beloved Son in whom I am well pleased.” (Mat. 3:17, 17:5). God Himself slew the Lamb. The veil was torn from the top by an unseen divine hand. God Himself consumed the Lamb. Fire from heaven ignited the wood on the altar and consumed the sacrifice (Lev. 9:24; Jud. 6:21; 1Ki. 18:38; 1Chron. 21:26; 2Chron. 7:1). And God Himself will one day consume those human beings who will not accept God’s Lamb as their substitute.
5. At the consecration of the first priests, Moses killed the sacrifices. Moses was here a type of God.
6. Drink offerings: Paul wrote to Timothy, his son in the Faith, “I am already willingly being poured out as a drink-offering.” Paul saw his death as the consummation of his life of sacrifice (2Tim. 4:6). After the Dinah incident, the Lord appeared to Jacob, assuring him that he would still fulfill the covenant promise. Jacob then set up a pillar, and “poured a drink-offering on it and he poured oil on it.”(Gen 35:14). “He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.” (Isa. 53:12).

7. The Hebrew “chatta’th (# 2403) means either sin or “sin-offering,” depending on the context. The word in the Greek is “hamartia” (#266). ESV 2 Corinthians 5:21 For our sake he made him to be sin (or sin offering) who knew no sin, so that in him we might become the righteousness of God.
8. Psalm 40:6-8 lists only four types of offerings: peace, meal/grain, whole burnt, and sin offerings. (also Heb. 10:5-8).
8. Old forgotten sins: (Lev. 6:1-7) For sins: false testimony, withholding evidence or testimony, touching an unclean animal, touching an unclean carcass, or creeping thing, touching human uncleanness, failure to keep an oath. The person forgot about the offense, forgot to perform the necessary ritual for cleansing, or forgot about the promise/oath. The sin is still present and does not simply go away with passage of time. First: The person must confess the sin. Second he must bring the required sin offering. Third he must present the whole burnt offering with its grain offering.
9. Guilt/Trespass offering: (Lev. 6:1-7) Essentially a fine or penalty. Always a ram (or its equivalent in sanctuary silver) given to the priest. Before forgiveness, the one who had committed fraud, or deceit, robbery or other injury must make restitution plus 1/5th the value, to the injured party (Lev 5:15; Lev 6:6,7; Lev 7:7; Num. 5:6-9). If the delay of confession involved a sin against any of the commandments of the LORD in doing what ought not to be done, then the penalty was paid to the priest, with 1/5th the value added. (5:14-19) Again, this procedure allowed the one who had delayed to confess his sin, (He “forgot” and then suddenly remembered.) to obtain forgiveness.

The penalty was in addition to the required sin-offering, and whole-burnt-offering.

THREE CLEANSING ELEMENTS: blood – fire – water

Three elements used interdependently, for ritual cleansing. The ceremonies using these elements symbolized cleansing of the mind, the spirit, the soul. (Lev. 1:4; Lev. 16:19; I John 1:7)

Ultimately, it was the Spirit we lost - the connection with God. It is the Spirit we regain, through the ministry of our High Priest. He died to restore the connection, not simply to continue our existence. Once the connection is restored, we can be reconciled to God and rehabilitated to one day live without sinning. To forgive the sin without reconciling the sinner would accomplish nothing. He would simply continue to sin. Perfect restoration to oneness with God - that is the goal. That is the promise. When we behold the love of God for us, demonstrated in the death of His Son, we are drawn to Him. We begin the process. It is thus that “the blood of Christ” cleanses (Lev. 16:19; 1John 1:7), justifies (Rom. 5:9), reconciles (Eph. 2:13), redeems (Eph. 1:7), and sanctifies (Heb. 10:29).