

How the Second Covenant Priesthood Eats the Sin Offering

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In the regulations associated with the animal sacrificial system, the priesthood of the First Covenant was commanded to eat some of the sin offering.

Then Moses diligently made inquiry about the goat of the sin offering, and there it was, burned up. And he was angry with Eleazar and Ithamar, the sons of Aaron who were left, saying, ¹⁷ **“Why have you not eaten the sin offering** in a holy place, since it is most holy, and God has given it to you to bear the guilt of the congregation to make atonement for them before the Lord? ¹⁸ See! Its blood was not brought inside the holy place; indeed **you should have eaten it** in a holy place, as I commanded.” (Lev. 10:16-18; emphasis added; NKJV used throughout unless otherwise noted)

Regarding the sin offering of a goat, it was specifically offered to cover the collective sins of the people. The Passover sacrifice was also offered for the collective sins of the people. The main difference was that the consumption of the Passover offering was not limited to the priesthood. Instead, everyone in the nation of Israel was to participate in the consumption of this offering.

Then he brought the people’s offering, and took **the goat, which was the sin offering for the people**, and killed it and offered it for sin, like the first one (Lev. 9:15; emphasis added).

All the congregation of Israel **shall keep it** (the Passover) (Ex. 12:47; Ed. note in parenthesis; emphasis added).

It is important to note that the ordinance of the sin offering associated with Passover allowed for a male of the first year from either the lambs or goats (Ex. 12:5). In the case of the Day of Atonement, the sin offering for the people was selected from the goats.

He (Aaron) shall take two goats and present them before the Lord at the door of the tabernacle of meeting. ⁸ Then Aaron shall cast lots for the two goats: one lot for the Lord and the other lot for the **scapegoat** (SHD 5799; entire removal due to sin). ⁹ And Aaron shall bring the goat on which the Lord’s lot fell, and offer it as a sin offering (Lev. 16:7-9; Ed. Note in parentheses; emphasis added).

It was the goat chosen by the drawing of lots that became the sin offering for the people. This was done to confirm that only Almighty God can determine who is worthy to take away the sins of the people (Rev. 5:1-7).

Then he shall kill **the goat of the sin offering**, which is **for the people**, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat (Lev. 16:15; emphasis added).

The goat that was released into the wilderness was not suitable as a sin offering. Instead, it represented the source of the peoples’ sins, and therefore could not be eaten by the priesthood.

And when he has made an end of atoning for the Holy Place, the tabernacle of meeting, and the altar, he shall bring the live goat; ²¹ and Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send it away into the

wilderness by the hand of a suitable man (cf. Rev. 20:1-3). ²² **The goat shall bear on itself all their iniquities** to an uninhabited land; and he shall release the goat in the wilderness (Lev. 16:20-22; Ed. note in parenthesis).

To confirm that the goat sacrificed on the Day of Atonement represented the work of Jesus Christ on behalf of all sinners, there is a comparison made between the ordinance in Leviticus 16:27 and the following scripture.

For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. ¹² Therefore Jesus also, that he might sanctify the people with his own blood, suffered outside the gate (Heb. 13:11-12).

Whatever remained of the sin offering was to be burned up. Again, the connection is made between Jesus Christ who was completely destroyed at the hands of the Roman authorities, and the lamb or goat of the first covenant Passover, which was also completely destroyed.

You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire (Ex. 12:10; 23:18; Dt. 16:4).

Jesus Christ made the connection between the sins of the Jewish religious leaders and their spiritual adviser, Satan. This is important because it confirms that Satan is the originator of sin and ultimately responsible for sin entering God's kingdom. Hence, the symbolism associated with the goat sent into the wilderness. That goat had the sins of the people symbolically placed on its head.

You (Jewish religious leaders) are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there

is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it (Jn. 8:44; Ed. note in parenthesis).

It is important to note that the priests were to eat a specific portion of the sin offering, not the entire animal. As we will see later, this specificity applies to the sin offering of the second covenant, which also involved three aspects.

And this shall be the priest's due (portion) from the people, from those who offer a sacrifice, whether it is a bull or a sheep; they shall give to the priest the shoulder, the cheeks, and the stomach (Dt. 18:4; Ed. note in parenthesis).



**YOU SHALL LET NONE OF IT REMAIN
UNTIL MORNING, AND WHAT REMAINS
OF IT UNTIL MORNING YOU SHALL BURN
WITH FIRE.**

Exodus 12:10; 23:18; Deut. 16:4

As the Levitical priesthood was in the process of passing away and being replaced by the Melchizedek priesthood, one of Jesus Christ's responsibilities was to fulfill what the sin offering of the first covenant represented (Mt. 5:17).

For such a High Priest was fitting for us, who is holy, harmless (innocent), undefiled, separate from sinners, and has become higher than the heavens; ²⁷ who does not need daily, as those (first covenant) high priests, to offer up sacrifices, first for his own sins and then for the people's, for this he (Christ) did once for all when he offered up himself (Heb. 7:26-27; Ed. notes in parentheses).

Having fulfilled what the first covenant sin offering represented, Christ made it possible for repentant sinners to be forgiven and become

part of his body, the church. However, to remain part of Christ's body, any member that sins in the future must repent of that sin quickly. The apostle Paul confirmed this proclivity to sin is ongoing due to the ignorance, or weaknesses, associated with being mortal.

For I (Paul) delight in the law of God according to the inward man. ²³ But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. ²⁴ O wretched man that I am! Who will deliver me from this body of death? (Rom. 7:22-24; Ed. note in parenthesis).



PETER SAID TO HIM, "YOU SHALL NEVER WASH MY FEET!" JESUS ANSWERED HIM, "IF I DO NOT WASH YOU, YOU HAVE NO PART WITH ME."
JOHN 13:8; emphasis added

Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace (unmerited pardon; forgiveness) to help in time of need (Heb. 4:16; Ed. note in parenthesis).

If we say we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (Ps. 119:172). ¹⁰ If we say that we have not sinned, we make Him a liar, and His word is not in us (1Jn. 1:8-20; Ed. note in parenthesis).

Not only must a servant of Almighty God continue to repent when/if they sin in the future, they also must partake of the Second Covenant sin offering in the proscribed manner, and the time appointed by God. Failure to do so results in a separation from the head of God's church, Jesus Christ. This truth was emphasized by

Christ when he was instructing his disciples about the ordinances associated with the Second Covenant Passover. One of these ordinances involved the washing of feet (Jn. 13:1-7).

Peter said to him, 'You shall never wash my feet!' Jesus answered him, 'If I do not wash you, **you have no part with me.**' (Jn. 13:8; emphasis added)

If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have given you an example, that **you should do as I have done to you** (Jn. 13:13-14; emphasis added).

This was not a "suggestion" from Jesus Christ. Instead, it was a command and not unfamiliar to Christ's disciples who understood the First Covenant legislation regarding various "washings" associated with serving in God's house (Ex. 30:17-21). However, this particular "washing" was one of the focal points of the Second Covenant Passover that Christ taught his disciples. They were then expected to teach other members of the early church about it, along with two other symbols associated with this Holy Day.

And he took bread, gave thanks and broke it, and gave it to them, saying, 'This is my body which is given for you; do this in remembrance of me.' (Lk. 22:19)

In the same manner he also took the cup after supper, saying, 'This cup is the new covenant in my blood. This do, as often as you drink it, in remembrance of me.' (1Cor. 11:25)

So, the three Second Covenant ordinances included foot-washing, unleavened bread, and wine. These replaced the three portions of the

sin offering, mentioned previously in Deuteronomy 18:4, as well as the consumption of a lamb or goat on the evening of the 14th day of the first month, because Christ's sacrifice fulfilled all the ordinances associated with the animal sacrificial system (Mt. 5:17).

Now you shall keep it (the Passover sacrifice) until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight (Ex. 12:6; Ed. note in parenthesis).

Then they shall eat the flesh on that night; roasted in fire, with unleavened bread... (Ex. 12:8a)

In the first month (New Moon), **on the fourteenth day of the month at evening, you shall eat unleavened bread...** (Ex. 12:18; Ed. note in parenthesis; emphasis added).

Therefore, if the Jewish religious leaders challenged early church members about how the Passover at the end of the 14th day of the first month was to be observed, now that the animal sacrificial system was soon to end according to the teachings of Christ's apostles, the answer would include an explanation that the consumption of a physical lamb, or goat, was superseded by the Second Covenant symbols of foot-washing, unleavened bread, and wine. In fact, Christ prophesied that this would occur. However, it was not understood by those who heard it because symbolic language was used. Instead, it was a mystery that would only make sense to early church members who were taught by Christ's disciples.

Then Jesus said to them (Jewish religious leaders), 'Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. ⁵⁴ Whoever eats

my flesh and drinks my blood has eternal life, and I will raise him up at the last day. ⁵⁵ For my flesh is food indeed, and my blood is drink indeed. ⁵⁶ He who eats my flesh and drinks my blood abides in me, and I in him. ⁵⁷ As the living Father sent me, and I live because of the Father, so he who feeds on me will live because of me.' (Jn. 6:53-57; Ed. note in parenthesis)



THEN THEY SHALL EAT THE FLESH ON
THAT NIGHT; ROAST IN FIRE, WITH
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Exodus 12:8a

As Second Covenant church members are collectively referred to as a royal priesthood (1Pet. 2:9), they are required to observe the Passover on the evening of the 14th day of the first month, but with the new ordinances of the Second Covenant. The entire animal sacrifice system culminated in, and was fulfilled by, the death of Jesus Christ. Therefore, Christ's priesthood is to eat of the Passover sin offering, which symbolically represents the body and blood of Christ that covers all the sins ever committed (Jn. 1:29). Failure to do this each year, at the time appointed by God, will result in a separation from the body of Christ. This statement is in accordance with the First Covenant legislation regarding the observance of the Passover, and Days of Unleavened Bread that followed.

So, this day shall be to you a memorial; and you shall keep it as a feast to the Lord throughout your generations. You shall keep it as a feast by an everlasting ordinance (Ex. 12:14).

But the man who is clean and is not on a journey, and ceases to keep the Passover, that same person shall be cut off from among his people, because he did not bring the (sin) offering of the

Lord **at its appointed time**; that man shall bear his sin (Nu. 9:13; Ed. note in parenthesis; emphasis added).

So, the second Covenant priesthood is to repent of sin whenever it occurs, and observe the Passover each year at the end of the 14th day of the first month. Instead of eating a physical lamb, or goat, they are to eat the unleavened bread, which represents Christ's broken body, and drink the wine which represents his blood that was shed to cover the sins of every repentant individual. They are also commanded to wash each other's feet at this appointed time. Failure to willingly comply with these instructions will eventually lead to a separation from the body of Christ. It is important to emphasize that if the Second Covenant priesthood fails to observe the Passover at its appointed time, all of mankind would be in jeopardy as the following scriptures confirm.

And unless those days were shortened, no flesh would be saved; but **for the elect's sake those days will be shortened** (Mt. 24:22; Mk. 13:20; emphasis added).

The Second Covenant priesthood is compared figuratively to new wine, which is consumed each year at the Passover service. By doing this, the people of all nations will not be completely destroyed.

Thus says the Lord: "As the new wine is found in the cluster, and one says, 'Do not destroy it, for a blessing is in it,' so will I do for My servants' sake, that I may not destroy them all." (Isa. 65:9).

It is no coincidence that Jesus Christ gave a parable connecting "new wine" figuratively to his shed blood versus the blood of animal sacrifices, which is compared to old wine.

Nor do people put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved (Mt. 9:17; Mk. 2:22; Lk. 5:37-38).

The new wine that goes into new wineskins represents those who partake of the wine during the Passover service of the Second Covenant versus those who continue to focus on the physical lamb of the First Covenant Passover.

Although the connections and comparisons between the First Covenant and Second Covenant priesthood are numerous, it is important to understand that the ordinances associated with the Second Covenant priesthood have changed (Heb. 7:12). Of great importance is the consumption of the sin offering, which is essential to the well-being of the nations of this world. If, at any time in man's history, no one is participating in the Second Covenant Passover symbols toward the end of the 14th day of the first month, the inhabitants of this planet are in serious jeopardy.

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