

The Sin Offering

Lev 4:1-35

Leviticus 6:24-30

Introduction:

The peace offering was last in the list of observances but third in the classification of these Levitical chapters. In our studies it is being placed last.

We are now going to consider the sin offering.

The Sin Offering is the first of the two compulsory offerings.

I. The Nature of the Offering--- According to position Bull, goat, or lamb). These differed from the animals of the burnt offerings in that there were no birds. The variation of the animals in this offering was according to position. These are designated:

A. Priest.

Leviticus 4:3

3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering.

B. Whole congregation.

Leviticus 4:13-14

13 And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty;

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

C. Ruler.

Leviticus 4:22-23

22 When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord his God concerning things which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

D. Commoner

Leviticus 4:27-28

27 And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

In these classifications it is to be seen that:

A priest offered a _____.

The whole congregation offered a young bull.

The ruler offered a young _____.

The commoner offered a young _____ goat.

The offerings required by God for the priest and the whole congregation were equal, or, in the sight of God, the sin of a priest was as great as the sin of a whole congregation.

High position means high responsibility. If you are a pastor, a teacher, a Bible class leader, a deacon; if you hold any church office, then you need to be especially careful in your conduct because others are taking you as an example.

In each instance the sacrifice needed to be _____, without blemish, because it foreshadowed the perfect Sacrifice. The difference lay in the treatment of the blood and in the disposition of the carcass.

Four times, "unintentionally" is repeated. Responsibility is not pushed aside very easily. In our civil laws, the powers that be, seldom seem to listen to our pleas of ignorance.

If we have broken the law we pay the price. How much more with God! Ignorance is not easily established; much of the ignorance we seek to claim is willful. We could have found out the facts but we did not bother.

II. The Offerer's Work—Identify himself.

It was to _____ the sacrifice.

This offering was to be made at the gate of the tabernacle court, the place of God's choosing. God did not permit this sacrifice for sin to be made just anywhere. Why not just anywhere?

The offerer then placed his hands firmly upon the head of the animal. In the case of the whole nation having sinned, this would be done by _____, who would be their representatives.

TWO FOLD SIGNIFICANCE OF THIS ACT

This act had a twofold significance.

a. Identification-

They identified themselves as one with the animal that was about to die.

b. Imputation-

They believed that their sins passed from them to the animal, so that, when it died, it died in their place.

The offerer then slew the animal. He was the one who had sinned; therefore he was the one responsible for the death of the animal.

Note:

It is easy to blame the Jewish nation for the death of Jesus. Likewise, anyone can lay the charge against Pilate who condemned, or the Roman soldiers who crucified Jesus. But....it was our sins that nailed Him to the tree.

III. The Priest's Work—Sprinkling blood.

The picture is that of the blood being applied as the priest came out, not as he went in. Salvation is of the Lord. The way was opened from God to man.

That way was opened by our great High Priest, the Lord Jesus Christ. It was opened through the shedding of His blood, and along that bloodstained way man travels from outside to within.

Then we proceed to the golden altar, the place of His intercession, and on to the veil now rent, giving us access into the presence of the eternal God—in whose presence we stand perfect in Christ.

Having dealt with the blood, then came the disposal of the carcass. This must have seemed extraordinary to the _____ who had to take the whole of it and carry it outside the camp to the place where he poured the ashes.

There were very strict conditions under which it was carried out. Those are given in Lev. 4:11-12.

Leviticus 6:30

Sin was now in this animal by reason of imputation, so it must be carried away carefully and destroyed totally.

This was known as

IV. God's Portion—The whole.

No part of this animal was for man. No part of it could be used as food.

We live in a day when we have lost the sense of the holiness of God, His sovereignty, and His severity. All the judgment of our sin fell upon the Son of His love when He, who knew no sin, became sin and died in our place.

Despite all these things, part of the sacrifice did become . . .

V. The Priest's Portion—Part of the commoner's.

The priest was always rewarded for the service rendered. However, his part came from the offering of the ruler or commoner, never part of the priest's or the congregation's, because he himself could be a partaker of such sins.

Even so, the vessels used for boiling had to be destroyed.

Leviticus 6:28

28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

VI. The Offerer's Portion—Nothing.

This was the sin offering, and we are the guilty party. We can do nothing at all in the matter of our sin or our redemption. It is all of grace.

VII. The Typical Teaching—Christ is our Sin Offering.

Sin must be dealt with, and He Himself has made the complete and only provision, which is declared in the New Testament:

Romans 8:3

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

To understand this verse, one or two questions must be asked—

1. What was it that the law could not do?

The law could not justify. It covered sin but was unable to remove the sin.

2- Second question- "If the law was made weak through the flesh, then what sort of flesh?"

But how could an animal take the place of a sinner and bring him deliverance from sin?

It could not take our place. The law was weak through the animal. The law, with its demands, became weak or non-effective through the flesh of that animal.

Romans 8:3

“For what the law could not do, in that it was weak through the flesh (animal flesh), God sending his own Son in the likeness of sinful flesh (human flesh is Jesus becoming man), and for sin, condemned sin in the flesh.”

2 Corinthians 5:21

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”

As in this offering sin passed from man to the sinless animal by the laying on of hands (imputation), after which the animal was slain (expiation) so by faith my sin passed from me, the sinful one, to Christ, the sinless One, causing Him to become my sin.

Then, when He died, my sin died in Him and I live, having been made the righteousness of God in Him.

Hebrews 13:10-13

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

Two things stand out prominently in these verses in Hebrews. The blood went in—the body went out. The body went outside the camp in judgment because _____ . The blood went in, in reconciliation, because God had accepted it.

Outside, Christ met man's need; inside, Christ met God's demands, and so a reconciliation was made.

If we are identified with Him in His suffering in the world today, we shall be welcomed together with Him in His glory by and by.

VIII. The Symbolism ---Atonement.

Death has taken place; the price has been paid. We are free through the expiation of our sin through Christ and His offering.