

# The Sin Offering

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## Leviticus 4

- I. The sin offering is more about what we are than what we do.
  - A. It is about things in our character, habits, manner of thinking, opinions, attitudes, methods of dealing with others, and the way we fear and reverence God.
  - B. It is about those faults of our own that others see, but that are so hard for us to recognize and acknowledge and own.
  - C. It is about those things in us that we are unaware of that offend God and others.
  - D. It is the things that we have been ignorant about in ourselves, but that we have been made aware of, and now want to repent of and be rid of out of our lives.
  - E. The trespass offering is more about the deeds we do, and when we study that offering you will see that there are particular sins enumerated there, while here there are no particular sins named.
  
- II. Sins of ignorance.
  - A. While we are growing in knowledge and understanding of God and getting to know Him better we do many things that are offensive to Him – in our ignorance.
  - B. Think about how it is when a couple get married and how they begin to find out things about one another that they didn't know until they were living together.
    1. He cannot imagine why she would be offended at him for THAT.
    2. She does things that he cannot stand – and she has no idea.
    3. This is common in all marriages, so are these offenses dealt with?
    4. If one or both are stubborn and selfish and refuse to avoid the things they do that are so offensive to their spouse they end up being bitter and hating one another.
    5. If they both will recognize anything that offends or hurts the other and stop doing it their love will develop into something much deeper and more wonderful than they ever imagined.
  - C. As we become aware of God and then begin to learn of Him, and then we are converted and give our life to Him, we will begin to be sensitive about how pleased He is with the things we do, the words we speak, and the ways we think.
  
- III. The sin offering is always about the fault in ourselves that we finally recognize and want to get right.
  - A. Therefore, this offering shows a lot of significance toward the blood and the body of the sacrifice.
  - B. To remove the sin and imperfections from us our Substitute had to die and shed his blood – that's what it took to fix our broken mind and defiled heart – and the sacrifice was to bear that truth heavily and effectually to the heart and mind of the one making the offering.
  - C. The one making the offering had to lay his hand on the head of the sacrifice.
    1. This means that he “leaned” on the animal to signify his guilt was being born by the sacrifice for his sin.

2. As soon as he leaned on its head had to kill the animal, so he felt its struggle and its death as its life left its body – at his hand.
- D. The priest then took the blood and sprinkled it before the veil seven times to signify that our communion with God is only possible through the blood of the sacrifice
- E. The priest then anointed the horns of the altar of incense with the blood.
  1. The altar of incense represents prayer and intercession with God.
  2. Prayer is not effectual when sin is present in our life.

Psalm 66:18 If I regard iniquity in my heart, the Lord will not hear me:

3. Remember, this is a sin offering here.
  - F. The priest then takes the remainder of the blood and goes on out to the altar of the burnt offering, which is at the door of the tabernacle and pours it all out at the foot of the altar there.
  - G. So the blood is sprinkled at the veil before the Lord, then applied to the horns of the altar of incense (the horns signify power and authority), and then the rest of it is burned up at the altar of the burnt offering (which represents sin being forgiven).
  - H. So then, first the Lord sees the blood, and we are restored to fellowship, then our privilege to pray is restored, then we are assured of forgiveness of our sin.
  - I. Then the rest of the sacrifice, except the fat and the kidneys, is take out of the camp and burned to ashes to show that our sin is gone.
- IV. The sin offerings were in different varieties, or levels of importance.
- A. The first is the soul that sinneth.
  - B. The second is the priest that sinned.
  - C. The third is the whole congregation.
  - D. The fourth is a ruler.
  - E. The fifth is one of the common people.
  - F. From the first to the last the value of the sacrifice diminishes from a young bullock, to a kid of the goats, to a lamb, and then to fine flour.
  - G. The importance or station of the person who sins in this matter increases the guilt of that person before God.
    1. One who is before others is more responsible for his attitudes, character, actions, and opinions because it has more effect on more people.
  - H. So even if a person in authority or a high place of influence sinned there was a sacrifice for him, but its value reflected the gravity of his sin.
  - I. At the same time the common individual who had no position or authority was not excused or counted guiltless, but also had to make a sin offering if he wanted forgiveness.
  - J. Remember, these offerings are “vows” before God to abandon these sins that offend God and others.
- V. The sin offering was a part of the old covenant, which was a stage in the revelation of God and his plan to deal with sin and accomplish the salvation of sinful men.

Hebrews 9:1-28 Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna,

and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.