

The Sin Offering

Leviticus 4

We know that God does forgive our sin. The Scripture is abundantly clear on this matter.

If You, Lord, should mark iniquities, O Lord, who could stand? But there is forgiveness with You, That You may be feared. " (Psalm 130:3-4). " O Israel, hope in the Lord; For with the Lord there is lovingkindness, and with Him is abundant redemption.⁸ And He will redeem Israel from all his iniquities. " (Psalm 130:7-8). "I, even I, am the one who wipes out your transgressions for My own sake, and I will not remember your sin (Isaiah 43:25).

God is a forgiving God. But God is also a just God. **Forgiveness is only found in the shed blood of Jesus Christ**, our sin offering. It is through His death that we obtain forgiveness.

I. This Name of the Offering (Sin Offering; not Trespass Offering).

This distinction is made for a reason. God judges the character of a person by what he is, not by what he does.. He sees the sin that is in us, and declares that that is what we are. The trespasses we commit are but the fruit of what we are. Therefore, as we read Leviticus 4, we find no mention of any particular act of sin. We see the priest, the whole congregation, the ruler, and the common man all standing before God confessing themselves to be sinners; but no mention is made of any act of sin.

II. The Nature of the Offeror (a sinner in need of forgiveness).

Forgiveness involves four truths found in Leviticus 4 and throughout the Bible.

(1). Sin must be made known (v.4). This is the work of the Holy Spirit (Jn.16:7-13).

(2). Sin must be confessed (vs. 4, 24, 29, 33). *"Lord, be merciful to me a sinner."*

(3). Sin must be judged (v.4). The bullock is killed. No forgiveness without justice.

(4). Sin must be covered (v.26). *"The priest shall make atonement for him"* (v.26).

(See Romans 5:10-11). When confession of sin takes place, by faith look to the provision of God for covering. What man uncovers, God covers (Psalm 32).

III. The Nature of the Offering (a type of Christ Jesus).

The sacrifice for the priest must be a bullock without blemish (v. 3). The sacrifice of the congregation must also be a young bullock without blemish (v. 14). The sacrifice of the ruler must be a kid of the goats without blemish (v. 23). The sacrifice of the people must be young goat or a lamb of the sheep, a female, without blemish (v. 28). The sin offering, unlike the burnt offering, the meat offering, the drink offering, and the trespass offering not optional. *"It shall be forgiven him"* (v. 26). Why necessary?

IV. The Necessity of the Offering (acceptance, fellowship, prayer).

Every offering had a typical teaching. The word "type" means "imprint." When the Old Testament gives us "types," we are pointed to the object that leaves the imprint. You can learn something about the typewriter by studying the paper that contains the imprint of the type. So too, in the typical teaching of the sin offering, you can learn a great deal about one's relationship with God by studying the relationship of the sin offering to the person and work of Jesus Christ (illustrations to follow).

The Blood Sprinkled on the Veil

As soon as the victim was slain, the priest carefully collected the blood. The animal was slain in the court of the Israelites. The priest caught its blood in a bowl. Then he goes into the court of the priests (the Holy Place), by the golden altar of incense, which stood in the holy place, and proceeds to dip his finger in the bowl. His fingers dripping with blood, he sprinkles the blood seven times towards the veil which concealed the Holy of Holies. Why did he begin there? It was to show that our communion with God is by blood. The sprinkling of the blood showed that the only thing that could open the way of access to God was the blood; that the blood, when perfectly offered, sprinkled seven times, would rend the veil.

The blood of Christ has fulfilled the type to the letter. When our Lord had sprinkled, as it were, seven times (perfectly) his own heart's blood upon the veil, he said, "*It is finished,*" and "*the veil of the temple was rent in twain from the top to the bottom.*" "*Who was delivered for our offences, and was raised again for our justification*" (Rom. 4:25). "*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God*" (Rom. 5:1-2).

Blood Smearred on the Horns of the Altar

Next the priest backed away from the veil to the golden altar of incense, adorned with four horns of gold. Dipping his finger in the basin, he smeared each of the four horns of the altar until each glowed with crimson in the light of the golden candlestick. Why? That incense altar was typical of prayer, and especially of the intercession of Christ; and the blood on the horn showed the force and power of Christ's all-prevailing intercession.

Blood Poured Out at the Altar of Brass

With the bowl of blood still in his hands, the priest continues to move backward, as it were from God to the people, until he gets to the great brazen altar, where the burnt offerings were consumed with fire. There he pours out all the rest of the blood before the people. What does that represent? The only ground and basis of our acceptance is the shed blood of Christ. Expiation! Satisfaction! Forgiveness! Acceptance!

The Shame of the Ordeal

The sin offering sets before us something of the horrid shame our Lord Jesus Christ endured as our Substitute, when he was made to be sin for us and suffered all the hell and ignominy of God's holy wrath for our sin. Look what had to be done with the carcass of the slain sacrifice. Once the fat was burned before the Lord, the carcass, with the dung, was carried forth without the camp and burned (vs. 10-12). The priest moves outside the camp in a procession of some four miles, to the place where the ashes were poured out; and there he burns the whole thing (not on the altar, but) on the ground. What a picture of utter humiliation, shame, and sorrow. Man of sorrows, what a Savior! (**Heb. 10:13-17**).