

Leviticus 4:1 (Adrian Roach) 211294

Conference: 1974, The Sin Offering Lev 4:1 (4:1)

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You want to look tonight at the Sin offering and there's a number of scriptures on the sin offering that we will start by reading a portion in the 4th chapter of Leviticus and then make references as we may need the 4th chapter of Leviticus. You probably read most of the chapter to get the full substance before us, but maybe new to some Leviticus 4 and verse one. And the Lord state of the Moses saying, he comes to the children of Israel, saying, If a soul shall sin through ignorance. Against any of the commandments of the Lord, concerning things which ought not to be done, and shall do against any of them. If the priest that is anointed to sin according to the sin of the people, then let him bring what he came which he hath. And the young bull without blemish unto the Lord for an offering, and he shall bring the bull up unto the door of the Tabernacle of the congregation. Before the Lord, and shall lay his hand upon the bull's head, and kill the bull before the Lord. And the priest that is anointed shall take it of both blood, and bring it to the Tabernacle of the congregation. And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary. And the priest will put some of the blood upon the horns of the altar of sweet incense before the Lord which is in the Tabernacle of the congregation, and shall pour all the blood of the bull upon the face of the altar which is before the Lord. And he shall take off from it all the fat of the bull which covereth the lungs, and all the fat that is upon the kidneys, and the two kidneys and the fat that is upon them. Which is by the flame, and fall above the liver. With the kidney it shall be taken away, as it was taken off from the force of the sacrifice of peace offerings, and the priest shall burn them upon the altar of the current offer the skin of the bull for all his flesh. With his head, with his leg and his inward, and his dark, even the whole bull shall he carry forth without the camp onto a clean place where the ashes are poured out, and burn him on the wood with fire where the ashes are poured out shall he be burnt. And it's a whole congregation of Israel sin through ignorance and the thing he hid from the eyes of the assembly. And they have gone somewhat against any of the commandments of the Lord. Concerning things which should not be done and are guilty when the sin which they ascend against, it is known. And the congregation shall offer a young bull for the sin and bring him before the Tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bull before the Lord. And the bull shall be killed before the Lord. And verses 16 to 21 repeat what we had in the offering of the priest. So we'll pass that to the moment, verse 22, when a ruler has sinned. And done somewhat to ignorance against any of the commandments of the Lord his God concerning things which should not be done and is guilty. Or if his sin, where any of sin comes to his knowledge, he shall bring his offering a kid of the goat a male without blemish. And he shall lay his hands upon the head of the goat, and killeth in the place where they kill the burnt offering before the law. It is a sin offering. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar. And he shall grind all his fat upon the altar, as the fat of the sacrifice of peace offering. And the priest shall make an atonement for him as concerning his sins, and it shall be forgiven him, and if any one of the common people's sins, through ignorance, while he do it somewhat against any of the commandments of the Lord. Writing things which ought not to be done and be guilty. Or if the sin which he hath sin come to his knowledge, then he shall bring his offering a kid of the goat a female without blemish, for his sin which he has sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. And the priest shall take the blood thereof with his finger, and put it upon the horn of the altar of burnt offering, and shall pour out all the blood there at the bottom of the altar.

And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offering. And the priest shall burn it upon the altar for a sweet savour under the Lord. And the priest will make an atonement for him, and it shall be forgiven him. We stop at this point. This is a dreadful thing. Sin put Adam outside the garden and long before that sin cast Satan out of his high place in heaven. Sin is really rebellion against God. We read in Romans that by one man. Sin came into the world, and death by sin, and so death passed upon all men in that all have sinned. In Romans 3 is summed up, and there we got all have sinned and come short of the glory of God, and we go to Romans 6. The wages of sin is that there's nothing good about sin at all. Righteousness exalteth a nation, but sin is a reproach to any people. So the question tonight is, has God made a way of escape from our guilt? Is there any way that our sins can be put away from his sight in a way that God can be fully satisfied now? Thus far we have considered pre offerings. We've seen the burnt offerings, the middle offering, and the peace offering. All three sweet savour offerings to find the offering. Christ offering himself voluntarily and making atonement. His atonement connected with it in the peace in the middle, offering it with Christ perfect humanity, His obedience even unto death. And in the peace offering, which was founded on the burnt offering burned on the top of it, we saw that it's the communion of God's people together without one object of boredom. But in the sin offering now I want to call attention to the way this chapter opens. It says, the Lord stake unto Moses saying, Now you don't get that before. This and except back in the first chapter. In the first chapter, the Lord stake unto Moses saying, and so that the burnt offering, the meat offering and the peace offering all form one. They form one section of a sweet savour sacrifices. Now God is going to introduce a new thing. He's going to introduce the sin offering, which is not a sweet savour offering. It is most holy, but it's not a sweet savour offer. And so it says, the Lord saying unto Moses saying. And then you don't get that again, I believe, until you get to the fifth chapter, where a new section starts. The word of God is orderly. Scriptures by divine inspiration and God has seen to it is a remarkable thing in the Bible. In the Old Testament God has arranged. History, Actual fact. God has arranged building instructions. He's arranged instructions about ceremonies. He's arranged prophecies and given us just what He wants us to know of them so that we come to the New Testament and get the fullness of life. We can go back to the Old Testament and enjoy what God had before us all way back there. God has always had Christ before us, and so God couldn't hold back. Shall we say He gives us Christ all the way through in Genesis, Exodus, Leviticus. So on. God has Christ before him and this soul. Tonight. If you haven't got Christ before you, you're in a lost condition. If Christ isn't your savior, you're on your way to a lost eternity. Christ is the object of every believer. Christ is the center of heavenly praise. Now here we have them sin to be dealt with. And let me just add a little story before we go on. The joke of Kent who was the father of King Victoria, I think he died around 18/21. He was dying. The family doctor came to him and tried to encourage him on this flimsy ground, pointing out to him what a wonderful

position he had in life. But the Duke of Kent was smarter than the Doctor at that point, he said. Doctor. I must be saved as a Sinner, not as a Prince. Being a Prince made no difference, even the Law Center in himself. And so he said, I need to be saved as a Sinner, not as a Prince. So tonight we want to see this wonderful sacrifice, this picture in the Old Testament of what Christ has done for you and me. And let us remember that these pictures, these types always fall short in some way. They cannot be picked at all fullness the value of the work of Christ and let us God ourselves against another thing. Let us never establish A doctrine or a teaching.

On Assembled, let us line the doctrine and teaching from the old, from the New Testament, and then search the Old Testament and see where it sits in. Some have gone way off on evil doctrines by trying to take a type and forcing it to some physical meaning in the New Testament. We need the teaching of the New Testament, or you and I wouldn't understand support the Leviticus at all. We wouldn't understand it any more than Moses understood it in his fullness. So let us notice here the first thing that the Lord speaks of is. Then in verse two, if a soul shall sin, grow ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do many things to do against any of them. Notice this is negative sin. This is sin against an express commandment of the Lord. He doesn't speak of sins of omission as people do, didn't say these are sins because of what they didn't do. The positive thing and here there were some who in their ignorance not word. Ignorance is important here tonight. Ignorance does not set you and me free from the penalty of our guilt. Ignorance brings in another precious thought, though. A wide reaching thought that Christ, when he died on the cross for our sins, he took into account all of them. He didn't miss one of them. You and I would miss something by ignorance, Someone was asked. I believe it was a little girl. Have you laid your sins on Jesus? And she said no. They said no, you haven't. He said no. God laid them off. God laid my sins on Jesus. And I'm so glad of that because if God has told me to lay my things on the Lord Jesus Christ because he sends of ignorance, I wouldn't know what to confess. I wouldn't know what to put on him. But it says in Isaiah 53 all we like sheep of John Australia. We have turned everyone to his own way, and the Lord has laid on him the iniquity of us all. The Lord the one who knows us through and through, who knows our downstanding and our uprising, who knows our thought are far off. He's the one that took the sins of believers, every believer here tonight can say. My sins laid on Jesus. They were laid upon him. And that's the language of faith. And Isaiah 53 or we like chief of gone astray is the language of faith. It's those who know that and confess that they went astray all we like. He could have gone astray. We have turned everyone to his own way and a lot of laid on him. The iniquity of us all. All believers, all those who come to Christ all tonight come in at the 1St all and go out at the second. The last, all, the 1St all puts you in the place of the Senate. The last all puts you in the place of redemption. Oh, how good it is to see that. Well, now is here at the Sin of Ignorance number. There are four sin offerings in this chapter, but only three in characters. The first two deal with Israel as a nation, being cut off from communion with God if the priest sins. That cut them off. If the nation sins, that cut them off. And the last two we have the sin of a ruler and the sin of one of the common people. Notice that God takes you into account sin. Whether your greatest small. It doesn't make any difference if you have a priest in Israel, a high priest in Israel, or one of the common people who's going to stand before the great white throne, The dead small and great. The dead small and great. Who did Christ die for sin is small and great. The good and bad go out on the highway to bring in the good and bad. Bring out everything you can find. Bring them in. So tonight a Christ is a savior for the great as well as the small. Now here, the first one that's brought before us in verse three is the priest of Israel, the priest that is anointed to sin according to the sin of the people, or so as to make the people Sinner. Now you can remember that the high priest was the connecting link between the people of Israel and God in the sanctuary. That priest could go into the first part of that Tabernacle and offer in fact daily. He could set the bread on the table, he could light those lands. And he was a connecting link between Israel and Jehovah. Once a year he plotted the veil and got behind it only once a year and then on the special ceremony. So we're not talking about that tonight. We're thinking about the fact that when the free sins, the priest sins, it cut off all the people. And so we see that the sacrifice we come to, the sacrifice of the people. It's the same as that for the priest. The Lord has followed the details. Quantum will be the brain.

Did he have a choice? Now we know that the difference between this offering and the first three. In the first three offering, if any man brings sacrifice, there was number command to bring a bright offering. There was number command to bring a meat offering. There was no command to bring a peace offering. But if someone was exercised to bring them, then God laid down what they had to bring. As I mentioned the other evening, we've got to follow God thought, even where we're exercised as to what to bring. But when it was a question of a sin offering, there was no choice. He didn't say if he will bring us in the offering. He doesn't say that. He doesn't say it will be a male or a female or a fee of a herd of the flock. It tells us here what he must bring. In the middle of the third verse, then let him bring for his sin, which he ascends a young Bullock without blemish unto the Lord for a sin offering. Dear, hear it tonight. Have you ever realized that God has set down him in his word, the only sacrifice, the sins by which you can be saved? You and I have no right to set up the kind of sacrifice for sin. The Lord Jesus Christ was sent here. To give his life. We're all in. And he died in that he died. He died for all. And we know that because he died for all all because all were dead, that God has a failure tonight. And you and I have got to come in his way. There are no two ways about it. God has marked out the only savior. Now the priest couldn't reason to say, but Lord, I want to bring this, or I want to bring this. I want to bring two boys or I want to bring this on that to his instructions. He's what God says about it. The police has nothing to say. All he had to do was act upon what God said, had he sinned all right. And God tells him how to take care of it. And have you sinned. God tells you how to take care of it. He says the blood of Jesus Christ. His Son cleanseth us from all sins. There's no other remedy for sin. So here then he takes the young Bullock without lambing unto the Lord. For a thin off he sinned against the Lord, and so the sin offering is under the Lord. Verse four, He shall bring the Lord unto the door of the Tabernacle of the congregation before the Lord, and to lay his hand upon the bullock's head, and tell the Bullock before the Lord. Now in the first offering we saw this, that the offer when he laid his hands on the head of the current, offering all the values and the efficacy and the sweetness and preciousness. Of a burnt offering was transferred to the OfferUp and he was accepted in that character. But in the sin offering it's a different story. It's the sin of the opera who lays his hands on the head of that animal is his sin that is transferred to the head of the victim, his hands laid upon that sacrifice, and it's a personal identification with a sacrifice for sin. Have you ever laid your hands? On the head of the center. What do I mean by that? Have you ever taken price at your own personal Savior? Have you laid your hands on the head of that victim? Have you said Christ died for my sins? He's my savior, just as Doctor Gray put it, so lovely. And at him he was lost. Jesus that found me happy. My taste. I now am a Sinner, saved my grace. He was saved by the grace of God, saved by the blood of Christ, and is now in the glory rejoicing. Now he's taken and the blood. Now in verse five, notice after the death we had the death of the animal in the fourth word, kill the Bullock before the Lord, your sin and mind a man of death. So death comes in. But then there's something else in the fifth word, and the priest that has annoys it shall take of the fullest blood and bring it to the Tabernacle of the congregation. We have in Scripture all together as one mighty work of atonement, Christ forsaken of God, Christ death on the cross, and Christ shedding of His blood after he dies. These all form one solid work of atonement. They cannot be separated. Yet God and His wisdom has shown us to show them to us in their hearts. And so in the even in the pipes we get that we saw that in the burnt offering. But here we have the death of the

animal and it's the blood from that dead animal that is sprinkled. It's the blood from the side of a dead Christ that is put away your sins and minds. He made peace by the blood of His Cross. What blood? The only blood that Scripture tells us on we stand on invent any other Scripture tells us that forthwith came there out flood and water. And so we see in this height the blood comes next and what is done with it.

He says it says he sprinkles and bursts thick seven times before the Lord before the veil of the sanctuary. The veil was as far as the high priest could go except on the Day of Atonement. Only on the Day of Atonement he got behind the veil, but he only could walk to the veil. And in front of that veil there was an altar made of gold, made of wood covered with gold. It was the author of insanity, and the priest was to go now before that veil in the very presence of the Lord. Sprinkle of blood not one but seven times. Why seven times? Because the blood of Jesus Christ is such a perfect and complete work before God that accepts you and me down in God's very pleasant in that same perfection. Oh, how wonderful is the seven is the number of perfections. So the blood is sprinkled 7 times before the Lord. The Lord's eye is upon us. It's a question of whether he satisfied, not whether I am. What else does it say? Verse 7. The priest shall put some of the blood upon the horn of the altars of sweet incense before the Lord which is in the Tabernacle of the congregation. Notice the first thing is that he puts the blood upon the horns of the orchard of freedom. You'll notice when we read that he does not do that with the flood from the offering of the ruler or the common people. He only does it with a priest sacrifice and the people sacrifice. Why? Because that thing that cut off communion had cut off approach, and that also where he burned the incense every morning, and I believe every evening. That also was an author of approach. No sacrifice is often on it. They were forbidden, strictly, strictly forbidden, in the 30th of Exodus, to offer any sacrifice on the altar of incense. That was only the place of worship. The brazen awful was the place of sacrifice. And so communion and connect you with the Lord. Having been interrupted, the blood had to be put upon the horn of that altar. Oh, how wonderful it is to see that the work of Christ not only stays us, but it takes us into the sanctuary, sets us down in perfection before God, and brings us into the place of worship. Have you ever offered incense? Well, I don't mean to get down the store and buy some of that incense that they sell. Have you and I have a foreign incentive to the Lord? We don't use physical incense. Infants is praise. It's presenting the worthiness of Christ, that incense and the 30th of Exodus we were taking that that would be a wonderful substance to take up. It slings out the the perfection of Christ. As we mentioned the other evening, that incense had even amounts in it. There were equal proportions. There's an evenness in Christ. There was never any failure in Christ. He didn't fail or something that he excelled in. Like Moses and Solomon and and Samson, those men will fail when they're very things they excelled in. There was absolute perfection. So when you and I get down on our knees and offer praise to God in the name of the Lord Jesus Christ, it's acceptable to God. Think of the millions and millions of people on the earth. And yet if you kneel down in your room at home, or you give thanks in the meeting room, God sees it and hears it up there on his throne, That incense goes up into the presence of God, and he smells a sweet savour. It's Christ you're presenting. You're rejoicing in Christ. Your heart overflows with Christ, and so God. Values that because Christ is a satisfying fortune of his heart too. And so we see that the sin offering brings us into the place of worship. How good that is to enter into that and rejoice in it. Now it goes on to say, tell us about the heart of the animal that is to be well others, that we might mention at the end of the seventh verse, and shall pour all the blood of the Bullock at the bottom of the altar, of the bright offering, which is at the door of the Tabernacle of the congregation. Now we're dealing with a different altar. As you enter the Tabernacle from the east through that beautiful gate of four colors. You are faced with an altar that was made of a cache of wood covered over with brass. The attachment reminding us of Christ in manhood, and the brass telling us that he was the only man, the only one who could bear the judgment of God and come through it. The brass sustained the heat, sustained the fire that was on that altar, and saw that altar. The brazen altar was the place of sacrifice, and it was there.

So it's there that we have the picture of the cross. God said to Israel, The life of the flash is in the block, and I have given it to you upon the altar. Forward is the blood that maketh an atonement for the soul. So that phrase and also even though Moses didn't know it, that was the type of the cross that was the type of what the Lord Jesus Christ is going to suffer years later when he would come into the scene. And I am the cross and be subjected to the wrath and judgment of a holy God. Against this I want to point out in this sin offering. I've got another guy. I don't believe we should assume that the sin off thing has to do with sin in our nature. The sin offering and the trespass offering in principle are the same kind of offering. And if we were taking up the fastest offering we could see that how that in the 5th chapter, the 1st 13 versus blends the two together. There is a difference, but that's not our subject tonight. But we want to make clear, I don't believe we can say the stress. This offering is Christ dying for what we've done and the sin offering is Christ dying for our nature. That is not the point in the passage. Because you'll notice it says in the. In the in this very chapter it shall be forgiven him. Except in the case of the priest, it says in the case of the ruler, for example, in the end of the 26th race, it shall be forgiven him. God has never forgiven sin. That's I am our evil nature. He is condemned sin in the flesh. He has forgiven our sins. And so the sin offering has to do with sin. I have no doubt it would bring before Christ made sin, God made him to be sin for us who knew no sins, so we might be made to righteousness of God in him. What does it mean that Christ has made sense? He stood in the plate of wrath and condemnation to your sins and minds. That's where he stood in that very chapter where that verse is found. He speaks of Christ being in the world, not including their practices, not imputing their prestigious why He was going to the cross, the bathroom. He was going to the cross that he made sin. Christ wasn't made your nature in mind, Bobby. The thought that that awful, loathsome nature of ours could have ever found its way in the bosom of the Son of God, even on the cross. Our Richard sins, yes, they were on him, but our wretched nature was never part of them. He wasn't made sin in that sense. Became what we are by nature. He was made sin and that he in that he stood fully accountable for all your guilt and mind their fellow believer keep all the wrath, the judgment of a sin, hating God. And now God says with a righteousness of God in him never in ships are we the righteousness of Christ. It's the righteousness of God. We know this and observe. We observed on the meat offering that there's no laying on of hands in the meat offering because the life of Christ and all of perfection we are not identified with. If we've known Christ after the flesh henceforth knowing him no more. So there's no identification with the life of Christ. The life of Christ couldn't save your soul and mine because that would only condemn us. It's the death of Christ. So we lay our hands on the brain offering, we lay our hands on the peace offering. We lay our hands on the sin offering. So here then. We have Christ made sin and at the altar. Now after the altar, the blood is sworn out of the altar and at cemeteries all the blood, all the blood, the blood of Christ was shed at the cross and all salvations work was done there. There's no such thing as disassociating the blood from the cross. So there were some people that I'm I feel sorry for them. I don't look down on them. I feel for their souls. Week after week they go to what's supposed to be an unbloody sank, an unbloody sanctified for the sins of the living and death, and yet that our bloody sacrifice is supposed to have in it. The body throws blood because any of Christ just separating the blood from the cross. The blood was caught out of the awful of Calvary. You can't pour it out now, 1900 years later, it's already been done. The mighty wasn't a Calvary. All the blood was poured out of the breaking office. Now, if you're going to tell us the excellent thoughts of these animals. On each part of identified in verse 10 to the peace authority. As it was taken off on the forest of the sacrifice of peace offer, and the priest shall bring them upon the altar of the first operating, the police taking part in the animal that we considered in the police offering the whole animal in

the first offering the burned on the offer, except the skin in the.

He's offering these excellent hospital burns. The animal was roasted somewhere because they ate it later. But in the sin offering, while the same excellent parts are offered as in the cruise offering, receding the body is taken care of an entirely different way. So we get them these excellent parts and notice whether it is fun upon the altar of the front altar, not how God associates the notice that with a peace often was burned on top of the burned offers. Looking how to turn off and it's constantly connected here with a bite often. Oh how wonderful that is in the bind. Offering it's price offering in South voluntarily in the 10 offerings the son of man must be lifted up. It's the need of a savior. It's our need. In the one case it's God glory in the other and they both meet at the car. I know it's a moment to reverse in the 6th cabinet. The 6th chapter of this 4th and the middle of verse 25. In the place where the blank often was killed, tell the pin often be killed before the Lord it is most holy. And notice that the front offering and the sin offering is held in the same place. What about telling that? Tell them that the work of Christ as the fire is often in the sin, often with all one work on the crawl up, you see it all fulfilling that one work on the crawl, the thin offering, the Festus offering. And the birds are all there, the perfection of his man, which is out too, father. Laying out the sins of their God, you see the profession of Christ in every way at the cross. But notice what it's done now with the skin of the bullet. If we saw that the skin of the fine offering was reserved for the priest, it was a perpetual memorial of that mighty work that was done in the offering of that sacrifice, as I believe CSJ and he has put it, It was the satisfaction of height in his own words. The satisfaction of Christ in his own work is his skin. Christ has a skin He had He had ever had the remembrance of that blessed. Work that he did on the cross he he looked at ships each other evening. So we don't want to repeat that, but notice what happened to the skin of the of the political spin off and the skin verse 11 of the bullet. And all the flesh with his head, with his leg, his handward and his tongue, even the whole full of silly county, for without the camp under a fleeting place. Where the assets are poured out and burned him on the Woodward fire, where the answers are brought out, shall he be burnt. Now we find that the body, the body of this animal, is taken outside the camp. Now we are not over the law to know what that means, The first thing that we do tell them. That the bodies of those beasts whose blood is carried into the sanctuary for fear. Are born without the can. Therefore Jesus also that he might testify the people with his own blood, suffered without the gate. Therefore let us go forth unto him so forth. That is, there were two types of sin offering in principle the sin offerings that we're dealing with as to the priest, and that says to the people, the blood was carried into the sanctuary and put upon his golden office, but the blood on the other sacrifices for the ruler. And the common people will not carry them to the sanctuary. But those where the flood was carried in were of a special character to get the same thing again on the Day of Atonement. And I believe in principal Loretta, so that there's a special difference between Los Angeles where the blood was carried in. Now let's go to the 6th chapter and see the spirit of God makes a big difference there. 6 past injuries and notice first the general principle in verse 25. Rather, in verse 26 the priests are offering it for sin to eat it in the holy place. So let's be easy in the court of the Tabernacle of the congregation. Now we're 30, and no sin offer without any of the blood is brought into the Tabernacle of the congregation to reconcile with all in the holy place shall be eaten. It shall be first in the fire. The priest will absolutely forbid you to eat of anything offering, whereas the blood was carried into the sanctuary for sin, because there here we have in tight Christ is taken.

Into that you or I cannot enter into the other men. For the Lord Jesus Christ to suffer without the gate what it meant for him to cry out. Eli Eli Lamaska back tonight. We can't eat that spin offering. The only sin offering we can pot take off is about brother sin. And that's what we get in the other sacrifices the police to take one of those the ruler or the common people. And even if he's been offering, he can enter into the failure of his brother and take it to himself make it his own and be humbled about it. He could do that, but he couldn't either. That sacrifice with both of Christ abandoned of God is it where I'm across He couldn't enter into that. I mean, I can wait. We stand at the outskirts on powerfully. We've adorned good. Yes, we can go that far. So who knows what Christians what believer on earth ever knew what it meant for Christ to be mistaken? He's alone in that. And so no priest can either that sacrifice where the blood was carried into the sanctuary and the body burned without the camp. There are two types of pen offering in that respect, one that was forbidden to be eaten and one that was commanded to be eaten. And so you and I have this failure or not, they're not. Bradley needs to send off and with us let them take off failure and make it their own and get down before the Lord. It's not reprimand, not go around saying wrong things about you, but coming here humbly and saying here. Brother, I love you so much. Cleo, what's been done? I believe it's my own fault. I want to help you. That's easy. That's one example of eating a spin off in the Holy Place. All may not be all those characterizes as we go on. And so it shows. It shows the end of the whole. Now, another thing about the skin, The skin of the particle offering was a remembrance. Perpetual remembrance of the value of the work of Christ to Himself. But now on the skin of the sin off when you're signed up. I like to think of it in connection with that voice in Hebrew that sins and their iniquities will I remember no more. There's no remembrance of the sacrifice of skin is lined up thought it is what is constantly remind you and me the Lord Jesus Christ a million years from now on the glory. He's not going to say, look it was for your sins I died. He's not going to remind us of of the sin offering and our hearts. I believe it will be so full of the burnt offerings at that time. We'll know full well he did put our things away, but sites will never again remind us of our sins. May I repeat a story that many here have read and known? King George, the third of previous story, now had a stable boy and he liked a stable boy. This stable boy was caught by the stable master stealing oath. So the stable master thought the best thing would be to discharge the boy, get rid of him, which he did. When the king came to the stables, he missed the boy looked around and she wears whatever the boy's name was. Well, they said, Your Highness, we caught him feeling. Also we discharged. He said, you don't find that boy, bring him back. And so he brought the the boy back. I thought that boy didn't know what was going to happen. He was afraid, I believe that some guy punishment would fall upon him. But the king in the presence of the fatal master and the others, he said, I forgive you this, he says. And I want you to be restored to your job again, he says. And don't let anybody ever bring up that question of the oath, because they do tell me. He was so completely forgiven. The King wouldn't hear of the sin ever being brought up again. I think they have a better example in shifting to the prodigal says, I'm going to say make me as an hired servant. Suppose God made it. The Father made him a higher servant. It would be a perpetual testimony to his sin and failure. The Father wouldn't have that in the Father's house. He doesn't want him there in that condition. He wants him there perfectly clear. And so the skin burned up tells us that our sins are gone. They'll never be brought into remembrance. God himself will never raise the question. Tell us, go on to the next instant. Here we have the whole congregation of Israel sentence and the sacrifice of exactly the same as the priest. Now we always told the reason if the priest sinned or the people sinned, they were both equally. They equally brought them out of cutting off of chameleons for the whole nation. There was no no one to do in, no one to come out. And so the sacrifice is the same. But I'd like to point out here we've been connecting these awfully with the gossip. And we noticed the find offering brings in the voluntary character that we have in John's Gospel. And the meat offering is purely the manhood of fight which consults in such a lovely way in the Gospel of Luke, the peace offering. I like to connect with the Epiphone because it's a complexity of Christian communion and enjoyment. But now we have the spin off and which gospel does that connect with? Well, let us notice what the sin is first in verse 13.

Shift a whole congregation of Israel sin through ignorance. Notice this is national sense. It's a nation center now and what gospel do we have the national sin of Israel brought out? So clearly we can do all this chapter by chapter in Matthew, but I'm only, I'm only going to refer to 1 pass. Let's go to the 27th chapter of math. We're going to see that it's in Matthew that the national sin is committed. And the 27th of of Matthew. And Word 25. Then answered all the people and said his love. He got up and on our children. It's a whole congregation of Israel sins. Here is the national sin of Israel. They so thoroughly rejected their Messiah that they were willing to assume the guilt of his blood upon themselves and upon their children. Now their blood did come upon them. Jerusalem was sacked there in in in the year 70 AD, and all our children will have a chance to. I believe in the great Tribulation. God hasn't forgotten me, but Israel has sinned nationally now. There is no provision in the press that's offering for national sins. There is provision in the sin offering financial sins. So that's my reason. I don't know what other presidents may have reason for in this connection, but I believe that the Gospel of Matthew preeminently gives us the sinoff, certainly crisis forsaken there. I know he's forsaken in March, which I believe is the justice offer. You have to be taking your price and Matthew and Mark to turn off from the justice office. He's not forsaken in loop. He's the person right to the man there. And it's not forsaken. In John, the Father is with him. He and the Father was going on together. So we see then how beautifully these offerings connect with the gospel and with the Epistles in the New Testament. Let's see, in the 15th verse of our chapter, the elders of the congregation shall lay their hands upon the head of the Bullock before the Lord, and the Bullock shall be killed before the Lord. In the other case, there was a priest delayed his hands. Now it's the elders of Israel, because it's a nation. It's their guilt. And so they lay the hands upon the head of that bullet. But we know that the day coming God is going to restore Israel, He's going to bring them back. It's going to be a great day of mourning. Zechariah gives us the details, and it's all through the work of Christ that will bring them back. But here we see how God took care of his own glory and how the blood. We have the same thing here with the blood. In 1880, she'll put some of the blood upon the horns. Of the all the which was before the Lord, that is in the Tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the brain which is at the door of the Tabernacle of the congregation. So we have these two bleeding offering. The time is passing. Let's go on now to the ruler and you'll notice the difference between the ruler and one of the common people. It says when a ruler has sinned, verse 22 done somewhat through ignorance against any of the commandments of the Lord his God. Notice the difference there? It doesn't say that was a was the common people of law of his God doesn't even say that with a priest. That's to be understood. But the ruler is in the position of responsibility. The Lord is God. Here is a man in the position of responsibility. Now he sends he's apartment to have a bad effect on a wider area than that one of the common people, since we know how that has been in the history of the Lord's people. When the enemy gets snares and then traps to lead us, what happens? More people are damaged and defiled by that leader being carried away. Then if it was some person who wasn't known so well, all the breaks and divisions among Saints, great leaders, of course they've gone out. They've led the way until God holds leaders responsible. Also in the position to leave that they go according to his word. Now this ruler here a rule of thin against the Lord his God notice. It's an interesting thing there.

And he he's told what to bring. He has no choice. He brings a male without lemon. On 2030 first he brings a male without lemon and it was a peace offering. He was the choice of a male or female, but no choice in the sin offering. God must be satisfied if we can only get hold of that, that God's way of his way. God's way is the only way. We cannot introduce any kind of an approach to God to what he gives. And so God tells the ruler the ruler might have soul. I'm, I'm wealthy. I can bring a floor like I don't need to bring Canada to go. That's the small and significant sacrifice I can bring. A bullet dog tells him what to bring. And God tells you how to cough, he says, The Lord Jesus says, come unto me, all ye that labor and a heavy laden, and I will give you rest. What we need to know is that we're sinners, that we're lost before God. We're just thinking a few moments ago about the Duke of Kent. It makes me think of an American statesman who took pretty much the same ground, Daniel Webster, a famous artist, an American statesman of many, many years ago. He was vacationing in New Hampshire, and his niece noticed how often he went to the little place there where they preached. A little building, a little church building. And she said to him, why is it you go so often here to hear this man, whereas in Washington where you can get that assignment, you don't seem to show any interest. Well, Daniel Webster answered his needs. Something like this, pretty much like the Duke of a Can, he said. In Washington, they tweaked to Daniel West of the Statesman. He said that this man preaches a Daniel Webster the Fed and tells him of Jesus of Nazareth. There's a difference. We need to know that we're sinners. These men, these two men I single out, were great in the earth, great men in history. But they were willing to take their place of sinners. That's the only way they get saved. And so here's a ruler who sins, and he brings the offering. And verse 24 he shall lay his hand upon the head of the goat and kill it in the place where they kill the offering before the Lord. It is a 10 offer known as a sin. Often the first offering has gone to mixed all together. The work of Christ and whatever aspects we look at it, God rejoices in it and point points it out to us. And then we have the burning of the fat, and there's nothing said about the body of the animal, but we know that this would be a sacrifice that the police could eat out no instructions given here. Now on verse 27 it says in any one of the common people sin through ignorance against any of the commandments of the Lord which ought not to be done and be guilty, or if it's sin which he asked them, come to his knowledge, then he shall bring his offering and hit of the goat. A female without lammage for his men, which he is managed notice he can bring, a sea man says in the rule of hazard in the mail. But this man, one of the common people, God doesn't hold. This person is responsible as a as a ruler, you know, the more we have of the truth of God, the more responsible we are now. That shouldn't cause a fear. It should cause us to look to the Lord for grace, to act on every bit of the truth we know. But the more we know, the more responsible we are. He that knew his masses well and did it not shall be beaten with many strikes. There's the principle in the word. And so we find that the Lord and the sin offering made a difference there. Here is one of the common people, not the ruler, and he can bring a different type animal that was speaking less of energy and lesser responsibility before the Lord. And in verse 29 he should lay his hand upon the head of the sin offering and slay the sin offering in the place of the first offering. And on verse 31 he shall take away all the fat there are as the fat is taken away from all the sacrifice of peace offerings. And the priest shall bring it upon the altar for a sweet save love of the Lord. And the priest shall make him at home to him, and it shall be forgiven him. Notice it shall be forgiven him. Go on an assurance, that is, can we know our sins together? In Galatians chapter one, it says that Christ gave himself for all of sin according to the will of God. In the first chapter of Ephesians, he tells those Ephesians and only have redemption through his blood, even the forgiveness of sin. What kind of people were the Ephesians who had the forgiveness of sins? They have been rescued from idolatry. They have not only worshipped idols, but they dabbled in communication with Satan. The Book of the Book of Ice screens that out. That's why they had the big bonfire with all those forks. That's interesting because nobody told them to burn those books, but they got so filled with Christ they couldn't have God's book and the Devil's book in the same house.

Well, there were a big bonfire. 50,000 pieces of silver, wise. It was a tremendous fire burning up all those books. Why, They have forgiveness of sins. They didn't need to try to tell the future. They know the future. Why is it people in the world get down to five and \$0.10 off and buy it or wherever they can buy them. Your daily horoscope. Why do they even? I've even seen phonograph records somewhere advertised to tell

the future under the stars and all those sort of things. I want my future above the stars and I doubt it in the word of God. Seated in heavenly places in Christ, I know my future, and there isn't a believer in this room who doesn't know his future. He says with Christ and glory sin together throughout the Christ, and so we see that at this sacrifice. The the thin off the clothing. I just want to go back to the 6th chapter for an expression there. In the end of the 29th voice and Speaking of the well, listen all being in the 25th March think of the Aaron and to his son saying This is the law of the sinoffer. In the place where the point often was killed till the sin often be killed before the Lord, it is most holy. Now hold our place and go back to the second chapter and verse 3. And the remnant of the meat offering shall be Aaron's and his son. It is a thing most holy of the offerings of the Lord made by fire. Now the the sin offering was not a sweet Sabber offering, but it was most holy. Isn't it remarkable that the sacrifice that speaks of Christ made sin? Sizes that it was more holy and the sacrifice that teaches Christ and manhood. The second chapter insists that it's most holy. Why don't we have that for the the offering? Why doesn't it say that for the sacrifice of peace offering? Why is it limited to those tools? I'll tell you why. Because God wrote this book and not man. Man wouldn't have had the foresight to put that in there. That is God telling about Christ ahead of time in these pictures and the sacrifices. God carefully, even in the type he gods, the person of Christ. He was sinless in his nature. That's the second chapter. He was absolutely stimulus on the cross. He never had sinned in him, and the only time He had sinned on him is when the Lord laid on him the iniquity of us all, He that tells us in the second chapter of his first successor to Christ, before our sins in his own body on the street. But when part 4 All sins in his own body on the street, He was never more holy than at that very moment when He bore all 10 in his own body on the tree. I like to always connect the truth of the police truth with the fact that this book is divinely inspired. I just close and tell a little story about a man I read about who he came over from the other The old country set up some business in in this country and Cross City was an honest man and well liked, but he didn't have any interest in the things of God. He wanted to deal with the Bible. Father died and left him. My father was a Christian. Father died. Left in the great big Bible. And he said to his wife, my dad was full of what are you giving me this thing for? I suppose it cost \$10 when it was new, but I can't get much for it now. Yeah, I know what I'll do with it. When you took it down to a store and laid it on the counter, he's going to tear the pages out and wrap merchandise. When he did this for a while, 10 years call pages on his Bible wrapped up merchandise. One day a farmer came into the country to get some nutmeg. And he saw that the page gone output on the on the scale and stopped. And he's just a moment, he says he was calling that page out of a book that practice to me that God bless his book, give me the nutmeg around me table. So he stuck them into his pocket and went on his way so the storm and he just folded it up and stuck in his pocket and that night when he was at home. So I wonder what what they find in that book maybe there's something in it.

Tell me what it says. Here, of course holds us to page out and the whole thing is the 12Th council of Daniel Crawford. Daniel, I want to be learned that he learned that he sees that there are some who want to await the everlasting life and come to everlasting contempt. And he finds that there's some who are going to stand in their lot at the end of their days. And he says, my at the end of my day, just a grave. And the spirit of God spoke to him and he realized it was God's book. And what we do to remember way of salvation? No, He read the scriptures and he got saved through the precious blood of Christ. What we do then? He went on vote another Bible. If any go to the morning is Eucalyptus. Put them both on the table and in his living room. The mutilated Bible and the Bible right side by side. And it always reminded him of the grace of God. And having opened his eyes in his heart by 12:00 tonight, Dear friend, this is all your unsaved right, is the only spin off that he be your fortune tonight. So pin number 68. Christ is the Savior of Sinner. I thank God everybody here tonight is in trade. A second reply. Christ is a savior for me. Long hours change and send documents. Now, by His grace, I am free. And I might say like the other him. Rather, he's in the glory now, too. Yeah, they've been reunited up there. They might not have known each other on earth, but they're in the Gloria. Leave him to leave. They're scriptural. There's life and power behind these words. So maybe we've seen them in that same way.

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