

Message Six

The Revelation, Appreciation, and Application of Christ as Our Sin Offering

Scripture Reading: Lev. 4:1-35; 6:25-27; John 1:29; 3:14; Rom. 8:3; 2 Cor. 5:21; 1 John 1:5-9

I. *Sin* refers to the indwelling sin in our nature (Rom. 8:3; 2 Cor. 5:21; Heb. 9:26); *sins* refers to the sinful deeds, the fruit of the indwelling sin (Isa. 53:5a; 1 Cor. 15:3; 1 Pet. 2:24; Heb. 9:28):

- A. Satan, the devil, is the source of sin—Ezek. 28:16-17; John 8:44; cf. 2 Cor. 12:7; 1 Pet. 5:8, 5; Phil. 2:8; John 14:30:
 - 1. Through man's fall Satan's personality became one with man's soul, and Satan was taken into man's body to be sin working as evil in man's fleshly members—Gen. 3:1, 4-5; Rom. 5:12, 19a; 7:18a, 14b, 17, 20-21.
 - 2. Because the devil is the father of sinners, the father of liars, the sinners are children of the devil—John 8:44; 1 John 3:10.
 - 3. We were brought forth in iniquity, conceived in sin in Adam, and born with the poison of the serpent, making us serpents, the brood of vipers—Psa. 51:5; John 9:34; Matt. 23:33; 3:7.
- B. Sin is the evil nature of Satan, the evil one, who, having injected himself into man through Adam's fall, has now become the very sinful nature dwelling, acting, and working as a law in fallen man—Rom. 5:12, 21; 6:14; 7:11, 17, 20.
- C. Sin is lawlessness—1 John 3:4; 2 Thes. 2:3, 7-8.

II. The sinning without intent (Lev. 4:2) signifies the sin in our fallen nature, the indwelling sin that came through Adam into mankind from Satan (Rom. 5:12), which causes us to sin unintentionally (7:19-20):

- A. This sin, personified in Romans 7 (see footnote 1 on verse 8), is the evil nature of Satan, even Satan himself, who dwells in our fallen flesh (vv. 17-18a, 20, 23); since our flesh is one with sin (8:3), whatever we do out of our flesh, whether good or evil, is sin.
- B. Moreover, since the flesh denotes a fallen person (Gen. 6:3; Rom. 3:20), every fallen person is sin (2 Cor. 5:21 and footnote 2).

III. The sin offering (Lev. 4:1-35) signifies that Christ was made sin for us in order that through His death on the cross sin might be condemned (vv. 1-3, 13-14, 22-23, 27-28; Rom. 8:3):

- A. Through incarnation the Word, who is God, became flesh, in the likeness of the flesh of sin, the likeness of a fallen man—John 1:1, 14; Rom. 8:3:
 - 1. Although Christ was a fallen man only in likeness, when He was on the cross, God counted that likeness as real—2 Cor. 5:21.
 - 2. Since sin, the old man, Satan, the world, and the ruler of the world are all one with the flesh, when Christ died in the flesh, sin was condemned (Rom. 8:3), the old man was crucified (6:6), Satan was destroyed (Heb. 2:14), the world was judged, and the ruler of the world was cast out (John 12:31).
 - 3. Hence, through Christ's death in the flesh all negative things were dealt with; this is the efficacy of the sin offering—1:29.
- B. Satan's evil nature in man's flesh was judged on the cross through the death of Christ in the form of a serpent so that the believers may have eternal life—3:14-16; 1:14; Rom. 8:3.

- C. As the One who did not know sin, Christ was made sin on our behalf so that we might become the righteousness of God in Him—2 Cor. 5:21.

IV. After our regeneration we still need to take Christ as our sin offering (1 John 1:8; Exo. 29:35-36) and as our trespass offering (1 John 1:9) every day:

- A. Laying hands on the head of the offering signifies the union of the offerer with the offering—Lev. 4:4, 15, 24, 29, 33.
- B. Taking Christ as our sin offering means that sin in the nature of fallen man is condemned (Rom. 8:3), that our old man is dealt with (6:6), that Satan as sin itself is destroyed (Heb. 2:14), that the world is judged, and that the ruler of the world is cast out (John 12:31):
1. The word *ruler* in *the ruler of this world* implies authority or power and the struggle for power—Luke 4:5-8; cf. Matt. 20:20-21, 24; 3 John 9.
 2. The struggle for power is the result, the issue, of the flesh, sin, the old man, Satan, the world, and the ruler of the world—Gal. 5:16-17, 24-26.
 3. Sin involves a power struggle, and the law of sin is the spontaneous power, strength, and energy to struggle with God—Rom. 7:23; 8:2.
- C. Through our genuine, intimate, living, and loving fellowship with God, who is light (1 John 1:5; Col. 1:12), we will realize that we are sinful, and we will take Christ as our sin offering (1 John 1:5-9):
1. The more we love the Lord and enjoy Him, the more we will know how evil we are—Isa. 6:5; Luke 5:8; Rom. 7:18.
 2. Realizing that we have a sinful nature and taking Christ as our sin offering causes us to be judged and subdued, and it preserves us, for it causes us not to have any confidence in ourselves—Phil. 3:3; cf. Exo. 4:6.
 3. We should learn from David's experience not to have the slightest confidence in ourselves—Psa. 51.
 4. God uses the painful method of allowing us to fail so that we will see how horrible, ugly, and abominable we are and so that we will forsake all that is from the self and depend completely on God—cf. Lev. 6:28; Deut. 8:2; Luke 22:31-32; Rom. 8:28.
- D. When we enjoy Christ as our burnt offering, the One who is absolutely for God, we realize how sinful we are, and we can enjoy Christ as our sin offering—Lev. 6:25-27:
1. Man, created by God for the purpose of expressing and representing God, should be for nothing other than God and should be absolutely for God—Gen. 1:26; Isa. 43:7.
 2. Anything we do out of ourselves, whether good or evil, is for ourselves, and since it is for ourselves and not for God, it is sinful in the eyes of God:
 - a. If our serving the Lord is for ourselves, this is sin—Num. 18:1; 2 Kings 5:20-27; Matt. 7:22-23.
 - b. If we preach ourselves, this is sin—2 Cor. 4:5.
 - c. If we do our righteous deeds, such as giving alms, praying, and fasting, for ourselves to express and display ourselves, this is sin—Matt. 6:1-6.
 - d. If we love others for ourselves—for our name, position, benefit, and pride—this is sin—Luke 14:12-14.

- e. If we raise up our children for ourselves and our future, this is sin—
cf. 1 Cor. 7:14.

V. The blood of the sin offering had four kinds of effects:

- A. Some of the blood was brought into the Tent of Meeting and sprinkled seven times before Jehovah in front of the veil of the Holy of Holies (Lev. 4:5-6, 16-17), signifying that the blood of Christ has been brought into the Holy of Holies in the heavens for our redemption (Heb. 9:12).
- B. Some of the blood was put on the horns of the incense altar (Lev. 4:7a, 18a), signifying that the redemption by Christ's blood is effective for us to be brought into the presence of God through contacting God in prayer (Heb. 10:19).
- C. Some of the blood was put on the horns of the altar of burnt offering (Lev. 4:25a, 30a, 34a), signifying that the blood of Christ is effective for our redemption (Eph. 1:7; 1 Pet. 1:18-19).
- D. The rest of the blood was poured out at the base of the altar of burnt offering (Lev. 4:7b, 18b, 25b, 30b, 34b), signifying that the blood of Christ was poured out at the cross for the peace in our conscience, assuring us that we are redeemed and accepted by God (Heb. 9:14).

VI. As a result of Christ being our sin offering and condemning sin in the flesh, it is possible for us to walk not according to the flesh but according to the spirit—Rom. 8:3-4.