

# Eating the Sin Offering

## Part 1

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[00:00:00] It is certainly a most wonderful thing to have the Lord Jesus come right alongside of you.

One who wants to come near to you and to have a very close identification with you.

I wonder if we all know him as that. I've been asked to speak on a subject that is not going to be so simple for the young ones. I hope I'll be able to give them something at least. But the subject is found in Leviticus Chapter 6.

I'm sorry, Leviticus Chapter 6.

Leviticus Chapter 6, reading from verse 24.

The subject is that of eating the sin offering.

[00:01:02] We'll read from verse 24. And the Lord spake unto Moses, saying, Speak unto Aaron and to his sons, saying, This is the law of the sin offering. In the place where the burnt offering is killed shall the sin offering be killed before the Lord. It is most holy.

The priest that offereth it for sin shall eat it.

In the holy place shall it be eaten. In the court of the tabernacle of the congregation. Whosoever shall touch the flesh thereof shall be holy. When there is spinkled of the blood thereof upon any garment, thou shalt wash that for honor which is sprinkled in the holy place. And no sin offering whereof 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 burnt in the fire.

[00:02:04] Every true believer in this present dispensation is a priest. In the Old Testament, here were special responsibilities given to priests, and they were a selected class. Today there is no such selected class among the people of God. Every true believer is a priest. And it would be a grand thing if every one of us learned to function as priests as we ought to. You know, the wonder of the privileges that we have as priests of God is marvelous.

Would to God that we should all realize the privileges involved in this, and therefore along with it, the

responsibilities. You know, when you have a privilege, of course you'll have a responsibility. But the responsibility will not be any greater than the privilege.

Thank God for that. [00:03:02] The privilege is wonderful. And when we have it, then honor and decency in our own hearts would press upon us.

Why, yes, I want to live up to that privilege and bear its responsibilities.

And this, by the way, I would like to say in regard to every child of God, young or old, because I think the old need just as much as the young, don't take some serious responsibility on your shoulders.

Don't try to slip out of responsibility. It won't be good for you. You'll grow, you'll be blessed by taking on your shoulders the burden the Lord gives you. But His burden is light. Remember that. It's not something too hard for you. When the Lord gives you a responsibility, it's not something too hard. Now, I'm just going to mention some of the privileges that a priest has. The first and most important is found in 1 Peter 2.

[00:04:03] There, as a holy priesthood, we are to offer up spiritual sacrifices acceptable to God by Jesus Christ. There is a wonderful privilege, the privilege of being in the very presence of God. Entering God's presence to offer up spiritual sacrifices.

Christ offered a sacrifice, that of Himself on Calvary.

You are privileged to offer spiritual sacrifices. What is that? Hebrews speaks along those lines, that is the foot of our lips, confessing His name, confessing the name of the Lord Jesus before God the Father. The heart welling up in praise and adoration. That is a priestly function.

You are privileged to come into God's presence. Remember in the Old Testament, only the priests could come into the outer sanctuary in the tabernacle.

[00:05:01] There were two rooms. There was a holiest of all after that, and into that holiest of all went only the high priest.

You know how often? Once every year.

Just once a year. That is all he could go in. Not without blood, which he had to offer for himself and for the sins of the people. Now that was the Old Testament, and it speaks of entering God's presence there, and the high priest is Christ. The only one who himself could enter God's presence then. But you and I today are invited to enter into the holy places. The veil is rank, and we are invited to come right into God's presence. Think of the dignity of that. The wonder of it. Young believers, you are a priest too. Just as much as the oldest believers.

Women are priests too in this regard. Not in a public place, but nevertheless.

[00:06:01] They enter God's presence, and the heart can overflow with thanksgiving and worship. Spiritual sacrifices.

Remember, today our worship is a spiritual one. We enter into the holiest by the blood of Jesus, and

remember what the Lord Jesus said to the woman at the well? Very beautiful.

You know, to think of that poor woman, a wretched, sinful woman as she had been, now transformed. And one of the first things he talks to her about is worship to the Father.

The hour cometh and now is when the true worshippers shall worship the Father. How? In spirit and in truth.

What about it? Does your heart well up in thanksgiving and praise to God? I hope it does.

Now, that's just by way of introduction. There are other things too in regard to priests that are very important. For instance, it was a priestly work to discern whether a person had leprosy in Israel or not. And he had to be careful. [00:07:03] He had to be a man of calm, quiet deliberation. And so should every believer be. Careful in what we do. Not to make snap judgments. A priest doesn't do that. To be sure of his ground at all times. And if one is accused of leprosy, let him be sure first that it is leprosy before that man has to be put out of the congregation.

Now, that's serious. Also, the priest had to discern when the leper was cleansed. If he was really cleansed, fine. Then the priest was the one who restored him. Brought him back again. Wonderful work. You know, I think personally, I hope you do too, that it's wonderful work to see souls restored after getting away from the Lord and going to bad ways.

You know, we should pray for them. Do you know anybody who's gotten away from the Lord? [00:08:01] A Christian? Do you pray for them? Really?

That's a priestly work. We want to see them restored, don't we? I hope we do. In your assembly, has there been any who have left the assembly, gone away? Wouldn't you like to see some real restoration? It may be that their hearts have become a little cold and lax. Wouldn't you want to see them restored? Well, that's priestly work. Now, however, I wish I could speak along more lines in regard to this question of the priest.

But in this case, they are told, in regard to the sin offering, if the blood was not brought inside the veil and sprinkled there, that sin offering was to be eaten by the priest.

If it was brought in, you know what would happen to that sin offering? It had to be taken outside and burned outside the camp.

[00:09:05] A type of Christ, Christ who is suffering in death for our sakes, has been dreadful.

Burned outside the camp, actually it speaks of Christ suffering without the gate of Israel. Now, he suffered before he died.

The animal suffered, I shouldn't say that, the animal didn't suffer at all. The animal died, and then was burned.

Typical of suffering, you see. Now, that was a gracious consideration for the animal, of course. But the Lord Jesus suffered first, and then died.

The burning judgment of God. Burning judgment of God. Now, however, all the sin offerings, of course, speak of the value of the offering of Christ in Calvary. Every offering does. The sin offering has a special application. It has to deal with that principle of evil that is in every one of us, and for which [00:10:05] Christ had to die. The trespass offering has to do with the things we have done that were wrong. And we've all done the wrong things. And the trespass offering is peace of Christ, then, suffering for our sins. The sin offering is a little different. It has reference to the very nature that you and I have, which gives occasion to sin. And sin comes out in its filthy, wretched, miserable character, because our hearts are sinful.

And what does a priest do here? And what does a priest do here? In this case, and by the way, this was in reference to whether it may be a ruler, the offering made for a ruler who had sinned through ignorance or inadvertence, or any one of the common people. Do rulers sometimes go wrong? Do leaders amongst the people of God sometimes go wrong? [00:11:02] Yes, sad to say they do. Leaders do. Do the common people go wrong sometimes? Yes, they do. Now, the question is, what are we going to do about it? You know what the world would do about it. And too many people, sad to say that Christian often follows the world in this. You know what Romans 2 says? You know what Romans 2 says? Their thoughts, the meanwhile, either accusing or else excusing one another.

Is that the way we think of sin? Remember, if one has done wrong, sin is an absolutely abominable thing in the eyes of God. The deeper we realize it, the better. Sin is a dreadful enemy. Now, it is not the master of the believer. Thank God it isn't. Sin's master has been broken.

But sin is an enemy that may attack in various different ways, come up behind you and overtake [00:12:05] you. And you and I should have a deeply serious realization of how wicked sin is.

Never excusing. And on the other hand, not accusing either. You see, either one of those attitudes is wrong. It's easy to accuse a person, isn't it? Especially if you don't like the person. Accuse them. Look what he did. And blab all over, tell everybody what a bad thing that person did. That's wrong. It's wrong. God keeps us from doing it. That's accusing.

That's what Satan does. Satan delights to accuse the brethren. [00:13:02] Don't be like him. Or else, excusing.

Well, if you have a friend who does just the same thing as your enemy does, you can accuse the enemy and then excuse your friend for doing the same thing. Do we do anything like that? Let's be thoroughly honest and fair in regard to this. Whether it has to do with my enemy, with one I don't agree with, or whether it has to do with one who is nearest to me, let me never excuse it.

And let me never accuse either. The Lord Jesus didn't do that. What did he come for? He came to seek and to save that which is lost. Now, what does this mean, that eating the sin offering? You know, he had to eat that which speaks of Christ taking the place of the sinner, suffering and dying. [00:14:01] He had to eat that offering himself. What it means is this. The heart identifying itself with the sinner and with his sin, as much as saying, as feeling that sin as though it had been my own. Now, stop and think of that. If I see sin in somebody else, what do I think of? Do I say, well, oh, he's no good. Why, I should start thinking, oh, how sad.

I should feel as though I had done it myself. Now, that's just what eating the sin offering is. That's something to think of, isn't it? Now, we wouldn't be so quick to accuse, would we?

And we wouldn't be quick to excuse either. There'd be that real sense of God's having been dishonored. Now, that's the thing that is really serious. [00:15:02] God has been dishonored. Now, it may have been by someone I don't like very well. It may have been by someone I like a great deal. But if God has been dishonored by someone I like, I should be just as humbled as if someone else does something very bad. In either case, it should humble me.

Now, especially this is true among the people of God. If I see believers acting wrongly and doing things that are not right, oh, let me feel it in my inmost soul. That's eating the sin offering. Now, this is what a priest is called upon to do. Eat the sin offering. Now, we're going to turn to Matthew chapter 3. For a very striking illustration of this. Matthew chapter 3.

[00:16:03] And verse 13.

Matthew 3 verse 13.

Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now, for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water. And, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lying upon him.

And, lo, a voice from heaven saying, This is my beloved son, in whom I am well pleased.

Why was the Lord of glory baptized with the baptism of repentance?

Do you have the answer? John was baptizing, preaching the baptism of repentance.

[00:17:04] And the Lord Jesus came to John and asked, told him, I'm going to be baptized. I can easily understand why John spoke as he did, can't you? I have need to be baptized of thee, and you come to me?

Why, I'm the one who needs to repent, not you. In the Lord Jesus, there is no sin.

He knew no sin. He did no sin. Absolute perfection. Why should he be baptized then? I know some people have said, well, that's an example to us. No, it was not. You can never be baptized as the Lord Jesus was, because John isn't living to do it.

This was John the Baptist's baptism. The baptism of repentance. Why? Israel had sinned.

They had broken the law. They had been given the law. [00:18:01] Now, they have dishonored God by breaking the law. John is sent as the forerunner of the Lord Jesus to press upon Israel's consciences the guilt of their sin. And baptism, what does it mean? It's putting in the place of death. And these people who come to John are accepting the counsel of God against themselves, which says, you deserve to die. They accept the sentence, and they're put there under the waters of Jordan.

A picture of their being put to death or buried. This is what they deserve. And the Lord Jesus took his place there, too. But he certainly didn't deserve it. Why did he do it? The answer is found here when he says, suffer it to be so now, for thus it becometh us to fulfill all righteousness.

The secret of the whole matter is found in that old word, us. [00:19:02] Just the word, us. Why? Because the Lord Jesus wanted to be identified with these people, even though they were sinners.

Repentant sinners, yes. He wanted to identify himself with them. You know what a wonderful grace that is. What place could he have with them by nature? None whatever. But by grace, he comes down and takes a place with them. And you know, what he is saying in effect is, I will take the responsibility for the sins of all these repentant sinners.

That's what he means by it. I'll take the responsibility. I'll accept their guilt as old as mine. He is the one who certainly knew how to eat the sin off of them. To take it on his own shoulders. You know what an example for us. It's more than an example, of course. Thank God it is. [00:20:02] He's taken that guilt in a way that you and I never could. We can never take the guilt of others as he did. He's borne it at the cross of Calvary to take it completely away. To set us entirely free. So he's as much as saying, I want to be linked with these people. The only way I can do it is on the basis of my death.

So baptism speaks of death.

He's as much as saying, I'm voluntarily, willingly going to the place of death for these sinners. So that later on, remember what he said, I have a baptism to be baptized with and how am I straightened until it be accomplished. What did he mean? What baptism was that? His own death at Calvary. So that here he was virtually pledging himself to go into death for sinners.

Wonderful, marvelous grace. If the Lord Jesus has done that, how should you and I act toward our own brethren?

[00:21:05] Well, certainly as priests. The Lord Jesus is certainly a priest here. In fact, he's anointed as both king and priest immediately. The Spirit of God came from heaven and anointed him. Certainly he is priest. He is king too, though he has not yet taken his royal throne. And on earth, he was not officially a priest, but certainly in every moral respect he was. The one link between God and man. You know what a wonderful priest we have?

The Lord Jesus who feels our failures as though they have been his own.

Think of that. Now, he is one who is able to do something about it. Thank God he has done something about it. You know, dear friends, this is one of the most effective ways of producing good results in other souls, in among the people of God.

[00:22:05] To feel the failure of God's people as though it is our own. Now, an example. You who are parents, if your child does something badly wrong, how do you feel about it? I hope you just don't get so angry at that child if you say what a bad character he is and you make a sound fraction with it in a bad temper.

That's not right. I think we should feel it as though it was our own failure first. This is my own children. They're only expressing the very same thing that they've gotten from me. From my own sinful nature, they're expressing it. Well, then, isn't this true in a family? If your children fail, shouldn't the parents feel it as their own failure? [00:23:02] Why, yes. That, by the way, is one of the most effective ways of reaching the hearts and consciences of children and drawing them back to the Lord. That's an effective way of working among the people of God. That's an effective way of working among the

people of God in the Church of God. Why, look, this is at the very basis of Christianity. Christ himself has given himself for us.

Therefore, here, the wonderful privilege of the believer of doing this. Now, our time is almost gone, but I have a couple more. I did want to turn to Daniel, but perhaps we can just refer to it instead. Both Ezra and Daniel are both beautiful examples here. Ezra was an actual priest. And when Ezra had sinned, amongst the Jews, there had been a very grievous failure.

[00:24:01] Mixing up, wrong marriages, things like that. Mixing with the Gentiles. Do you know what Ezra did, first of all? He got before the Lord in absolute humiliation. He says, I am ashamed and blushed to lift up my face to thee, O God.

He felt it his own sin.

God answered that, and God will answer it. Now, that's the kind of leaders we need. But we should all be the same. Every child of God is a priest, remember.

If we find difficulties in our family, if we find difficulties in the assembly, what do we do about it? Are we priests? Are we really concerned about souls enough to feel it as though I have done it myself? That will stabilize and sober me in the way that I deal with the question. It will give a good deal more calmness and deliberation in regard to know exactly what to do. [00:25:04] Now, in regard to the case of my children, if they've done something badly wrong, I can't ignore it. I can't excuse it. But it's no use merely accusing them either. What I need to do is to reach their heart and conscience. It can't be ignored. There must be some facing the music. And we certainly would never, never for a moment suggest that we give up the truth in any degree in regard to the assembly just for the sake of pacifying someone.

That's not right. We want it met in God's way. And you know, God can come in in marvelous ways to teach every one of us to learn to hate the evil and love the Lord.

You know, that's a good thing for us to remember. Separate the evil itself from the individual. [00:26:02] Remember, sin is a dreadful enemy coming in to do harm.

Now, there are many, many ways in which it comes in today. For instance, there's carelessness and looseness among the people of God. Now, it does come in. And that is something we should be humbled by. Don't just simply talk a lot about it and talk a lot against people for it. That won't help. Get before God about it. And then there may be, on the other hand, legality, which is a bad thing too.

Now, that can happen and cause real trouble amongst God's people. One trying to press his own will, his own conceptions of things. Now, that can be an evil thing. And people often don't realize how evil it is. That it's going to do harm to people. Let's get before God in prayer in regard to a thing like that. You know, if we feel this as our own failure, God can answer it, and he will.

[00:27:04] And he will, by pure grace.

Daniel's case was that in chapter 9 of Daniel.

We read of his being separated from all the nation Israel.

He was alone there. And yet his heart was deeply concerned about his own people Israel. Now, we all know, in regard to Daniel, he is a man of an excellent spirit. A man in whom the presidents and the princes could find no occasion of wrong.

A very remarkable man who honored God. But when he prayed for Israel, you know how he prayed. He prayed, to us, Lord, the longest infusion of faith.

I and my people have sinned. Israel has sinned. We have sinned. He fell. And yet he was the most, possibly, the most innocent of all. [00:28:05] Do you know that oftentimes it is this way, though. The one who is the most free from the wrong, is the one who knows how to be humbled by it.

And to honestly be concerned about the restoration of souls. But let's keep that in mind. As a priest, remember. Oh, take advantage of such a privilege of this. Eating the sin offering. We see Daniel doing this. His whole heart concerned for the welfare of his people. May God grant to you and me, every one of us who knows the Lord, that desire to see God's people blessed, preserved from the many occasions of harm and danger that threaten them from almost every direction today. There are many things that cause difficulty. Let's be humbled by it. Not accusing. [00:29:01] And again, not excusing it. But in real concern before God.

Seeking that God's honor might predominate.

Even though it humbles us to the very dust.