

Abounding Grace Christian Church

Seeing Christ in the Old Testament: A Study of the Types of Christ – Part 13

I. Seeing Christ in the Book of Leviticus (continued).

A. The Five Levitical Offerings – Leviticus 1-7 (continued).

1. The Sin Offering - Leviticus 4:1-35; 6.24-30.

- a. This was a mandatory offering which was to be offered in the event of unintentional sin or error, by individuals or the entire congregation of Israel. This involved sins which were not committed out of rebellion against the Lord, but rather, they were sins of ignorance (**Leviticus 4**), sins without conscious intent (**Leviticus 5**), or intentional but non-defiant sins (**Numbers 15.22-29**).

- b. Christ is our Sin Offering – **Hebrews 10:5-18**. C.W. Slemming writes:

“As in this offering sin passed from man to the sinless animal by the laying on of hands (imputation), after which the animal was slain (expiation), so by faith my sin passed from me the sinful one, to Christ, the sinless One causing Him to become (my) sin; then, when He died, my sin died in Him, and I live having been made the righteousness of God in Him.”¹

2. The Trespass Offering – Leviticus 5.1-19; 6: 1-7; 7:1-10. (Sometimes called the “guilt offering”).

- a. The trespass offering was somewhat different than the others. Again, C.W. Slemming gives us some insight when he writes:

“One of the notable distinctions between the sin offering and the trespass offering is that, in the latter, restitution was always required. Of course, the trespass offering was in fact part of the sin offering. Sin is coming short of God’s standards. Trespassing is overstepping the mark. It also means the unlawful possession of another’s property. This is appreciated whenever the notice is seen ‘Trespassers will be prosecuted.’ A boundary line has to be crossed.”²

- b. This illustrates how even though the sin of the trespasser was forgiven, there can still be consequences for that sin when it has to do with doing wrong to others. Nancy Guthrie points out the following;

“The guilt offering (as she refers to it) **asked for something beyond sacrifice; it required restitution. The guilty person had to confess his sin publicly, offer the blood sacrifice, and also make full restitution of what was defrauded, adding an additional 20 percent. Rather than a cheap or easy repentance, this dearly cost the person who sinned.”³**

- c. It must be realized that under the New Covenant, though Christ is our Trespass Offering, we can be forgiven of our sins, but still have consequences to deal with. For example, if we have broken the law, we may still have to pay a fine or possibly do jail time for our offense.

- d. What is Sin?

- 1) The primary meaning from the Hebrew (Old Testament) is; **“miss, miss the way, sin, incur guilt, forfeit.”**⁴

- 2) The primary meaning from the Greek (New Testament) is; **“a miss in one’s aim, and failure; deviation from the truth, error”**⁵

- 3) Dr. Wayne Grudem defines sin as;

¹ C.W. Slemming, *Thus Shall Thou Serve*, (Fort Washington, PA: Christian Literature Crusade, 1974), 47.

² Ibid., 50.

³ Nancy Guthrie, *The Lamb of God: Seeing Jesus in Exodus, Leviticus, Numbers, and Deuteronomy* (Wheaton, IL: Crossway, 2012).

⁴ G. Herbert Livingston, “638 κατ.” in *Theological Wordbook of the Old Testament*, ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke (Chicago: Moody Press, 1999), 277.

⁵ S. T. Bloomfield, *A Greek and English Lexicon to the New Testament* (London: Longman, Orme, Brown, Green, & Longmans, 1840), 16.

“Sin is any failure to conform to the moral law of God in act, attitude, or nature. Sin is here defined in relation to God and his moral law. Sin includes not only individual acts such as stealing or lying or committing murder, but also attitudes that are contrary to the attitudes God requires of us”⁶

- e. Every human being has sinned and has become guilty before God – **Romans 3:9-26.**
- f. Those who have truly received Christ and, therefore, have been born again are both forgiven of past sins and set free from the power of sin. **Ephesians 1:7 (forgiven); Romans 6:2,6,7,14,18 (set free from power of sin).**
- g. How do we Overcome Temptation to Sin?
 - 1) Temptation is defined as; “**the trial of man’s fidelity, integrity, virtue, constancy, etc....; also an enticement to sin**”⁷ Note: To be tempted is not sin. It becomes sin when a person decides to act on the temptation – **Hebrews 4:15.**
 - 2) Always remember you have the authority and power to resist sin and Satan (**Romans 6:2,6,7,14,18; I Corinthians 10:13; James 4:7-8; I Peter 5:6-9.**)
 - 3) Hide the Word of God in your heart. **Psalm 119:11,15,16; 97-99; Romans 12:1-2.**
 - 4) Learn to Walk according to the Holy Spirit. **Galatians 5:16-17.**
 - 5) Be careful who you hang around. **I Corinthians 15:33.**
 - 6) Have a consistent prayer life.
 - 7) Speak the Word out of your mouth. **Matthew 4:1-11; Ephesians 6:17.**
 - 8) Worship and Praise the Lord. **James 1:2; Psalm 8:2; (Matthew 21:16).**
 - 9) Ask God for wisdom, a plan for victory. **James 1:5-8.**
 - 10) Keep your eye set on the blessing of overcoming. **James 1:12.**
- h. What should you do if you fall into Sin?
 - 1) Confess to the Lord – **I John 1:9.**
 - 2) Repent. **II Corinthians 12:21; Revelation 2:5, 16; 3:3,19; 9:20, 21; 16:9, 11.** This is defined as; “**to change one’s way of life as the result of a complete change of thought and attitude with regard to sin and righteousness**”⁸

⁶ Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; Zondervan Pub. House, 2004), 490.

⁷ Joseph Henry Thayer, *A Greek-English Lexicon of the New Testament: Being Grimm’s Wilke’s Clavis Novi Testamenti* (New York: Harper & Brothers., 1889), 498.

⁸ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 509.