

Series: Exodus

Title: Christ our Sin-Offering

Text: Ex 29: 10-14

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In order for a filthy sinner to be received of God we must be “hallowed”—sanctified, made pure, made holy. Included in that work is making us righteous before the law. Theologians go to great lengths to tell us there is a distinction between sanctification and justification, between being made holy and being made righteous. But in order for us to be made holy and pure within, we have to be made righteous before the law. “Grace reigns through righteousness unto eternal life by Jesus Christ our Lord.” (Rom 5: 21)

Therefore, since sanctification and righteousness are so vitally connected, as we look at how God’s people are hallowed, God gives a picture of Christ Jesus, the Lamb of God, who justified his people from all things from which you could not be justified by the law of Moses.

Exodus 29: 1: And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest’s office: Take one young bullock,...10: And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. 11: And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation. 12: And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. 13: And thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar. 14: But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: *it is* a sin offering.

Subject: Christ our Sin-Offering

Proposition: Christ Jesus is the sin-offering for his people by whom we are made holy and righteous.

THE SPOTLESS LAMB

Exodus 29: 1:...Take one young bullock, and two rams without blemish,...

The Lord Jesus Christ is the spotless lamb of God.

John 1: 29...John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

In order for Christ to be the sin-offering, he had to be a Man without sin. No sinner can take the place of another because we have sin of our own. I cannot bear the sin of others when I have a sin-debt all my own.

The law made men priests who had infirmities. Therefore, they had to first make an offering for their own sin before they could make an offering for the sins of Israel. But our Lord Jesus was born of a virgin that he might be a Man without sin.

Hebrews 7: 26: For such a high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27: Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself. 28: For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

TRANSFERENCE OF SIN

Exodus 29: 10: And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. 11: And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation. 12: And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. 13: And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

By laying their hands on the head of the bullock—in type, in picture, in ceremony—showed two things. They were one with the bullock and the bullock was made to bear their sin.

One, all God’s elect are one with Christ—all God’s elect were in Christ like all mankind was in Adam.

Hebrews 2: 11: For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

This is why Paul said, “I am crucified with Christ.” We were so one in Christ that Paul said, Ro 6:11: reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Two, God made Christ the spotless Lamb to bear the sins of his elect people.

Isaiah 53: 6: All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

2 Corinthians 5:21: For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

Christ came to manifest *the righteousness of God*—we see God’s righteousness typified here. The bullock was not slain before their sin was laid upon it. If it had been slain before their sin was ceremonially transferred to the bullock that would have declared God unjust.

The Lord Jesus had to be without sin—he knew no sin; he came into this world holy and without sin. So our spotless Lord Jesus was not crucified until our sins were laid on him. God is the just Judge. He only condemns one on whom sin is found but God never condemns one where sin is not found.

Proverbs 17: 15: He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

Therefore, when their sins were ceremonially laid on the bullock then bullock was killed. When the Lord laid on Christ the iniquity of all his people then God was just to pour out the justice of the law upon Christ instead of on his people.

How was Adam made sin? Someone will say, “He broke God’s commandment.” That was the cause but how was he made sin. We know Christ never broke a commandment of God. But what made Adam see his nakedness and hide from God?—God removed his Spirit from Adam.

Our Substitute had the Spirit without measure before he went to the Garden of Gethsemane and the cross. After the cross the Spirit of Holiness was manifest by his resurrection and by Christ entering the holiest of holies offering himself without spot to God through the eternal Spirit. But in the garden of Gethsemane we are told an angel strengthened him, not the Holy Spirit. Why? Our Lord Jesus *tread the winepress alone*. In order to show us that that God did remove his presence from our Substitute and take his Holy Spirit from him, Christ cried,

Psalm 51:11: Cast me not away from thy presence; and take not thy holy spirit from me.

That is what the justice of God demands. The living deal called hell is punishment for sin. Punishment for sin is for God’s presence and power to be removed from us.

2 Thessalonians 1: 9: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;” (2Th 1:9)

Psalm 22: 1: My God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?* 2: O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. [why] 3: But thou *art* holy, *O thou* that inhabitest the praises of Israel.

When the Spirit of God’s presence and power were removed from Adam, his nature was corrupted. But Christ is superior to Adam. He is not merely man but the GodMan. Christ’s glory is that even when forsaken of God, Christ remained holy in heart. The Psalms reveal Christ never ceased to faithfully trust the Father from his holy heart. We hear his pure heart of faith in Ps 22.

Psalm 22: 7: All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*, 8: He trusted on the LORD *that* he would deliver him: let him deliver him, seeing he delighted in him. 9: But thou *art* he that took me out of the womb: thou didst make me hope *when I was* upon my mother’s breasts. 10: I was cast upon thee from the womb: thou *art* my God from my mother’s belly. 11: Be not far from me; for trouble *is* near; for *there is* none to help.

Why is this important? It is because two things had to be accomplished on the cross in order for the law to be fulfilled. One, Christ’s people had to die the negative/passive side of the law by dying that living death of hell so that justice is satisfied. Two, Christ’s people had to fulfill the positive/active side of the law in perfect faith and perfect love from a holy heart that the righteousness of the law be fulfilled. Both were accomplished in Christ for his people on the cross. The perfection of our righteousness, of faith from a holy heart is...

Revelation 1:5...Jesus Christ, who is the faithful witness. Rev 3:14: The Amen, the faithful and true witness, the beginning of the creation of God.

Psalm 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

The perfection of our justification is Christ Jesus “that Just One”

Acts 22:14...The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

Christ satisfied and upheld God's justice removing the sins of his people as far as the east is from the west—by his blood poured out unto death for his people—"*And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger* [our strength of justification before the law is Christ our Altar], *and pour all the blood beside the bottom of the altar.* [without shedding of blood there is no remission of sins]."

Hebrews 1: 3: Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Christ actively gave the law the perfect love from a holy heart which is righteous obedience. That is what we see by the inward parts burned upon the altar—"*And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.*"

Isaiah 42: 21: The LORD is well pleased for his righteousness' sake; he [has] magnify the law, and make *it* honourable.

Ephesians 5: 2: walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

WITHOUT THE CAMP

Exodus 29: 14: But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.

We are told one significance of this in Hebrews 13.

Hebrews 13: 10: We have an altar, whereof they have no right to eat which serve the tabernacle. 11: For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. 12: Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. 13: Let us go forth therefore unto him without the camp, bearing his reproach. 14: For here have we no continuing city, but we seek one to come. 15: By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

Those priests offered not themselves, but animals that could never take away sin. That is why their sacrifices had to be repeated over and over. But Christ offered himself—his whole human nature, soul and body, in union with his divine nature. He did so freely and voluntarily in place of his people. Christ our Lord satisfied justice, fulfilled the law, took away sin, brought in complete righteousness for each elect child for whom he died.

Hebrews 10: 11: And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12: But this man, after he had offered one sacrifice for sins for ever, sat down [work finished] on the right hand of God; 13: From henceforth expecting till his enemies be made his footstool. 14: For by one offering he hath perfected for ever them that are sanctified.

Sinner believe on the Lord Jesus Christ. He is the righteousness of God to everyone that believeth. You who believe on him, never cease believing on Christ. Christ is our Perfection and ye are complete in him

Amen!