



LIVING IN THE PRESENCE OF A HOLY GOD

ABF Series • Pastor Brian

PSALM 121:1-4

Psalm 121:1-4 (ESV)

¹I lift up my eyes to the hills. From where does my help come?

²My help comes from the Lord, who made heaven and earth.

³He will not let your foot be moved; he who keeps you will not slumber.

⁴Behold, he who keeps Israel will neither slumber nor sleep.

LEVITICUS 4 – PURIFICATION OFFERING

1. How important is a “minor slip” in God’s mind?

- Define sin:

1. Transgression of the law – 1 John 3:4

2. Failure to do good – James 4:13

3. Trampling over the personal conscience – Romans 14:23

2. What is an intentional sin? (vs. 2, 3, 13, 22, 27)

- An inadvertent fault is an error that involves an aspect of ignorance: The wrongdoer unwittingly acts and violates a divine command without knowing it at the time. The violation can be accidental or the person can know what he or she is intentionally doing in terms of activity but does not realize that it is wrong.

THE PURIFICATION OFFERINGS

1. These are better called purification offerings, than sin offerings. They remove the the evil or uncleanness from the offender. These offerings are used for both failures of morality and situations of uncleanness.
2. These are mandatory offerings (vs. 2).
3. The emphasis of these offerings is blood sprinkled in the tent of meeting (6-7, 17-18, 25, 30, 34).
 - Outer sanctum (3-21) – sins committed by the priest or the community
 - Outer altar (22-35) - sins committed by leaders or commoners

THE PURIFICATION OFFERINGS

4. The more significant the leadership position the more prominent the role of blood, the location of the sprinkling, the expense of the animal, and the burning of the remains.
5. The goal of the purification offerings was expiation (vs. 20, 26, 31, 35).
6. The Day of Atonement provides an opportunity for the outer sanctum to be fully cleansed from the yearly sacrifices.

THE DAY OF ATONEMENT

Each evil was treated in two stages of sacrificial expiation (kippur): First it was removed from the offeror by an “outer altar” or “outer sanctum” purification offering (e.g., ch. 4). Then the same evil was removed from the sanctuary on the Day of Atonement (ch. 16).

GOD'S RESPONSE TO UNINTENTIONAL SIN

1. He does not overlook it. God's grace is not free.
2. He does not forgive it without acknowledgement. God's forgiveness is not unconditional.
3. He mandates actions that are to reflect heart change. God expects activity reflective of a changed heart.
4. He does not accept ritual activity alone. The ritual must be accompanied by a heart filled with faith (Micah 6:6-8).

MICAH 6:6-8

⁶“With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old?

⁷Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?”

⁸He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

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3. He mandates actions that are to reflect heart change. God expects activity reflective of a changed heart.
4. He does not accept ritual activity alone. The ritual must be accompanied by a heart filled with faith (Micah 6:6-8).
5. He does proactively provide a way of forgiveness.

21ST CENTURY APPLICATIONS

1. All sin is an affront to God, thus we must not trivialize any falling short of God's glory (Rom 3:23; 6:23).
2. The payment for all of our sin is paid in full by the shed blood of Jesus Christ.

COMPLETELY FORGIVEN IN CHRIST

The fact that “outer sanctum” and “outer altar” purification offerings were to remove evils from their offerors tells us that these sacrifices played an essential role in restoring divine-human relations. For a Christian this means that the sacrifice of Christ, “the Lamb of God, who takes away the sin of the world” (John 1:29), is essential for removing from a sinner the evil that separates him or her from God. Human repentance is no substitute for divine sacrifice and is only possible because Christ died and rose again “that he might give repentance and forgiveness of sins to Israel” (Acts 5:31). Peace with God is “through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand” (Rom. 5:1–2; cf. 8:1–3). Without the shedding of Christ’s blood there is no forgiveness (Heb. 9:13–26).

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3. The application of the sin payment is contingent upon identifying with the sacrifice. (Sincere personal sorrow is not enough.)

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3. The application of the sin payment is contingent upon identifying with the sacrifice. (Sincere personal sorrow is not enough.)
4. A spirit of forgiveness reflects the heart of God, but the transaction of forgiveness requires two parties agreeing on the sin, the way of peace, and the result of forgiveness.

TRANSACTIONAL FORGIVENESS

True forgiveness is not automatic; it is a deliberate and conscious choice. It is not only something that is given; it is a transaction between two parties, the one who committed the offense and the one who has been wronged. Although the latter can unilaterally offer forgiveness, the transaction is not complete until the former repents and accepts the benefit of forgiveness. Leviticus understood this: Although God continually made forgiveness available, a sinner was only said to be “forgiven” when he or she accepted God’s provision by offering a sacrifice (4:31, 35).