

ANNOUNCEMENTS**JULY 24, 2011****SICK LIST:****HEALTHCARE CENTERS:**

Bertharine Burton, Maudie Jones, Ruby Harrison

HOSPITAL: Henry McDonald (Lakeshore Rm 215B)**HOME:** Freddie Alexander, Gloria Windham, Paul Mays, Ed & Bettie Barrett, H.C. & Jimmie Nell Brown, Fred Elliott, Bobby Myers, Brandi Richardson**PRAYER LIST:** April Lazenby, Kimberly Wilcox, Sonya Parnell, Michelle Howell, Anna Turner, Francis Rushing, Vera Fike, Sue Hinds, Harold Walton, Larry Drummond, Jim Murrell, Louise Alexander, Donnie Bryant, Joshua Jackson, Joe Windham, Vera Burke, Elmer Williams, Sandra Myers, Debra Webb, Sharon Lawson, Esther Sutton, Robin Harrison, Bill Hawkins, Bob Daniels, April Kinney, L.J. Frost, Wilma HowellAM - MIKE KINGPM - MIKE KING**OUR GOSPEL MEETING WILL BE AUG 7-10 WITH BR. FRANK CHESSER. BE PRAYING FOR THIS AND INVITING OTHERS TO COME****READING FOR THE WEEK: SUN- ISAIAH 17-21; MON- 22-24; TUES- 25-28; WED- 29-30; THUR- 31-34; FRI- 35-37; SAT- 38-40; SUN- 41-43****BIRTHDAYS:**

July 25: Ann Myers

ANNIVERSARY:

July 26: Bobby & Sandra Myers

THE WEST WALKER WELCOMER

WEST WALKER CHURCH OF CHRIST
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TIMES OF SERVICES

SUNDAY MORNING

BIBLE CLASS 9:30

WORSHIP 10:20

SUNDAY EVENING 5:00

WEDNESDAY BIBLE STUDY 7:00

ELDERS:

Gene McDonald 924-4827
Carlton Myers 221-0637
Neil Myers 924-9289
Bruce Windham 221-2348

DEACONS:

Danny Busby 387-0213

MINISTER:

Ben Wright 522-8004

SINNING "THROUGH IGNORANCE"

Bobby Liddell

And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the LORD concerning things which ought not to be done, and be guilty; Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned (Leviticus 4:27-28).

The ones who sinned through ignorance were “the common people.” They were common in that they were ordinary people, not priests (vv. 3-12), or rulers (vv. 22-26). The sin, “through ignorance,” was doing “somewhat against any of the commandments of the Lord,” and concerned things that “ought not to be done.” Thus, the sinner was guilty, though unaware.

Some criticize those who call some sins mistakes, and not all sins are mistakes, but in this case, the word mistake could be correctly applied. Sinning unwittingly means to sin without knowing it; that is, to do so inadvertently, or unintentionally. It might involve making a mistake, or error. It could also involve omission or neglect. Surely, we can all remember times when we have done wrong, or failed to do right, without realizing it at the time. Only later, when we were better instructed, or when someone who loved us enough told us of our sin, or when we reflected upon what we had done (or failed to do), did we come to see the guilt we bore—and the need for repentance, restitution, and forgiveness.

How could one be guilty, even though he was ignorant of his sin? Some deny such a person would have guilt, but our Holy God justly declared him to be guilty. The old adage, “Ignorance is bliss,” often has been misapplied by religionists and their followers, but in vain (2 Cor. 5:10).

Many years ago, while I was studying with a lady in her home, I asked her to turn to Acts 2:38, and to read it aloud from her Bible (she had the KJV). She immediately replied that Acts 2:38 was not in her Bible. Caught off guard by such an amazing statement, I said, “Surely, it is.” She stated again, “No, it is not in my Bible.” I asked, “How can that be? You have the King James Version, and Acts 2:38 must be in it.” She said, “No it isn’t. I cut it out.”

Being a young preacher, I had never run across such a thing. “Why did you cut it out?” I asked. Her reply was, “Because if I read it, I would be obligated to do it.” “Ma’am,” I said, “You are obligated to do it, whether you read it or not.”

Why do some think ignorance means salvation? If this were true, the very best thing we ever could do, by far, and which would be of the greatest benefit to the whole world, would be to destroy all Bibles, shut down all churches, stop all preaching, cease all reproof, rebuke, exhortation, and instruction, and seek that we might get “ignoranter and ignoranter” until we all were innocent by reason of ignorance. By so doing, according to this misconception, we could insure universal salvation!

James E. Smith (*The Pentateuch*, pp. 361-362) wrote:

Two offerings were required when sin entered the life of an Israelite: (1) the sin offering, and (2) the trespass offering. These offerings were introduced by Moses, and thus a more detailed description of the meaning and purpose of them is given. Nine times the text states that the one who offered these two offerings “shall be forgiven.” The sin and trespass offerings were designed to restore a believer’s fellowship with God once that fellowship had been broken by sin.

Smith then stated, concerning the sin offering (Lev. 4:1-5:13),

Emphasis is continually placed on the fact that sin offerings were valid only if the transgression was unintentional. The guilty party was “unaware of the matter” and was only “made aware of the sin” later. That his action constituted a sin had not occurred to him. The assurance is given throughout that the presentation of the sin offering would be followed by atonement and forgiveness (4:20, 26 et al.).

In connection with our study, let us consider why God commanded offering an animal for sin.

First, it was to impress upon the sinner the seriousness of sin, and the loathing abhorrence all men should have for it, by the sobering fact that sin brings death (Rom. 6:23). “But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:17).

Second, it was to show very vividly, since sin brings death, that atonement for sin requires life be taken, shedding the blood of the victim, the “life of the flesh”; thus, the animal had to be killed that the blood might be applied. “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul” (Lev. 17:11). “And almost all things are by the law purged with blood; and without shedding of blood is no remission” (Heb. 9:22; 10:4; cf. Rom. 5:8-9; Rev. 1:5).

Third, it was to impress upon the sinner the need for personal accountability by his acknowledging and confessing his sin (cf. 1 John 1:8-10). The one who sinned was to act, as God commanded, and could not pay another, require another, or allow another to discharge his responsibility for him.

Fourth, the sacrifice wonderfully pictured the sinner’s being forgiven, by his putting his hand on the head of the animal to be slain, which then he killed, and which the priest offered in order to make atonement for the unwitting sinner (2 Cor. 5:21; 1 John 2:1-2; Rom. 5:11).

Fifth, though the sin required the death of the animal sacrifice, the female kid of the goats, or of the lambs, all such sacrifices were typical of the ultimate sacrifice of Christ (Heb. 9:13-10:12). So, the sacrifices under the Old Law were to accomplish the objectives listed above, but, most importantly, were to direct men to the Lamb of God, Who is our atonement.

CONCLUSION

Sins of ignorance were different, especially from the standpoint of one’s attitude, from presumptuous sins, but still brought guilt to the one who committed them. For forgiveness of such sins, God gave particular requirements, as noted in Leviticus 4, in order for atonement and forgiveness.

Jesus said, “And ye shall know the truth, and the truth shall make you free” (John 8:32). Knowing truth (which involves obeying truth) brings salvation, but ignorance brings sin and condemnation (1 Cor. 2:7-8; Rom. 10:3; 2 Cor. 2:11; 2 Pet. 3:1-8). Let us all seek to know God’s Law (Gal. 6:2), honestly examine ourselves, and when we find sin in our lives, be quick to repent, confess, make restitution, and seek forgiveness made possible by the sacrifice Christ made for us (Heb. 10:12) – remembering, the one who cannot have God’s forgiveness is the one who will not seek forgiveness as God has instructed.