

Let's resume our study now in Leviticus chapter 1. We are looking at the whole burnt offering. The word of God came to Moses in verse 2, "Speak to the children of Israel and say to them, 'When any one of you brings an offering to the Lord, you shall bring your offering of the livestock, of the herd, and of the flock. If his offering is a burnt sacrifice of the herd, let him offer a male without blemish.'"

He shall offer it of his own free will at the door of the tabernacle of meeting before the Lord. Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him. There are three terms here that we want to pay special attention to before we proceed, because they define the nature of the whole burnt offering.

We are going to see later on that there is a sin offering, there is a peace offering, and what is the difference between these offerings? Well, this offering is given first, and all other offerings will compare to it. This is our baseline and our frame of reference. So, if we understand this offering, the others are going to be easier to figure out by comparison and contrast.

So, all we are told beyond the details—and we looked at the details of this sacrifice last time—why is it that the animal is skinned? Why is it that it is cut into its pieces? Why is it that the blood is used in a certain way and the flesh is used in a certain way, right? Well, we want to take a look at these three terms here. First of all, the first unique thing that we find other than the mechanics of the sacrifice is in verse 3. If his offering is a burnt sacrifice of the herd, this is if it is an olah, O-L-A-H, from the herd, let him choose it or let him offer a male without blemish, he shall offer it of his own free will. Of his own free will.

This is from the Hebrew verb ratsah, R-A-T-S-A-H. The root meaning of ratsah is to be pleased, to delight in, to enjoy, to favor, to have an attitude of fondness or acceptance or good impression of something. This word is used in Esther chapter 10 and verse 3 to talk about Mordecai.

Esther 10:3 says, "Mordecai the Jew was second to King Ahasuerus and was great among the Jews and well received," ratsah, "by the multitude of his brethren." He had a good reputation. He was well thought of.

He was in favor. He was popular. This is the root meaning of the word.

So, to enjoy, to accept, to have a favorable standing is the idea. The idea here, "let him offer it at the door of the tabernacle of meeting before the Lord." Let me give you the word order here.

It says, "He will offer it," and then you have ratson, which is derived from this verb. It is a noun, R-A-T-S-O-N.

It comes from ratsah, and it means to make amends, to pay for, to give restitution. This is the idea in this word. So, if it is an olah from the herd or from the flock, let him bring it to the door of the tent and offer it there.

Then it says, la ratson, to or for ratson, for restitution before the Lord. The idea of free will is something of an interpretation, i.e., do it at his pleasure. We say, well, do this if it pleases you.

If it pleases you to do it. That is sort of the idea. There is not a volition term here.

There is not a choosing term here. This says literally, to or for acceptance. And I do not think the idea of free will is nearly as strong as the translation would lead one to believe.

And I will tell you why. Look at verse 4. Then he shall put his hand on the head of the burnt offering. He puts his yad, Y-A-D. Yad is the word for hand.

And it says he will put it on the head of the animal, and it will be accepted on his behalf. And once again, we have the word ratsah in the passive. It will be accepted.

So, if he brings it for acceptance and he puts his hand on it and offers it and it is accepted, there is a harmony between verse 3 and verse 4, right? And the context dictates that ratsah here is looking at God, not looking at the offerer. The man brings the sacrifice to be accepted. He lays his hand on it and offers it, and it is accepted to make atonement for him.

So, not so much the idea of, “Yeah, I feel like making a burnt offering today. I believe I will just go down there and toast a cow. You know, I am just going to burn an offering of my own free will. It just seems like a good idea. It is my whim. It is my pleasure.” It is not in view. The offerer has a specific goal or objective in mind, and it is acceptance. Being favored.

Being pleasing. Enjoying the standing in God's sight that we see Mordecai enjoying in Esther chapter 10, verse 3, among the people of Israel who are in captivity there. So, what is the motivation? This is what we are getting at.

Why do you do the burnt offering? The motivation of it is, “I want to be acceptable.” What does it say over in Romans chapter 12, verses 1 and 2? Romans 12:1 and 2. “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God.” Present yourself acceptable to God, which is your reasonable service.

Be diligent, it says over in 2 Timothy, to show yourself approved unto God. Acceptable to God. A workman who does not need to be ashamed.

Rightly dividing the word of truth. This is the root motivation for doing what we do, isn't it? As the people of God. “I'm going to be diligent to show myself approved unto God.

I'm going to be a workman who does not need to be ashamed.” That's where the Baptists get their AWANA program. A workman not ashamed.

I forget what the middle A stands for, but all of that AWANA business, if you ever hear about it as a children's program, is workmen who are not ashamed. That's the motivation. Acceptability.

So, the idea of free will here, a free will offering, is really a little bit interpretive. Obviously, it is a choice. There's not a mandate that says, when thus and so happens, you will bring it.

It's not like the sacrifices associated with a feast. On the Day of Atonement, there is a specific offering to be offered. On the day of various feasts, there are prescribed sacrifices.

This is not a prescription, so implicitly, it's a free will offering. But what it says in verse 3 is ratson. It is prefixed by the lamed, which is a preposition in Hebrew.

The letter L, prefixed to something, is a preposition. It means to or for. Sometimes unto.

With a view toward it. It functions much as eis does in Greek. La means for the purpose of, with a view toward, to or for this thing.

So he's going to bring this offering to the door of the tent and offer it to or for being acceptable, being pleasing. And then it says, “Lefane Yahweh.” To or for the face of Yahweh.

Lefane Yahweh. Once again, he's going to bring it for acceptance to the face of Yahweh. The door of the tent, this is the presence of God.

That's as close as the typical offerer is going to get. So that's our first concept. So the first idea of the whole burnt offering is it is an acceptance offering.

The second idea is found in verse 4. He brings it for acceptance, and it will be accepted. The verb from the root that that same noun came from. Ratsah.

R-A-T-S-A-H. It will be accepted. This is the Niphal.

N-I-P-H-A-L. The Niphal is the passive voice in Hebrew. It will be accepted on his behalf for atonement.

And this is lamed at the beginning of the word. And then we have kaphar. K-A-P-H-E-R.

Funny things happen to the vowels when you attach things to the beginning or the end of a Hebrew word. But it's kaphar. Now you know this word.

If you know anything about the annual celebrations of the Jews. What's the word for day in Hebrew? Yom? Have you ever heard of something called Yom Kippur? Well, Kippur, K-I-P-P-U-R, is just a corruption of kaphar. And this is the letter peh, P-E-H.

The P is an F sound when it's soft and it's a P when it's hard. This has the dagesh forte in it, which is a little dot right in the middle of the letter. And it turns a soft letter into a hard one.

So this becomes kaphar. And that's Kippur in modern Hebrew. So it is to or for, and Yom Kippur is what? The Day of Atonement.

That's the annual feast that the Jews still celebrate today. So this sacrifice that is brought for acceptance will be accepted for atonement. So it would be helpful to understand exactly what kaphar means.

This word has as its root idea the expiation, the placating of someone. This is satisfaction. It can mean, if you look it up in your Strong's, you can find your Strong's number.

And Strong's would say appease, to cleanse, to disannul, to forgive, to pacify, to obtain pardon, to make reconciliation, healing some kind of a breach. So why would someone bring this offering to be acceptable and to make atonement? Or to have it accepted as atonement? Well, what's the root idea here? If you're malfunctioning in some way and you're a part of the people of God, what happens to those who malfunction? What have we seen all through the book of Ezekiel? Judgment from God. The wrath of God is this great goblet of the winepress of His wrath, and you drink it down and all kinds of grief and woe happens.

I mean, that's really bad news. The fear of the Lord is the beginning of wisdom, right? So, when you recognize that as someone who has a covenant relationship with God, you're not holding up your end, and you know both the merciful side of God and the judgment and wrath side of God, you recognize that on both counts you have done violence to His compassion and you have brought yourself in line for judgment. So there's a combination of sorrow over breaching relationship with a compassionate, merciful God and godly fear that you're bringing yourself into a place of condemnation and punishment.

So I'm not sure you can parse one of those out and say, "Oh, well, I'm just concerned that I've hurt God's feelings," or, "I'm really afraid God's going to stomp on me with the great judgmental boot of divine displeasure, and I just don't want to hurt, so I'm going to offer this offering." It's really a combination, isn't it? Think about human relationships. If you love someone, if you have an intimate relationship with someone, and then you do something that is harmful to that person or violates that understanding and that trust, you think about the consequences of it and you also think about the injury of it.

You think about the injustice and the wrong that you have done to someone, and you have grief over that, and you also think about the consequences if it is left unattended. It's like a wound that is not cleansed and dressed and nothing is done to promote its healing. There are two different sides of almost any sort of breach of that nature.

Both of them are in view here in Kippur or kaphar. So, to reverse the direction that this has created, that this is a part of your moving away from God, both in relationship and by moving away from the light and into the darkness, you're moving into the realm of discipline, judgment, retribution from God. You understand both of those things when you bring this offering.

One cannot be separated from the other. Why did Christ go to the cross? Not only—I mean, what are the parts of His expiation? He drinks the cup that He prayed about in the garden, the cup of God's judgment, but He also makes possible restoration. Both of those are in view.

So we have the two of the three terms that I was trying to talk about here. One is, rather than of His own free will, He shall offer it for acceptance. At the door of the tabernacle of meeting before the Lord, He shall put His hand on the head of the burnt offering, and it will be accepted—we have that same idea of acceptance—for kaphar, for atonement, for expiation.

It is acceptable. Any wrath that is on its way is now going to be diverted. And there is the idea of reconciliation, restoration.

You cannot separate one from the other when you are dealing with a God who is both love and justice. Both of those areas are addressed. The burnt offering carries this idea when it is referenced elsewhere in the Bible.

For example, Leviticus chapter 14 and verse 20. Look with me quickly at Leviticus 14. We won't be getting this far in our study, but you have the ritual for cleansing a healed leper.

This is what Jesus told the lepers to do that He healed. Go, present yourself to the priest, and offer the offering that Moses specifies. So if He does that, notice it is very similar to the priestly thing.

If you skip up to verse 17: "Of the rest of the oil in his hand, the priest shall put some on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, on the big toe of his right foot, on the blood of the trespass offering." The rest of the oil—of course there is already blood on the earlobe, the thumb, and the toe—and now He puts oil on top of that.

"The rest of the oil in the priest's hand shall put on the head of him who is to be cleansed. So the priest shall make atonement for him before the Lord." Now, atonement—you wind up contracting leprosy or some other similar skin disease, and you are healed from it, you get over it, and you show yourself to the priest, and he looks for the signs in the Word of God and says, "Okay, it looks like God has healed you."

Then he goes through this extensive ritual of cleansing and re-entry into the people of God. I've told you many times that John 3:16, or actually the first 14 or 15 verses of John chapter 3, when Jesus tells Nicodemus, "Except a man be born again, he cannot see the kingdom of God," that whole concept of born again in chapter 3 is incomprehensible if you do not know Leviticus chapter 14, or at least the principle of Leviticus 14.

If you don't understand what's going on in Leviticus 14, you will not understand what Jesus says to Nicodemus in John 3, because it is a birth. Jesus says to Nicodemus, "Are you a teacher in Israel and you don't know about being born again?" And you say, "Okay, so Jesus implies that a teacher in Israel should know about being born again, so where is that in the Old Testament?" Right here. I don't have time to re-teach that whole thing, but look at this verse.

"The priest shall make atonement for him before the Lord. Then the priest shall offer the sin offering and make atonement for him who is to be cleansed from his uncleanness. Afterward he shall kill the burnt offering." The burnt offering, the olah, is the one that we are studying here.

So, how did I get leprosy? Did I choose it? Did I willingly partake of leprosy? No. But now that I'm cleansed and I go to the priest, there is this ritual dedication that's the same as what happened to the priests.

Oil on the head, blood on the earlobe, thumb and toe, and dedicatory sacrifices, and there is a sin offering that will cover what the meaning of the sin offering is, but there is also this whole burnt offering. Why? Because what was unacceptable, so much so that he had to live outside the camp, is now made acceptable in God's sight. There is a breach that is healed.

There is the judgment of God on that which is impure, unclean, and that which is separated from the things of God. That sacrifice is offered, and under the blood of that sacrifice, under the offering of that sacrifice, you now have this former leper fully integrated back into the life of Israel. So, the priest shall offer the sin offering.

Afterward, he shall kill the burnt offering. The priest shall offer the burnt offering and the grain offering on the altar. The priest shall make atonement for him, and he shall be clean.

There are three offerings here: sin offering, the grain offering, and the burnt offering. And all three of them constitute atonement for him and declare him to be clean. So, there is this idea of reparation.

There is this idea of consecration or re-consecration that is a part of the atonement. So, the burnt offering is not offered to remove sin. We have a sin offering for that.

It is not a peace offering. We have a peace offering for that. This is a propitiatory offering.

It averts the penalty. So, when you think whole burnt offering, in summary, think propitiation. This is the propitiation sacrifice.

You say, "Propitiation has got a lot of syllables. What does it mean?" Think about the verse in the New Testament over in John. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." The direction of the whole burnt offering is towards sin, specifically the penalty for sin.

The penalty for sin: separation from God, judgment from God. The whole burnt offering recovers, takes care of, that distance that is interposed between the man of God, the person of God, and God Himself. A distance is created.

It is part of the penalty. Then there is the penalty itself. The wages of sin is death.

What does it mean when John says that Christ is the propitiation for our sins, not for ours only, but also for the sins of the whole world? Two things. First of all, no one is going to pay the penalty for their own sins. That penalty has been paid.

Secondly, the distance between God and man that was created by sin has been bridged. He is the propitiation, not only for our sins, but for the sins of the whole world. The distance that was created by sin has been bridged.

It does not mean that everyone in the world is saved, does it? But it relieves one of the major difficulties that keeps everyone in the world from being saved. This separation has been bridged. This penalty has been paid for everyone.

Why are the people who suppress the truth and unrighteousness in Romans 1 condemned? Because what may be known of God is manifest to them, and they are without excuse, because God has spoken, not only in creation, but Hebrews 1, verses 1 and 2, God has spoken to us in these latter days by a Son. We were just talking about this on the break. We have two sources of information about the universe.

Science looks at one of those, which are the facts of creation. What is revealed in the heavens? What is revealed on the earth? What is revealed under the earth? Scientists study it.

They dig up rocks and bones, and they study life and its diversity and its similarity and its genetic components. They study physics and chemistry and all the rest of it, and they give us one of those views. This is what may be known of God that is manifest in creation.

We also have another source of information about God, and this is the revelation of God in His Son. The preview in the Old Testament, the look back at Christ in the New Testament, it is the Bible, the Word of God. That is the revelation of Jesus Christ, and that is another source of information.

To only take one and to suppress the other, or to suppress the truth in creation and blindly go to the other, it is like trying to listen to something that must be heard in stereo and only listen with one ear, or something that is an audiovisual experience. You can pick up the soundtrack from TV, I forget what channel it is, Channel 2 or Channel 6 or something, on the far left end of most FM radios. If you go way over there and you have a strong station in your area, you can pick up the sound because TV sound is just an FM broadcast, and that particular channel actually falls within the range of most FM radios.

So you go over there, and up in Tulsa it seemed to me like it used to be Channel 2 or Channel 6 that I could pick up there. Well, if you are flipping around looking for something on the radio and you happen to hit that and listen to it, at the end of the day you hear silence and background noises, the pitter-patter of feet and the shuffling of objects, and then somebody will say something, and then somebody will say something else, and you are trying to piece together and say, "What is this?" And it is a soap opera, you know, As the Stomach Churns or something is on, but you are only getting half the broadcast, you are only getting the audio, and without the pictures, and without seeing Bob looking intently into Carol's eyes or vice versa, and where they are in the context, the audio is not really understandable.

Well, in the same way, you can't just take the physical observations of the universe. It also requires the Gospel of Jesus Christ to come to faith and knowledge of God through Him, and one without the other is incomplete. You are only getting one half.

In the same way, to blindly take one interpretation of the Bible and not compare it and refine it by looking at the world around us is equally monophonic, is equally partial and incomplete. Each complements the other.

Christians do not need to be afraid of science. Christians do not need to be afraid of what they are liable to dig up in the dirt. I welcome it, if they will give an objective presentation of what is there.

It informs my understanding of the book of Genesis. It informs my appreciation for God and His great power, and His great work, and the devastation that was created by the flood, and so on. We have nothing to fear from the facts, and we do not deny facts.

We incorporate facts, but we also do not deny the facts of Scripture. It is essential, and where they seem to conflict, it is an opportunity to refine our understanding. Maybe we are off on our understanding of Scripture.

It does not mean we are going to all go to theistic evolution and decide that God made life evolve, because the evolution of life from the goo to you by way of the zoo is not consistent with Scripture, and it is not consistent with the scientific evidence either. It is a false construction of the evidence that is dug up out of the earth to try to dodge the issue of a creator. But the facts of what has been dug up and where it was found are not particularly in dispute.

We know that we have the coelacanths and a lot of other little creatures, and we have dinosaur bones, and we have 70% of all the species that have ever lived on the planet are now extinct. Most of God's creation has died out in terms of species, and even genus and larger family groups have all died out. There is nothing to fear from that, but it is incorporating all of it.

So, what is our point here about the whole burnt offering? Well, observation, interpretation, application. We are given an application in Romans chapter 12, aren't we? "I beseech you, therefore, brethren, by the mercies of God." That little phrase gets overlooked a lot also.

Paul says, if we say, "Oh, I beseech you by all that is holy," or, "I beseech you by this or by that," what do you mean? Why don't you just say, "I beseech you to present yourself"? Paul says, "I beseech you by the mercies of God." Well, why not by the grace of God, or by the love of God, or by the blood of Christ, or, "I beseech you by the word of truth," or whatever.

He says, "I beseech you by the mercies of God to present yourself." That's the basis, that's the foundation, that's why these Levitical offerings are even here. He is going to talk about offerings, and he says, "I beseech you, think about the mercies of God."

The expression of the mercy of God for Old Testament Israel is the sacrificial system. You're sinful, you're fallen, you goof up, you fall into the pit, you're embedded in the miry clay. God reaches down, pulls you out of the pit, rinses off the miry clay, sets your feet on a rock.

Why? Because He's merciful. We don't earn it, we don't deserve it. God doesn't get some great benefit out of it for Himself.

He's not really sort of charmed by us, and, "Well, cute little thing, I can't leave it down in the pit." We're disgusting. We are defiled.

We are anathema in that condition. It is the mercy of God that makes restoration, and reconciliation, and standing on a rock possible. "I beseech you, therefore, brethren," Paul says, "by the mercies of God, that you present yourself a living olah, a living sacrifice, holy and acceptable to God."

This is your expected service. This is why you're here. This is reasonable, it's proper, it's fitting, and it's a holy service.

You're a priest. This is the sacrifice you're supposed to be offering. It's your reason for existing.

It's your reason for being. The mercy of God is renewed every morning. The mercies of God are demonstrated from the first chapter of Genesis to the last chapter of Revelation.

There's not a place in the Bible, even in the midst of judgment, even in the midst of Ezekiel, where you do not see the gleam of hope represented by the mercy of God. Why does the man bring the whole burnt offering? He wants to be acceptable. He wants to be restored to holiness.

And it will be accepted on his behalf to make atonement, to make propitiation. But it had to be offered frequently and repeatedly. The Lord Jesus came and is the propitiation for our sins, not for ours only, also for the sins of the whole world.

By one offering, He has made acceptable forever those who are in Him. I'm paraphrasing loosely another passage of Scripture in the New Testament. But one offering was all it took.

We don't have to go occasionally and offer the whole burnt offering. The Lord Jesus has made the propitiation for us. But do we need to revisit that offering? Do we need to emulate that offering? Yes, that's what Romans 12:1 and 2 is all about.

So these words, these concepts here, are important. Not so much the free will aspect of it as the acceptability. I want to have a standing in God's sight.

I want to be restored. Psalm 51, I've quoted it to you many times. Read that again in this connection.

Then in verse 4, I said there were three concepts. We've talked about acceptance, ratsah; we've talked about atonement or propitiation, which is kaphar. The third idea here is He will place His hand, He will put His hand on the head of the offering.

The word here for put is samak. This is S-A-M-A-K. There are two different S's in Hebrew.

The shin, that is also a sin sometimes, you have the little Spock hand thing. It's the three-branched—it's a U with a line in the middle of it. If you put the dot on one side, it's an S-H sound.

If you put the dot on the other side, it's a hard S sound. So you have sin and shin, identical letter, just a dot in a different place. But there is a second S in Hebrew that is the samekh, S-A-M-E-K.

And this looks like a Greek sigma, basically. It's a circle with a little, like an upside-down Q. This is samekh, S—of course, I think a Greek sigma points the other way.

The little tail points to the right, but Hebrew reads right to left, so the little tail points to the left at the top of a samekh. But anyway, this is S-A-M-A-K. And this has the idea of not just to lay the hand on.

Really, the force of samak is to—and that's the name of the letter, and it's also the word that we're looking at, if I didn't make that clear. Samekh, S-A-M-E-K, is the name of that letter, and the verb we're looking at here is samak, S-A-M-A-K.

But samak means to sustain or uphold or support, to cause a state to continue. This has the idea of meno in Greek compared to the samak in Hebrew. To remain or to sustain, to hold in place is the idea.

Well, if you're going to hold something in place, let's say you've got a cat and you don't want it to move because you need to brush the fur around its tummy or something, do you lay your hand on the cat gently and then brush away? Samak means to press. It means to exert some force. To place an object on another object by actual touching of the two objects in a way that it lies heavily.

It has the idea of weight and pressure. So you think about this, it's not just, "Oh, I'm going to lay my hand on its head," and then just the touching alone is sufficient. This is a pressure.

This is a pushing on the head. It's what samak implies. This was so true that occasionally the word has the idea of oppression.

The lexicon says, "Cause a state of feeling anxious or disconcerted as an extension of laying an oppressive hand on an object." This has almost the idea of beyond press, of oppress. It was used to lay siege.

This is the word we just saw in Ezekiel chapter 24 and verse 2. "Son of man, write down the name of the day, this very day. The king of Babylon started his samak against Jerusalem this very day." His laying of a heavy hand on the city.

So why is that important here? It says he will samak his hand upon the rosh, upon the head of the animal. Rosh is the first substantive word in the Bible, or a variation of it, b'reshit. B', like la, I talked about to or for, the lamed.

Well, b' means in, generally, and so the letter B is prefixed to reshith. B'reshith, in the beginning. The reshith comes from rosh, which means head, at the start, at the top.

They say, you know, "Play it from the top, boys." Go to the—what is the head of it? Well, that's what you have here. You're going to samak the hand on the head.

So why is that important? The pressing of the hand here has the idea of definite contact. It isn't just a light laying. It is a, you're pushing the head down, so to speak.

This implies purpose. You understand what you're doing when you grasp the face of the animal and you push on it. The animal at this point is still alive, right? Well, what does an animal like a cow typically do when you try to put your hand on its head? It shakes it off.

You've got to push and hold. You've got to press and hold. I'm going to keep my hand here.

Why? I have a purpose. There is a twofold idea here: identification and transfer. And they're equally a part of this.

Just like in propitiation, you have both the idea of bridging a gap of separation and elimination of a penalty. Separation and penalty are both in propitiation. In the laying on of the hand, you have both transfer of responsibility and identification.

This is my substitute. He is taking my place, but I am laying my hand on him. Why not lay your hand on his flank? Why not lay your hand on his heart? When we say the Pledge of Allegiance, why don't we hold our hand on our head? "I pledge allegiance to the flag," and we have our hand up on our forehead.

Why not? Isn't that where my loyalty lies? Well, the heart is symbolic, isn't it? So you put your hand over your heart. When you salute, your hand goes up to your head.

Why don't you put your salute over your heart? Romans, you know, you always see them beat their chest, and that's the Roman salute. But in the British and American forces, when you salute, you put your hand to your head. Why? It goes back to the tipping of the hat.

Why is the tipping of the hat, or the lifting of the hat, in a deferential manner? What does that mean? Well, in the old, old days, removing the hat and bearing the head was a sign of submission. Why is bearing your head a sign of submission? You just trace the etymology back, because it's in your head where you make the decision.

It's in your head where you hear the words. It's in your head where you have the eyes to see. And you say, "My being, my hearing, and my seeing is subordinate to what you want." It's submission.

Here, putting the hand on the head of the animal puts the animal in a position of submission. And it is an expression of submission. The animal is me.

The animal is now responsible for my sins. The animal, in its death, is going to accomplish what I would prefer not to die for, which is the dissolving of this gap between me and God and the absolution of the penalty associated with my wrongdoing and my fallen status. So, it's important when it says he will press his hand on the head of the animal.

So now, Romans 12. How do these concepts apply to us? It is the idea of being acceptable. We want to be well-pleasing to God.

We want to be diligent. The old King James said, "Study to show yourself approved unto God." And a lot of people said, "Oh, study the Word." Study means be diligent.

Make an effort. Jesus said, "Strive to enter by the narrow gate." Work at it.

Put in some effort. Nothing worthwhile is gained without effort. Strive.

Be diligent to show yourself approved to God. Not ashamed. It is an act that represents appreciation for the bridging of the gap.

It represents an appreciation for the penalty having been removed. We offer ourselves a living sacrifice because the Lord Jesus Christ offered Himself through His death on the cross to be the propitiation for our sins.

So, acceptability, concept A. Propitiation, concept B. And C, identification. The subordination of ourselves to the will of God in the same way that the animal is made subordinate to the will of the offerer and does what the offerer needs done.

He becomes the sacrifice because he is submissive. We are a sacrifice and we are submissive. It is our holy, reasonable service.

It's so important to understand the background and the concept of the whole burnt offering. That's why God gives it first. All of the other offerings are going to be variations and expansions of that basic theme.

Well, I hope this has been enlightening. We will look at the variations for the poor that are given for this whole burnt offering next time, and we will also move into the second chapter of Leviticus when we meet next week. Let's close in a word of prayer.

Father, thank You for the truth of Your Word. Thank You for illustrating so clearly our opportunity and our responsibility relative to offering ourselves as a sacrifice that is acceptable in Your sight. We pray that God the Holy Spirit will illuminate these truths, help us to find the meaning individually of these things. We ask it in Jesus' name. Amen.