

Lev 05-05-15b

Let's resume our study now in the book of Leviticus, chapter 4, looking at the sin offering. The Lord said to Moses in chapter 4, verse 1, He spoke to Moses saying, Speak to the children of Israel, saying, I don't want to gloss over that section as we have seen before. For this is information from God through Moses to the children of Israel.

Everyone in the nation needs to understand the principles that are involved in this sacrifice. But it includes for us, it doesn't skimp on the details, it tells us that God spoke to Moses telling Moses to speak to the children of Israel and say these words. There is a belief that is abroad that much of the ritual, much of the doctrine, much of the text of the Old Testament circulated in an oral form for a long time and then it was eventually set down maybe during the captivity in Babylon.

You cannot believe in the inspiration of scripture and believe that because this is from God's mouth to Moses' mouth to the ears of the children of Israel. This is not something that circulated in some sort of parable type form and was eventually put down. So we can have confidence in it, have confidence in the details.

Speak to the children of Israel saying, if a person sins unintentionally, and right away we have the issue of figuring out what this means. It starts out saying, if a person, this is literally nefesh, if a soul sins, and of course we have many places in scripture, the soul that sins, that shall die, and if the soul is put for the person, it's a little bit problematic to read too much into the presence of nefesh here as saying, well, sin occurs in the soul as opposed to the heart or whatever, because we have enough passages where nefesh is used in the same way you find soul used in English, where on the Mayflower there are 614 souls or whatever, and it seems to be used in that same sense rather than in the technical sense of the immaterial part of the being. So, the soul that sins, and the verb here is the verbal form for our noun, kata, C-H-A-T-A, and kata is your general term for committing a sin.

Or doing wrong. And it specifically looks at that sin or that wrong in the sense of what it does to the person that commits it. It makes you blameworthy.

It makes you guilty. You are susceptible to a penalty. It looks at the condition of that soul because it has committed this infraction.

You are now vulnerable in a way that you were not before. So, blame, guilt, susceptibility to penalty is what is in view in this particular word for sin. Interestingly, kata, that's in the kal stem, which is sort of the normal stem.

The p-a-l in Hebrew is the intensive stem. And when kata occurs in the p-a-l it means almost the opposite. It means to purify or to cleanse.

To make an object ceremonially clean by doing a procedure, performing an action, including an

offering. We saw this, probably without knowing it, back in Exodus chapter 29 verse 36, you shall offer a bull every day as a sin offering for atonement. You shall cleanse the altar when you make atonement for it and you shall anoint it to sanctify it.

And this is katah, the sacrifice purifies the altar. It is used in the sense of the hithpahal, which is the reflexive stem in Hebrew, to purify oneself. Numbers 8.21, the Levites purified themselves and washed their clothes.

They katahed themselves. And this moves from recognition of guilt and blame and the susceptibility to penalty to what you do about it. And it kind of comprehends the whole dip into the darkness, if you will.

We, in some of our previous teachings, some of us have heard the term rebound used for what happens when you sin and then you recover. And when you use a term like that, or if you say, well, confession of sin, that implies and assumes that a sin has been committed. You wouldn't really rebound or confess if there was not already some sort of a sin in view.

And katah here, when it's used for purify, has that idea. Well, you wouldn't purify unless you were defiled. But many places in the book of Numbers you have the hithpahal of katah used.

It can also mean, katah can also mean to lose something or to miss something so that it's no longer visibly present. Something ought to be in a place and it isn't there anymore. You have this usage in Job 5.24 where he's talking about all the benefits of being in good standing with God.

Verse 17, happy is the man whom God corrects, therefore do not despise the chastening of the Almighty. That would be another great memory verse. For he bruises but he binds up, he wounds but his hands make whole.

He shall deliver you in six troubles, yes, in seven no evil shall touch you. In famine he shall redeem you from death and in war from the power of the sword. You shall be hidden from the scourge of the tongue and you shall not be afraid of destruction when it comes.

You shall laugh at destruction and famine and you shall not be afraid of the beasts of the earth. For you shall have a covenant with the stones of the field and the beasts of the field shall be at peace with you. Now look at verse 24.

You shall know that your tent is in peace, you shall visit your dwelling and find nothing missing. Nothing missing. And this is a use of katah.

In this case it's just a simple kal which normally we would think you will find nothing blameworthy, you will find nothing guilty, you will find nothing susceptible to a penalty but it comes to mean there won't be anything the matter. There won't be an issue. So katah looks at sin from the standpoint of the issues that it creates, the problems that it engenders, if that makes sense.

In this sense also you find it in the intensive where we saw it meaning to purify or cleanse. It can mean to bear a loss. Remember when Jacob was up with Laban and they had this issue of we'll split the offspring of the flock and the herd and you keep the solid colored ones and I'll keep the mottled ones and so on.

Well in Genesis 31 Jacob is talking and he says that which was torn by beasts I did not bring to you, I bore the loss of it. I absorbed that loss and katah is used for that. So the reason I'm covering all of these meanings is we really need to wrap our minds around what this sacrifice is for.

If someone commits this kind of an act. Of course it comes to be used for offering a sin offering and comes to mean to miss the mark, to be guilty or susceptible because you have missed the mark. Sometimes you hear people talking about well sin is to miss the mark especially in the Greek form here.

But in the hyphial which is the causative stem in Hebrew. To take aim at a specific object but not be able to hit the object and so have the projectile land in a place that it shouldn't. It's in the wrong spot.

That is also a usage of katah. You find this in Judges 20:16. Among the people were 700 select men who were left handed.

Everyone could sling a stone at a hair's breadth and not miss. They could sling a stone within a hair's breadth of the target and not be guilty of missing. Not fail to put the stone where it belongs is the idea.

So you almost get the idea that katah as a term for sin means that you're supposed to have gotten a certain thing done. You were supposed to have filled a certain gap, met a certain condition and you failed to meet it and as a result you are guilty. So this gives us sort of the locus of meaning for katah here.

So when it says if a person sins that's the word for sin. Now what about unintentionally? The next word we have here is bah which is a preposition attached to the beginning of it. That's the prefix.

And then we have shah gah gah. Bah shah gah gah. The A-H tells us it's a feminine singular noun and bah is the prefix.

It's sort of a preposition. So shah or shuh gah gah. This would be S-H and then an apostrophe because you have kind of a stop there.

You don't have a vowel. And then G-A-G-A-H. Shuh gah gah.

So S-H apostrophe G-A-G-A-H. This is where the interpretation begins. If you go to the old lexicon Brown Driver and Briggs it says it's a feminine noun that means a sin of error or a sin of

inadvertence.

It gives us a usage in Numbers 15.25. Numbers 15.25 the priest shall make atonement for the whole congregation of the children of Israel and it shall be forgiven them for it was shuh gah gah. Now does context tell us it was an error or it was unintentional? They shall bring their offering, an offering made by fire to the Lord and their sin offering before the Lord for their katah shuh gah gah. Same thing.

So it is descriptive but it doesn't really fill a gap in our knowledge in terms of the context. Leviticus chapter 5, our one chapter ahead, gives us a little bit better reading from context. 5.18 of Leviticus.

You see this is talking about the man who has committed an error. Look at verse 15. If a person commits a trespass and sins unintentionally in regard to the holy things of the Lord then he shall bring to the Lord as his trespass offering a ram without blemish.

Give some details of that. Make restitution verse 16 for the harm he has done in regard to the holy thing. Add one fifth, give it to the priest.

The priest will make atonement and so on. If a person sins and commits any of these things which are forbidden to be done by the commandments of the Lord, look at 17, though he does not know it yet he is guilty and shall bear his iniquity. He shall bring to the priest a ram without blemish from the flock with evaluation as his trespass offering.

The priest shall make atonement for him regarding his ignorance in which he erred and did not know it and it shall be forgiven him. So the description here is that it is unknown. Here is the problem.

I know I am doing grammar here but think about it. If it means all by itself a sin of ignorance then why would you have to continue and say he did not know it? If the ignorance is contained in the word, why does it require description? A parallel to this is when you look at the words for virgin, you have Parthenos in Greek and Alma in Hebrew. They say Alma all by itself means virgin.

Yet when you find the usage in scripture it says an Alma that has not known a man. That is a little redundant. If Alma means a girl that has not known a man, you are saying a girl that has not known a man who has not known a man.

It would seem when that is tacked on that Alma does not by itself carry the full weight of virginity in the strict sense of the word. It means a young woman. So when you say Alma that has not known a man, that all together says virgin.

All of this is to explain why you have the variation in the translations and why even faithful men may disagree in trying to express this because which is it? How do you weigh the evidence? How do you draw a conclusion? The deciding factor in my mind is that when you read the

occasion back in chapter 4 and it says that when a person sins or if a person sins against any of the commandments of the Lord, anything which ought not to be done, and does any of them, or if the anointed priest sins, bringing guilt on the people, then let him offer to the Lord for his sin which he has sinned a young bull without blemish. Well, if you have done it unintentionally, how do you know to bring the offering? I mean, this would be sort of a sin of ignorance. That doesn't mean I did not know at the time that I did it and then I found out and so now I bring the offering.

But you would think if that was the case that it would say when the sin becomes known he will bring. Because otherwise how long, what if I find out that five years ago I sinned unintentionally? Should I still go down and bring the Kata offering? It sort of leaves a loophole. So that's one way of looking at it.

If it's truly an unintentional sin, he didn't intend to do it and did it anyway, well, was it a sin of ignorance or just an unintended sin? I stumbled backwards and knocked a guy into a pointed stake and he died. I've killed a man which is a sin but I didn't mean to and I know it right away. Is that the kind of sin we're looking at? I thought I handed the guy a shekel and I really handed him a rock and I got home and realized this would be like Joseph's brothers.

We thought we paid for the grain and when we got part way back home we opened up our sacks and there was the payment and so we've taken grain and we didn't pay for it. This was an unintentional sin so to speak. What exactly is in view? We really kind of need to figure this out because there's a school of thought that says that the law of Moses, and if you've been kind of floating along here, you can kind of come back and pay attention now, if the law of Moses truly says what it seems to say here, then there is no sacrifice for intentional sin.

The first three sacrifices are dedication offerings, sweet smelling savor offerings, right? Now we have these and if these are for unintentional, if these are shiggaga, then where's the sacrifice for intentional sin? Is there a sacrifice for intentional sin? And how do you define intentional? Is a sin of omission an intentional sin or an unintentional sin? Well, I promised Ahab I would look after his goats while he took a trip but I got busy and forgot and his goats died of thirst. I didn't intend to kill his goats but I broke my promise and his goat died. Well, how do you define that? Is that an intentional sin or an unintentional sin? You wind up getting all of this sort of gray area.

Well, context is always, I sort of lay this dilemma out to you because somebody like me coming in here even in Hebrew has to look at it and say, well, it's not just like the Hebrew, it's always the magic answer. Just look it up in the lexicon and it all becomes clear because there's a lot involved. Well, one thing all of us can do whether in English or in Hebrew is look at the context.

What's the rest of the sentence say? If a soul commits a sin incurring guilt, a sin resulting in blame, a sin that makes him susceptible to a penalty, shiggaga, does it mean unintentional or just an error? Against any of the commandments of the Lord which ought not to be done. You can have that in anything which is in italics because it's not supported in the original. But in

Hebrew it says, mekol from al mitzot, the mitzot of Yahweh or mitzvot.

Mitzvot is a noun formed from the word tsava, T-S-A-V-A. And the verb means to lay a charge or to give a command, to lay a responsibility on someone. So you have a responsibility in the law and what you have done is you have failed to fulfill this responsibility.

Now, if a parent tells a child, be sure and take out the trash before you go outside to play, that's a command, that's a charge, I have given a responsibility to the child. The child gets busy changing their shoes or the telephone rings or something and then they go out to play and forget to take out the trash. It's not so much a matter of intention, well I meant to take out the trash, I thought I was going to take it out, maybe I thought I did take it out and I was thinking about yesterday.

It's real hard, and here's our point, it's very hard to sort out intentionality in sin. Many times our motives are mixed. It's hard for us to know our own heart, much less somebody else looking and saying, well did you mean to do that or not? And sometimes we get mad at somebody and say, you meant to aggravate me or you meant to do something.

Who knows what the stew of factors were that produced this problem. Maybe it was intentional, maybe it wasn't. Only God and the person, God for sure knows, the person may or may not even know why they did what they did or failed to do.

But here's my conclusion, this is what I would like to offer to you. Look at what it says, if a person sins in error, and let's not use the word unintentional, because we have it explained in chapter 5 as not knowing, not knowing, not being aware in some way, not knowing and it says against or actually from all the commands which God has given that ought not to be done, and to do is asah, to do something, to commit, something which ought not to be committed and you've committed it. So we talk about sins in terms of commission and omission, you did something you weren't supposed to do or you didn't do something you were supposed to do.

You sinned by failing to do something or you sinned by doing something you should not have done. This seems to cover both. From all the commands which are from the Lord that are not to be done and He does any of them.

So this is violating a prohibition, thou shalt not. This is breaking a thou shalt not. Isn't that what this verse says? Thou shalt not do thus and so.

God has given a charge, do not do this and you did it. We have a command do not let the sun go down on your wrath and maybe we do. We have violated a prohibition.

So you can violate a prohibition if God has said be sure you get this done and you fail. So commission or omission is not in view and I don't think ignorance and cognizance is necessarily in view. This is transgressing a responsibility that God has given.

You incur blame on yourself by doing something which ought not to be done, violating a

charge or a command. You have a responsibility and you did not fulfill that responsibility. What is the remedy? He says in verse 3, if the anointed priest sins, bringing guilt on the people.

Now here is a new twist because this is right in sequence isn't it? The anointed priest sins and brings guilt on the people. How could this happen? How could the Kohen, by the way, what do you think the other word is here, the anointed priest? Kohen HaMashiach. Kohen HaMashiach, the anointed priest sins and once again you have the form of Kata and then it says to bring guilt on the people.

This is Asmat, the word here for guilt, Asmat, A-S-M-A-T. And it's important for us to understand what guilt is. This is the same idea we had before, blameworthiness, susceptibility to penalty.

How would you like to be the people and your priest messes up and now you are a part of a group that is blameworthy in God's sight. Your big man down there, your anointed guy, screwed up, didn't do the sacrifice correctly. Maybe you came down with a whole burnt offering and he messed up the procedure and now you're guilty.

You're party to the wrongdoing and God looks at you as blameworthy because of the actions of this other person. The anointed priest sins, bringing guilt on the people. Wrongdoing or guiltiness is what Asmat means.

Becoming guilty. This word is used in Amos about Samaria. Those who swear by the sin of Samaria or who swear by the guilt of Samaria, they assume that the Samaritans are in touch with God.

Then, whether it is an Israelite, whether it is a priest, let him offer to the Lord for his sin, which he has sinned, his katah, which he has kaatahed, if you will, a young bull without blemish, as a sin offering. And you have this word katah that is just like a machine gun. It just occurs over and over.

It's four times in this one verse. If he sins, let him offer for his sin, which he has sinned, a sin offering. Four times that same word occurs.

And we didn't see any of that type of language in the previous three offerings because they are dedication offerings, sweet smelling, savor offerings, looking at the positive side. This is the negative side. You're now in the red and have incurred this guilt.

You had a responsibility that you did not fulfill. It could have been a sin of commission. It could have been a sin of omission.

But it is not a rebellious sin. This is where our shuk gagah comes in. There's not evidence of premeditation.

It's not like I will willfully plot and scheme and make this happen. It just happened. Most of our sins, things just kind of get away from us, don't they? We're in a conversation and the first thing

you know, we realize we've screwed up.

We had a bunch of things to do. We promised somebody we'd do something or be somewhere or handle something. And we just lose it.

We're spinning the plates on the sticks and getting busy with ones and some of them fall to the ground. We say, oh, rats. They're messed up.

I never intended to. I didn't want to hurt this person. I didn't want to fail in this responsibility.

It just gets away from us. It's just sort of a function of our imperfect nature. That's the kind of thing this is looking at.

What is the implication? What is implied by this type of error? As soon as you become aware of it, you regret it. You're sorry for it. When you do something intentionally, you say, well, I burned the guy's barn down and I'd do it again.

That's not what's in view here. This is something that you instantly regret. You know you goofed up.

You're sorry you goofed up, although sorrow is not in view. But this is what shugagar really means. You've incurred blame.

You know you've incurred blame. You're sorry you've incurred blame. You wish it hadn't happened, but it did.

It's just one of those things that happens because we're fallen and we're imperfect and it's regrettable. If we had it to do over again, we wouldn't let it happen. That's the kind of sin that is in view.

Now, with that in mind, let's look at the details. Let him offer to the Lord for his sin which he has sinned a young bull without blemish as a sin offering. The first thing we notice is this is like the ola, class one, the bull, most expensive animal.

It is male only. What did we note when we looked at this bull the first time? What does it symbolize? Strength. This is the bulldozer of the ancient world and this is what is symbolized.

This is what is represented. He shall bring the bull to the door of the tabernacle of meeting before the Lord, lay his hand on the bull's head and kill the bull before the Lord. We talked about the door of the tabernacle.

We talked about before the Lord. We talked about leaning the hand on the head and what that represents. Laying the hand on the head, identification in view of the Lord.

You have to be objective about this and recognize that God is watching and you are doing this for God's benefit, not your own. It's not a catharsis of your soul. Well, I'll go kill something and

I'll feel better.

This is before the Lord. This is for God's benefit, not our own. We sometimes, I think, are hesitant to go before the Lord and acknowledge that we've messed up.

We think, well, why should I go avail myself of God's grace? Why should I restore myself and try to return to the benefits of the positive aspects of relationship with God when I have messed up? I'll penalize myself and I won't go before God right now. I feel too bad. I'm too embarrassed.

And we wind up deciding that we will sort of penalize ourselves instead of going directly to the Lord. Look at this aspect of the sacrifices. You do these sacrifices before the Lord.

It's for His benefit that we confess our sins in the sense that He is the one that is watching. He is not saying, yeah, you just go over there and don't confess your sins. I don't want to see your face.

I'm annoyed with you. I'm running out of patience with you. We sort of humanize God in that sense and decide that maybe He'll be glad to not see us for a while.

God ordained this remedy and God says, you bring this stuff before me. I want to see it. If you're a parent and your child has spilled ink on the upholstery or burned a hole in the carpet or some such thing, do you really want them to wait or do you want them to come to you right away? If they've broken something or messed something up, I mean, you're not happy that that has happened but you want to know as soon as possible so you can take steps, right? There's no point in delay.

And the idea of before the Lord is, don't wait. God wants to see it. When you figure out that you've transgressed, go.

Get it over with. Take it to the Lord. Sacrifice the bull before the Lord at the door of the tent.

The anointed priest, notice the offerer slays the animal. He is responsible for the animal's death. But this death is different.

You think in our New Testament terms, there are two different ways that death is used. Death is the penalty for sin. The wages of sin is death.

The sting of death is sin. The strength of sin is the law and all that. You have that whole aspect, the negative aspect of death as a penalty.

But you also have a positive aspect of death. Paul says, I die daily. He says, if we have died with Christ, we have died to sin.

And the positive side of death is, I have died to the old way of life. I have died to the kingdom of darkness. I have died to corruption.

And now I live to God. So in our first three sacrifices, the death of the animal was viewed in that positive light. This death is the way I dedicate myself to God.

It's the way I send things up to Him. This death in chapter 4 is the other kind of death. This is penalty death.

This is shedding of blood so that there will be remission of sin. In the others, dedication to God is in view. I have decided to follow Jesus, but let me first go bury my father.

Let the dead bury their dead. You come, follow me. You die to the dead, and you live to Christ.

That's the first three chapters. This death is now squarely representing penalty for sin. Bring the bull, kill the bull, kill the bull, kill it.

Then the anointed priest, the Kohen Mashiach, will take some of the bull's blood and bring it to the tabernacle of meeting. Dip his finger in the blood and sprinkle some of the blood seven times before the Lord in front of the veil of the sanctuary, the Holy of Holies. Now this is a new thing.

We haven't seen that in any of the previous sacrifices. Nothing went into the tent of the sweet savor offerings, did it? Here, the blood of the offering, as soon as it's killed, the first thing that happens is, sort of the first fruits of that sacrifice, is this blood that is taken in. He's probably got a little bowl.

He dips his finger in it and sprinkles a finger full. Now, here's a little quiz for you. How many times does the blood of the offering get mixed with water? What's an efficient way of sprinkling blood? You get a piece of cedar, you get a red string and some hyssop, tie it on there, you make yourself a little shaker, a little ancient sponge, so to speak, dip it in a bowl of blood and just really give it a good splattering.

Why the finger instead of hyssop? Why is the blood not poured out? Why is it not mixed with water or any of the other things that happen in other kinds of sacrifices? Why does the priest dip his finger in the blood and sprinkle it and why seven times? Why not all of the blood? Why just a representative portion? What does the finger, we talk about the creation having been performed by God's finger, the finger of God created things. It's representative of the blood of the offering. Greater things, right? When the blood was put on the earlobe and the thumb and the big toe and so on, the thumb represents the hand, which represents what you do.

The ear represents what you hear, which represents intake. The toe represents the foot, which represents the walk. In other words, it's kind of the point of the spear in terms of symbolic substitution.

So what's going on here? Part of the blood and a finger instead of all of the blood and a big bowl or a bunch of hyssop. So what is in view? Not the entire sacrifice. For the purpose of cutting to the chase here, this is not reenacting the cross.

This is a reminder of the cross. This is a token. The finger is a token of the hand, which is a token of what you do.

This finger full of blood that's sprinkled is a token. It's a reminder. It's a reminder.

This is not a reenactment of what Christ will do on the cross. It is a reminder of that death being necessary. The equivalent for us is 1 John 1.7 and 1 John 1.9. The blood of Jesus Christ, his son, keeps on cleansing us who are already saved.

If it was all the blood, if it was poured out over the altar, that would be a picture of salvation. You're lost and you need to get saved. This is a child of God.

This is a citizen of Israel bringing this offering. He's already redeemed. He already belongs to God.

His salvation is already taken care of. This is a reminder of that fact that the penalty is paid. So it's a finger full sprinkled before the Lord.

God says, I would obliterate this Israelite who has committed this kata'o. I remember blood has been shed for this individual. This is one of my own, one of my redeemed.

And so it is reminding God symbolically, as it were, that this person qualifies for forgiveness because they have been purchased when and how? In any of the sacrifices we've seen in Leviticus? No. Passover. The lamb.

The lamb on the cross. The blood on the doorpost. Purchase has already been accomplished.

Baptism through the Red Sea has already been accomplished. These people are saved. This is the 1 John 1.7, 1 John 1.9, blood of Jesus Christ, his son, cleanses us from all sin.

That's what it represents. That's why it's the finger. That's why it's just a little bit taken in and sprinkled.

The blood is sprinkled seven times. Seven is the number of what? Completion. Perfection.

It's perfect. It's entire. There's nothing missing.

There's no lack. Sprinkle it seven times, you're done. Naaman dips himself seven times in the river, he's clean.

How many times have we seen that number seven? We just saw it Friday night. In front of the veil of the sanctuary. That's as close as you get to God.

Right there in front of the veil. The priest shall put some of the blood, that same little bit that he brought in, he already took some of the blood in. Now he's going to take some of that that's left over after sprinkling and he's going to put it on the horns of the altar of sweet incense before the Lord, which is on the tabernacle of meeting.

He shall pour the remaining blood of the bull at the base of the altar of burnt offering, which is at the door of the tabernacle of meeting. Once again, it's pictured as being at the door even though the laver is in between. But the laver is there for the priests.

As far as the offer is concerned, it's the altar and the tent. So what does this tell us? This is a memorial. It is a reminder.

A little bit of it is taken in and dedicated to God. It's sprinkled and then it's put on the altar of incense, which sends it up to God. God knows that blood's been sprinkled.

He's reminded in the same way that we should remember the price that Christ paid so that we could confess our sins on a regular basis and be cleansed. The remainder of the blood is poured out at the burnt offering altar. Why out there? Well, the tent is where God sees his stuff and gets his stuff right.

The altar is where the offerer sees his side of the covenant, his side of the equation. Things that happen at the altar are for the benefit of the offerer. Things that happen in the tent are for the benefit of God.

Up until the point that you have the smoke ascending off the burnt altar, but it's poured out at the base so it doesn't go up in smoke, it doesn't burn. It's there for the offerer to look at and to be reminded of the price that was paid. So then in verse 8, he's going to take some of the inward parts of this offering and do some things with it.

That's what we're going to look at next time. But hopefully what we've seen this morning is in addition to all of the positive things that we have the opportunity to do because of the work of Christ, to dedicate ourselves, to dedicate our work, to share capacity, to be a blessing to others and have an outward light that shines from our life, we also have to deal with when we fail. And when we fail to fulfill God's commands, to fulfill the responsibility that he's given to us, what is the issue for us? It is primarily claiming the blood of Christ.

Recognizing that God is impressed with it, God restores us on the basis of it and we should be reminded of it. And that is the strongest deterrent to not engaging in future sin is remembering the price that was paid and remembering what it took to renew us after that kind of failure. So part of it goes to God, part of it comes back, but so far it's all been about the blood.

Now we're going to see something about the remaining parts of the animal and that's what we'll look at when we pick up next time. Let's close here in a word of prayer. Father, thank you for the provision that you have made for us, not only the potential to live and to serve and to become what you would have us be, but also the provision you have made for when we fail, when we err and fall short.

We thank you for the Lord Jesus Christ who not only has made a way for us through the veil to approach you boldly, but he has also enabled us to prepare ourselves for that journey by sanctifying ourselves with the washing and the sprinkling that is necessary to purify us and

make us acceptable in your sight. We know that it is only his righteousness, it is only his life and his death that is acceptable in your sight and we are covered and we are claimed by that work. We pray that we will find that truth to be motivating and to be impressive as we look at ourselves and our circumstances and our opportunities, that we will be reminded that we've been bought with a price and that we should glorify you in what we do.

We pray for each one here, we pray for those who study with us, that you will be able to complete your purpose for us both now and prepare us for the age that is to come. We pray it in Jesus' name, Amen.