

Lev 05-05-22a

This is Sunday, the 22nd of May, 2005. We continue our study of the Levitical offerings. We'll be picking up in Leviticus chapter 4, looking at the sin offering.

As is our custom when we approach the study of the Word of God, we take a moment to prepare ourselves to examine the state of our soul and ensure that God the Holy Spirit has the freedom to minister God's Word to us. It is not really my teaching ministry. It is not really your learning ministry.

It is a function of God the Holy Spirit to take the Word of God and place it in our souls in such a way that it will produce results, that it will bear fruit, that it will have power, that it will strengthen us, comfort us, encourage us. It's all a work of God. We can think of ourselves as merely the utensils, the plates, the trays upon which this holy food is conveyed to our souls, but it does not depend on me and it doesn't depend on you in terms of IQ.

The one thing it does depend on is choice. Like so many good things in life, you have to want it, and we express our desire to God. We express our willingness to be taught and to be conformed.

You notice that's a passive. Be not conformed to this world, but be transformed by the renewing of your mind. We are either going to be conformed to sin and evil by the world, or we are going to be transformed as our minds are renewed by the ministry of the Holy Spirit.

So it's a very important time that we spend, these few seconds, before we address ourselves to the Word of God. Shall we pray? Father, we are grateful that you have not left us in this world as orphans. It would be an awful thing were we to be adopted into your family and then left without provision, without direction, without the means to develop a personal relationship with you.

We thank you for your Word. We thank you for the men who were faithful to record it, for those who have been faithful to preserve it down through the years, through the centuries, who in many cases have given their lives so that we might have the treasure of your Word in our own two hands. We thank you for its inspiration.

We thank you for its power. We thank you for the role that it plays in our relationship with you through God the Holy Spirit. We thank you that not only do we have that provision, but we have an environment of freedom in this country where we can assemble, we can worship as we see fit, as we understand your Word to tell us it should be done.

We thank you for those who preserve our nation. We thank you for our governmental leaders, and we ask your blessing on them that you will direct them and empower them to the extent that they reflect and understand and implement the principles that are found in your Word. We pray that you will bless them and bless their efforts.

We ask your blessing on each one here. For those who are part of our assembly, both locally and at a distance, we pray that you will especially bless those who have to use extraordinary means to partake of your Word. We pray for fellowship, for opportunity to meditate and to be refreshed and nourished and strengthened through the presence of your Word in each of our souls.

We pray that you will bless our study and our fellowship together. We ask it in Jesus' name. Amen.

Our script reading this morning is going to be our passage, although I often like to go to the Psalms or some other passage that will shine a side light on our study or give us another dimension of it. In these offerings, there is so much meat and so much text to be covered that the luxury of spending several minutes in another passage doesn't afford itself to us. So, without further ado, if you'll turn to Leviticus chapter 4, let's take a look at the fourth offering in our study, which is the sin offering.

You should remember that the first three offerings are of a piece. They are in the same category. They are called sweet savor offerings.

The next two offerings, the sin offering and trespass offering, are non-sweet savor offerings. That by itself doesn't necessarily communicate a lot, but what does it mean to be a sweet savor or non-sweet savor offering? The sweet savor offerings are available and usable when sin is not in the picture. Sin is not a primary element that is in view in the sweet savor offerings.

These are offerings that are offered when the citizen in Israel, and by extension the child of God in this age, has no issue to be resolved with God regarding sin. They are not offered on the occasion of sin. You don't say, oh, I just goofed up and sinned against my neighbor Benjamin over here, so I've got to go down there and offer a whole burnt offering or a grain offering or a peace offering.

They are not occasioned by sin. They do not address sin directly. Sin is not the issue.

These are reflections of personal standing, personal attitude toward God. Think of them real quickly, the whole burnt offering. This represents the self.

Love the Lord your God with all your heart, all your soul, all your strength. Ensure that you yourself have been wholly dedicated to God. Cut it open.

Wash the entrails. Wash the legs. Ensure that there is no impediment to dedication of self to God.

The New Testament equivalent, Romans 12, 1 and 2. Present yourself a living sacrifice. The second offering, the grain offering. The Old King James calls it the meat offering, which is real confusing because there is no meat involved.

It's grain. It's a food offering. Meat in the Old or Middle English meant food.

This essentially, in a nutshell, talks about the production of our hands, our work. It's made of flour. It's made of oil.

These are the produce of our hands. These things that we do are dedicated to God. This is necessarily after we ourselves are dedicated.

The greatest mistake, well, of course, it's like the top 40. There are a lot of mistakes being made in the modern church today. It's hard to say this one is number one.

But in the top 10 of egregious errors being committed on an hourly basis in the modern church is trying to bring the grain offering when the whole burnt offering has not been satisfied. Your self has not been dedicated to God. You are not pure.

You do not understand what you are doing. And you try to bring an offering to God. This is the mistake that Cain made when he tried to bring his salad.

He tried to bring a grain offering and he had not done the whole burnt offering concept. He had not accomplished that. He didn't have that standing with God.

That's why God comes to him after his salad offering is rejected. And God says, look, why is your countenance downcast? If you do well, you'll be accepted. Ergo, your offering not being accepted, guess what? You have not done well.

What is it he has not done well? He has not done Leviticus chapter 1. He has not looked at himself and says, not my will, but thine be done. I dedicate my heart, my soul, and my strength to you, O God. And here it is up in smoke on the altar.

Cain did not do that. Else, his grain offering would have been accepted. It's just that simple.

It doesn't take rocket science. It's not a matter of interpretation. It's a matter of fact.

God says, if you do well, you will be accepted. He was not accepted. He did not do well.

What did he not do well? He offered the second chapter of Leviticus offering when he was not on the foundation of Leviticus chapter 1. So, self first. Cleanse yourself. Bring yourself as a perfect offering.

Heart having been sprinkled. Body washed with pure water. It's all God's.

Thy will be done. If you want me to be maimed. If you want me to suffer loss in my family.

If I'm going to be bereaved. If I'm going to have to go through hardship. If I have to endure cancer.

Whatever it may be. We think of all these horrible things. Typically, God doesn't call upon us to

do that.

These are kind of extraordinary cases that you can think of for various believers we might have known. Most of us, our struggles may be equally intense. But they are not so flashy.

They're not so dramatic. They are no less intense. They are no less of a test.

Our souls can be stressed and stretched. And brought out into the light of God's evaluation by things that might be insignificant to someone else. God knows us.

He knows what we need by way of testing. And it is up to us to say, I trust God. Really, that's what the Leviticus chapter 1 offering is all about, isn't it? Why would you offer yourself wholly to God? Well, there's an analogy in marriage, isn't there? You offer yourself wholly and without reservation to another person.

You covenant with them. You open yourself up in every level of intimacy to that person. You can't do that without trust.

You have to have trust. And you have to have a healthy respect for that person. Or you can't make that kind of commitment.

You just can't do it. Same thing in spiritual life. That offering, Holburne offering, reflects a level of trust and respect and love for God that says, I can commit myself 100% to God.

On that foundation, you go to chapter 2 and what you do, the flour that you grind and the oil that you press, seasoned with salt, fragranced with frankincense, is offered to God. Leviticus chapter 3, what offering is that? Holburne offering? Grain offering? What's number three? Peace offering, right? The peace offering is built on the foundation of the other two and is in fact offered on top of the Holburne offering, right? And what does that say? It speaks of what? Fellowship. That meat is shared between God, the priest, and the offerer.

It's the first offering in Leviticus where the offerer partakes. And so you have dedication. You have dedication of self.

You have dedication of your efforts. And you have dedication in the realm of fellowship. This is my area of relationship, of communication in both directions.

God speaks to me. I speak to God. And it is a function of maturity.

Each of these builds on the other and rests on the other. Well, within those we saw that there were grades of offering, different kinds of offering. In the Holburne offering, you have the bullock, the sheep or goat, or the bird.

And this tells us that at the beginning, it makes a big difference what your spiritual maturity level is. You can't do much by way of dedication when you're at the dove and pigeon level of maturity. And so there's very little by way of detail.

There's very little by way of symbolism in the bird level of that offering. You're at that point just a 30-fold field. You haven't been sufficiently plowed.

Your rocks haven't been taken out. You haven't been cultivated and fertilized and watered in the way that a more mature believer will be. And so you're at kind of the 30-fold field level.

As you grow, you reach the sheep or goat level, where God expects more from you. You've had more time in the Word. You have grown.

You've mastered some of the basics of the Christian life. And ultimately, you'll reach a place where you can truly, fully dedicate yourself to God just like that bullock, and you have all of the wonderful symbolism. Grain offering.

You have three different kinds, and that really is more in the level of your experience, isn't it? Is this offering a cake? Is it a skillet bread? Is it pan bread? What has molded and shaped? What kind of heat has been applied as this work was being brought? What sort of cooker have you been in? Sometimes it's just a skillet. Sometimes it's an oven. Sometimes it's something else.

And so this isn't so much a matter of level as a matter of path to get there, and it's different for different people. When you get to the peace offering, even more so. There are a variety of ways that that can be brought, and it is a reflection not of so much different levels of maturity as that God has different ways.

We're not all alike, just like children in a family. You look at a family that's got six, eight, ten children. If you can find the parents upright and conscious, you can ask them, and they'll tell you that there's different kinds of relationships.

Some children are very sensitive, and you just speak a word, and they feel a great stinging rebuke. There's other children that are not sensitive. Their feelings don't get hurt, and you have to wail them with a switch to impart the fact that they have messed up.

Different strokes for different folks. And that's what you see in the fellowship offering. One of the lessons of that offering is don't be looking at other believers and saying, well, why am I not like that? Or why does my relationship with God not seem to be like theirs? It doesn't have to be.

At the burnt offering level, you're working toward the goal of maturity. All of us ought to be working toward maturity. But when we reach maturity, it can take different forms.

It doesn't mean we believe different doctrines. It doesn't mean we have different understandings, or that we get some sort of special permission from God to do things that other believers don't do, or that we don't have to do things that other believers do. It's not like that.

In a well-run household, all the children in the household follow the rules. You don't say, well,

I've got one child, and I let them break the windows, and I don't let the rest of them do it. It's the same standard, same measure.

But there are different qualities. There are different kinds. Some people are more impulse-led in the area of divine guidance.

And that's fine for them. I am not impulse-led. I am information-led.

And God knows that. And so when God wants to guide me, He gives me information. People who are kind of sensitive and touchy-feely and right-brained, well, God figures that's the kind of person they are.

If they need an impulse, I'll give them an impulse. I can't enter into that. I don't know about it because God doesn't deal with me in that way.

But I don't judge a believer who understands and operates in the realm of their relationship with God differently than I do. It's not my place. I've got my hands full trying to keep my relationship with God figured out and under control and moving in a positive direction.

So those are, if you look at that sweet savor category, these address the individual in his positive dedication, work, and fellowship with God. That's what those are about. It's the positive side.

Now, what if you mess up? Here's your sin and your trespass offerings. I would hasten to impress upon all of us the fact that none of these five offerings are directly picturing salvation. None of these offerings directly pictures the atoning work of Christ on the cross for salvation.

Why would that be? Because the people who bring these offerings are already saved. And you don't have to get re-saved. This is why studying these details is so helpful in discerning the error of those who have no belief in eternal security.

Once saved, always saved. That you can lose your salvation and so on. If you study these offerings, you can see that there is no offering that an Israelite brings to sort of get re-saved.

He is assumed to be saved when he brings these offerings. You cannot approach unless you are a child of God. You are not qualified to even bring an offering unless you are a child of God.

So, none of these. And it's not like, well, do you see an offering in Leviticus someplace where it says, now at the age of 12, the young man in Israel will bring an offering and have his bar mitzvah and he will enter into a relationship with God and this will be a picture of his salvation. It's not there, is it? And on the model of, well, offerings represent salvation and get saved, it just doesn't exist.

These offerings reflect functions in the spiritual life of believers. So, sweet savor, myself, my work, my fellowship with God and with others. Non-sweet savor, what happens when I mess up? That's what we're looking at in chapter 4. The Lord spoke to Moses saying, speak to the

sons of Israel saying, if a person sins unintentionally, and I would encourage you to amend that to in error.

There's not sufficient grounds to assign intentionality or unintentionality to this. In fact, let me read you something from Eidersheim who has researched the rabbis on this issue. Eidersheim in his book, *The Temple, Its Ministry and Services*, which of course addresses the later implementation of these sacrifices, says about the sin offering, this is the most important of all sacrifices.

It made atonement for the person of the offender, whereas the trespass offering only atoned for one special offense. We're going to be looking at both of these. You have the sin offering, trespass offering.

Sin offering looks at the person as a sinner. Trespass offering is going to look at a sin. Clear? Hence, sin offerings were brought on festive occasions for the whole people.

Day of Atonement, etc. But never trespass offerings. There's not a trespass offering for the whole people.

I mean, it just doesn't work. Did the whole people commit a sin? Highly unlikely. In fact, the trespass offering may be regarded as representing ransom for a special wrong, while the sin offering symbolized general redemption.

Now, I'm going to disagree with Eidersheim just a little bit on that, because that makes it sound more like a harking back to salvation. It is harking back to sinfulness. What does 1 John 1.9 say? If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from what? All unrighteousness.

I myself have become polluted through a sin or a series of sins. Many times, on the occasion of offering a trespass offering, you bring both. Because you say, I have soiled myself.

I have defiled myself by committing this wrong. Here's my sin offering. Here is my trespass offering that looks at the specific egregiously bad thing that I did.

So, both of these are the privilege for a believer. So, while it is true that it symbolizes redemption, it's redemption in its effects, not its inception on the cross. It's because I am redeemed, this is something I can avail myself of.

Because I walk in the light as he is in the light, the blood of Jesus Christ keeps on cleansing me from all sin. Cleansing my person. It is my spiritual shower bath.

So, both sacrifices applied only to sins, quote, through ignorance, in opposition to those done presumptuously or with a high hand. For the latter, the law provided no atonement, but held out a certain fearful looking-for of judgment and fiery indignation. Now, this is the part I want you to hear.

By sins through ignorance, however, we are to understand, according to the rabbis, not only such as were committed strictly through want of knowledge, the sin of ignorance. I didn't realize when I stepped here that I walked on the grave of a dead person and defiled myself. Or I didn't realize when I set that rock on my wall that it was going to fall off and kill somebody.

Or whatever it may be. I did not intend to do whatever this happened. It's not just sins through want of knowledge, but also those which had been unintentional or through weakness, or where the offender at the time did not realize his guilt.

The rabbis understood from way back that these were not just unintended breaches of the law. That it covered sins through ignorance. Remember when Paul gets slapped.

He's in a trial and the high priest says, Slap him. And the guy whacks him. And Paul says, You whitewashed wall, do you presume to judge me by the law and command me to be struck in violation of the law? He called him a whitewashed tombstone.

And the guy says, Hey, you're talking to the high priest. And Paul says, I apologize. I did not know he was the high priest.

Paul recognized that you do not speak evil of a ruler of your people. It's a command of God. And he actually, although he was right in principle, he was wrong to rebuke the high priest by calling him a whitewashed wall in front of all of his people.

And he apologized. And he said, This was a sin of ignorance. This is the idea that is covered in the word that is translated unintentional here.

Could be a sin of ignorance. Could be through weakness or where the offender did not realize at the time that it was a sin. And weakness is what gets us most of the time.

It isn't that we don't know what's right. It isn't that we don't wish we were doing what's right. It's that we fail.

As I mentioned the other night, C.H. McIntosh made a great point about the fact that we have a duality of natures. It's both us. We are the old man.

I used to think, in fact I had a pastor who used to draw a little black box and say, This is your sin nature. Or maybe it was a triangle. He drew a little geometric shape.

It had a picture of the soul with its memory center and its volition and its memory bank and all the rest of it. And he had this little box and he said, That's the old sin nature. Well, I would modify that diagram.

Draw a circle around everything that is the soul. That's your sinful nature. It's a nature.

We are inherently sinful. It's not just a box. It's us.

It's not my sin nature that makes me do wrong. It's me that makes me do wrong because I am sinful by nature. But, at the point of regeneration, we receive a new nature.

And so now we have the chance to operate in the sphere of our new nature or in the sphere of our old nature. Have we lost our old nature? Nope. Has the old nature gotten weaker? Nope.

Has the old nature gone away or been eviscerated or gotten anemic? No. Not at all. It is the hail hearty violently anti-good, anti-God thing that it always was.

We used to not have a choice about operating out of that nature. Now we have a choice. I can choose to think different thoughts.

I can choose to operate in a higher sphere. I can choose to transform the daily tasks of my life into divine good. It is a choice.

But the whole idea, this Calvinist idea of progressive sanctification, perseverance of the saints and that is unbiblical. That is why Paul says in the New Testament, put off the old man with his lusts. He doesn't say put off the old man that is kind of losing his lusts anyway.

The old man has got all the lusts he ever had. Paul says you have got to put him off and put on the new man that is created in righteousness, unto good works and is oriented toward God. You face the closet in the morning.

Do I wear the white shirt or do I wear the blue shirt? Do I wear the jeans I wore yesterday or do I wear a fresh pair of jeans? We make decisions about how we clothe ourselves. Paul says that is what it is like. You choose which nature you are going to put on and which nature you are going to put off.

So sins done in error here in chapter 4 verse 2 are sins that come out of our erroneous nature. You cannot judge a level of intentionality in so many cases. Courts and juries spend weeks trying to figure out how much of this was premeditated.

What was the motivation? How much of it was intentional? Was it manslaughter or was it murder? How can you crawl inside your head? We don't know ourselves why we are motivated to do things a lot of times. We are creatures of impulse. Our soul is a stew of conflicting and biased and compromised intentions.

You do something good for somebody and you are kind of thinking, well, this will put me in good with him and maybe it will help me in the future, but it is also a good thing. And you do it for both reasons. You do it because it is good and you do it because you expect a good thing in return.

So was it selfish or was it altruistic? Yes. So how do you separate that out? Do you offer half an offering because half of your motivation was selfish? Intentionality is impractical as a basis for deciding about offering this offering, isn't it? It is recognizing that it was a sin. This is where the

idea of being sorry or godly sorrow or whatever else.

People have done whole studies on godly sorrow. Some pastors say, well, being sorry for your sin is a waste of time. Just confess it and move on.

Don't wallow in guilt. Don't sit around compounding your sin by feeling sorry for yourself. Don't think you have to generate some idea.

Sometimes you punch somebody in the nose and you recognize it was wrong, but you are not sorry at all. In the same circumstance, you punch them again. In fact, if they say anything, you might punch them again anyway.

We are mixed. We know something is wrong and we don't want to do something that is wrong, but on the other hand, we are pretty satisfied at doing it. We are really messed up and it is because of our fallen nature.

It is because we are in the process of strengthening and developing our new nature. Ultimately, the old nature is going to be excised and we will have just our regenerate self. But, in the meantime, we have this offering.

For an Israelite, back in the days when Moses gave the law, by application for us now, what is the idea behind this sin offering? If a person sins in error. I think Idersheim is on the mark here when he says the rabbis understood this to be not only a sin of ignorance, but also an unintentional sin or a sin through weakness or a sin where the offender at the time did not realize his guilt. Notice this also, which is a good point he makes.

The fundamental difference between the two sacrifices appears also in this. Sin offerings having a retrospective effect on the worshippers were brought at the various festivals and also for purification for defilements of the body, symbolically pointing to the sinfulness of our nature. Defilements such as leprosy, death, etc.

On the other hand, the animal brought for the trespass offering was to always be a male, generally a ram, which was never used as a sin offering. Nor was it lawful, as in the sin offering, to make substitution of something else in case of poverty. These two particulars indicate that the trespass offering contemplated chiefly a wrong for which decided satisfaction was to be made by offering a male animal and for which a definite, unvarying ransom was to be given.

Do you follow all that? The sin offering, there are grades, there is substitution if you're a little poorer, because you say, well, I'm at the pigeon level, but I recognize that I'm messed up and I have a sinful nature and sin defiles me as I commit it and out of my defilement I commit sin. That's what's going on in the sin offering. Trespass offering says, this event should not have taken place.

Here is a wrong I have committed and there is the idea of restitution. There is the idea of restoration involved in the trespass offering. Trespass offering looks at the event, at the sin.

Sin offering looks at the person who committed it. That's the fundamental thing. So, if a person sins in error, it's important for us to get that concept down before we study the details of the offering, right? In error, in any of the things which the Lord has commanded not to be done and commits any of them, then we start a special case.

There are two levels in this offering. This is a new thing we haven't seen in the sweet savor offerings. There are two levels.

The first one is here in verses 3 through 21 or so. If the anointed priest sins so as to bring guilt on the people, let him offer to the Lord. And we have all of this dealing with the priest.

Then we have the lesser purification offering for a prince, a civil leader or someone in authority. This could be the elder in a household type of thing. Or an individual.

That's verses 22 through 35. So, of the sin offering, what's the sin offering about? Why is it offered? Person is in view. This says, I am a sinner, I have defiled myself.

We've got two different kinds. One for the anointed priest. One for the leader or individual.

So, it makes sense that this offering is looking at the person and your status, the level to which you affect other people, specifically as a priest, is in view. You sin as a priest, you defile the whole people. You sin as a leader or an individual, different offering.

So, we're going to see that there are differences in the way the two types of sin offering are presented, what the procedure is, depending on whether it is the anointed priest who sins or whether it is a prince or individual. So, first section, verses 2 through 21. 3 through 21, actually.

If the anointed priest sins to bring guilt on the people, let him offer to the Lord a bull without defect as a sin offering for the sin he has committed. He brings the bull to the doorway of the tent. We looked at this last time.

He lays his hand on it, presses it down. Identification. The anointed priest takes the blood of the bull and brings it to the tent of meeting, dips his finger in the blood, sprinkles it seven times before the Lord.

We talked about the significance of seven. In front of the veil of the sanctuary. Who gets to go into the veil area? Priest, right? Wouldn't be much help to give this specification and not be able to go in there and sprinkle the blood.

The priest puts it on the blood of the horns of the altar of fragrant incense which is before the Lord in the tent of meeting. The blood of the bull he pours out at the base of the altar which is at the doorway of the tent of meeting. He removes from it all the fat of the bull of the sin offering, the fat that covers the entrails, the fat which is on the entrails, and the kidneys with the fat that is on them and the lobe of the liver.

He removes with the kidneys just as he removed it from the ox of the sacrifice of peace

offerings. The priest is to offer them up in smoke on the altar of burnt offering. This is always God's portion, isn't it? Remember at the end of the peace offering it said, the fat and the blood you never eat? That's God's portion.

You always dedicate the fat and the blood to God. The hide of the bull, the flesh with its head and legs and entrails and refuse, all the rest of the bull he is to bring out to a clean place outside the camp where ashes are poured out and burn it on wood with fire where the ashes are poured out it shall be burned. Is this offering offered on an altar? No.

That animal is separated into two parts. The blood poured out at the base of the altar burnt offering, the fat, the lobes of the liver and the kidneys and that are sent to God. The rest of the animal normally, if this was a whole burnt offering, where would that go? The hide would go where? Who gets the hide of the bull in the whole burnt offering? The priest gets it, right? Well, this is a priest.

Does he get this hide? No, he does not. The meat that is supposed to be offered on the whole burnt offering altar, does it get on the altar? No. It doesn't even stay in the camp.

It is taken outside the camp and incinerated on the ash heap. This is the city dump. It's not the toilet area.

When you think about over a million people wandering around in the desert, they have to arrange for sanitation. I don't want to be indelicate, but they do. Think about it.

Well, there are areas for that. That's an unclean area. You go there to do your business.

You don't defile the camp. You don't defile the area where the livestock are kept or where your supplies are kept, nor the place for ashes. People who are emptying their hearths, people who are the priests when they carry out the excess ashes from the altar and so on, even those ashes are treated with respect.

So that's taken to a clean place outside the camp, not the toilet area. Taken out there and it is incinerated. It is treated like what? That which is unusable.

This represents judgment for sin. In the whole burnt offering, the meat of the offering represented dedication to God. Here, that same body represents judgment.

That sinner is not usable by God, not functional, not worth anything. Take it out to the dump and incinerate it. Now, by rights, that should be the priest who messed up and brought sin on the people.

But God doesn't actually want to judge the priest, so He says, look, you press your hand on the head of the animal and your guiltiness goes to the animal. He bears your penalty. He is taken outside the camp.

He is incinerated. He gets the treatment that you deserve so that you can continue to function

as a priest. And this is a wonderful picture of why the blood of Jesus Christ can cleanse us from all sin, isn't it? Because Jesus was taken outside the city.

Where is Golgotha? Where is the place of a skull where Jesus was crucified? Outside the city. It's up there right over the veil of Hinnom. Gehenna.

And it is outside the camp. The New Testament even points this out. He was taken outside the camp and slain on our behalf.

He bore what we deserve so that we could enjoy what He deserves, status as sons, destiny, reflecting the glory of God, and so on. So that's what we see at first blush. The hide of the bull, its flesh, its head, its legs, its entrails.

This animal is opened up to get the fat and the kidneys and the liver, but does it say anything about sectioning it into pieces? Does it say anything about washing it? No, because that is not being dedicated to God. That is being judged by God. So, it is burned on wood with fire where the ashes are poured out.

Verse 13 says, If the whole congregation of Israel commits error, and the matter escapes the notice of the assembly, and they commit any of the things which the Lord has commanded not to be done, and they become guilty, when the sin which they have committed becomes known, the assembly offers a bull of the herd for a sin offering and brings it before the tent of meeting. The elders of the congregation lay their hands on the head of the bull before the Lord. Notice, all the people messed up, who's responsible? The husbands, the grandfathers, the clan leaders, the tribe leaders, household leaders.

It is the elders who come up and lay their hand on the head. Why? They are the ones that God holds accountable. You may be a child in a household.

You may be a wife in a household. You may be an employee in an organization. You may be a member in a church.

You may be in some sort of grouping that has an authority structure. You may be the member of a squad or a platoon in the military. But if the squad or the platoon messes up, if the family messes up, if the clan messes up, if the church messes up, it is the person in authority that is accountable to God.

It is the person in authority that will bear the discipline. If you as a child mess up, it is your father who is going to take the heat from God. If you are in an organization, it is the leader of that organization that takes the heat.

That is why when the people sin, it is the elders who have to lay their hands on the head of the animal. They lay their hands on the head of the bull before the Lord, and the bull shall be slain before the Lord. The anointed priest brings some of the blood to the tent of meeting, does the very same thing, dips it, sprinkles it seven times before the Lord in front of the veil.

Why? Because this is a failure of responsibility before the Lord, and the atonement has to be sprinkled. The accountability has to be presented before the Lord. Put some of the blood on the horns of the altar before the Lord in the tent of meeting.

The blood he shall pour out of the base of the altar of burnt offering, which is at the doorway of the tent of meeting. What is the practical application of this? When individual sin becomes known, and it is for us, we are also our own priest, aren't we? So every time we mess up, there is a priestly malfunction. But the blood sprinkled before the Lord, this is coming before the Lord and presenting the blood, on the horns of the altar of incense, means that there needs to be prayer involved.

This is why confession is not just a mental ascent of messing up, but a prayer to God acknowledging sin. This is why Jesus in the model prayer for the disciples said, Lord, forgive us our sins as we forgive those who sin against us. You have to say it in prayer.

That's why there is blood on the altar of incense. You don't just say, well, I certainly messed up there. I acknowledge it.

That's homo logeo. No, it's not. It's not homo logeo until you go before the Lord.

As a priest, you bring the blood into the holy place, and you claim the blood of Jesus Christ for cleansing, and you send it up to God on the altar of incense, which represents prayer. It's a clear picture. Don't think you're forgiven of your sins just because Jesus died on the cross and you're a Christian.

If you don't bring the blood in there and sprinkle it in the holy place, and put it on the altar of burnt offering, you as a believer priest are not yet cleansed. It's also poured out around the altar of burnt offering, but not on the altar, because the altar is the place of sending things to God. That's the big elevator, so to speak.

You don't send that which is carrying that sin and guilt. You pour the blood out, which is the price it pays for that guilt, and then it itself is taken outside the camp and incinerated. Fire is a picture of judgment.

Removing the fat and offering it up. This is a reminder that even though the animal is defiled, it has an essential internal element that is still pleasing to God. The fat and the liver and the kidneys and that, the innermost part of that still belongs to God, and that judged thing still belongs to God.

Well, this is a good place to pause and take our break. When we come back, we'll pick up in Leviticus chapter 4. I think that machine hibernated.