

Lev 05-05-22b

Let's pick up our study now in Leviticus chapter four. We've already discerned that there's a difference between the sweet savor and non-sweet savor offerings. You can summarize this by saying that the sweet savor offerings speak of acceptability, personal acceptability, acceptability of self, acceptability of the work that you do, acceptability in terms of sharing in the things of God, reaching the place where you are actually sitting down at the table with the Lord.

This is a great attainment. It's one thing to see God at a distance and to dedicate ourselves to serving him and living for him. It is a second thing to learn how to make our days count for him, to dedicate what we do to him during the day, whether we're in school or in a job or whatever, to render that as an offering to God.

And it is the ultimate great thing when we move from dedicating ourselves to God and dedicating our day and our efforts to God, to begin to share fellowship with God. You think about the progress in a normal human sphere of relationship where you first see somebody in some sort of formal context, maybe they're a coworker, they're a fellow student at school, they're somebody that you come in contact with as a client or as you're their client or they're your client or whatever. And there's sort of this formal basis for contact that is established.

Then you begin to have some activities in common or some time in common. You go to the same meeting, you go to the same class, you have the same hobby, you're working for them or they're working for you to solve the same problem, something like that. And from initial contact through sort of a shared experience of some sort of effort or work, you come to the place where if this winds up developing into a friendship, you do things that are not strictly work related, like, well, why don't we get together for a recreational activity of some sort? And you begin to explore other areas.

You have topics of conversation that are unrelated to work or unrelated to the formal area in which you have contact. And this is where friendship develops is when you begin to sort of share your soul with someone else and your thoughts and your viewpoint and you, you know, people talk about opening up and you get to all this touchy feely stuff, but there is an element of intimacy. You cross a certain line from acquaintance into friendship.

And in the first two acceptance offerings, it's really more of an acquaintance with God, a dedication to God, a formal relationship with God. When you reach the peace offering, this is more intimate. This is more of sitting down to table and having God share his more intimate thoughts with us.

And we share our more intimate thoughts with God. Well, the other two offerings, the sin and trespass offering, these are problem solving devices. This is reconciliation, restitution, restoration.

When we have malfunctioned and sort of sinned against all of the things that are represented

in those first three offerings, we ought to be dedicated to God and we're not. We ought to dedicate our efforts to God and we didn't. We ought to be thinking his thoughts.

We ought to be viewing life from his viewpoint and we weren't. We breached that. We sinned against it.

And so these are the remedial offerings. So we first see that in the sin offering of those two offerings, we have the one that looks at the person and the one that looks at the, at the act, at the sin itself. Within the sin offering that looks at the person involved, there are two subcategories.

You have the priest and then you have everybody else, specifically a prince or an individual. Why that breakdown in the sin offering? Well, what is a priest in Israel? What do the Levites represent and the priests in particular? They represent Israel before God, don't they? They are the go-between. They are the mediators, so to speak, and they stand in.

Remember the, the numbering of Israel and the Levites being substituted for the firstborn in each household. And they had to make up the difference with money because they sort of redeem. And so they are the stand-ins.

They're the representatives. So when the priest sins as a representative of the people, then by extension, the people have sinned. If the ambassador of the United States to Iran went to a formal state dinner and poured his wine glass out in the salad bowl of the Iranian leader there, in other words, he's the ambassador.

We're not at the dinner. We're not at this formal state function in Iran. Our ambassador is, but the ambassador just insultingly stands up and takes his water, his wine or something, just goes over to the plate of the Iranian guy and just dumps it in there and then throws the glass down and stomps out.

When the international incident ensues in the press and so on, are they going to be saying, well, I don't know who the ambassador is over there. Let's say his name is Thomas Jackson. Are they going to be saying, oh, that Thomas Jackson, he's such an ingrate.

He's so discouraged. He's so rude. What are they going to say? We're mad at the United States.

Some yo-yo took a picture of Saddam Hussein without all of his clothes on, and they published it on the front page of a newspaper. Who are they mad at? Did they track down the person that took the picture and sold it to the New York Post or whoever it was? No, they're mad at the United States. These goofballs that did that other stuff in the Abu Ghraib prison and so on.

They hold the whole United States responsible because someone who represents us fouled up. Someone who represents us made a bad judgment call. That's what we're seeing here.

The priest represents Israel. He bears responsibility. So when he messes up, it tars the whole

nation with a brush.

So he has got to go before God and sprinkle that blood inside, send it up on the altar inside, as well as pouring the blood around the outside of the altar burnt offering and taking the sacrifice outside the camp. That, in verse 20, shall make atonement, and he shall be forgiven. If he does it on behalf of the nation, the whole nation goes down a wrong road.

The whole nation murmurs and complains, as it were, as they did in the wilderness. Then the priest goes in. It shall make atonement, and they will be forgiven.

This is not salvation forgiveness. This is forgiveness in the sense of restoration. You can be married to somebody.

You can be father-child. You can be employee-employer. You can be superior, subordinate, whatever relationship it's in, and you mess up.

Your boss says, I need that report by 8 a.m. I've got to go to the director's meeting, and I really need those statistics. Well, you fool around and break your computer, you fall asleep at the switch or something, and you don't have it ready at 8 o'clock, and your boss has to go to the director's meeting without this critical report that you were supposed to develop. Well, after the meeting, and after he comes back 18 inches shorter, because he got chewed out, he's going to come back and say, Hey, look at this egg on my face.

You put it there because you screwed up. I am sorry. It'll never happen again.

How can I make it up? Do you want me to work overtime? Do you want to dock my pay? What do you want to do? You do something to try to restore your good standing because you're accountable, and you yourself messed up, and you made somebody else look bad. Well, when the boss says, All right, and you don't get fired, and you move forward, and you continue to have a productive time as an employee there, you've been forgiven. You messed up.

You paid some kind of a penalty, or you did some kind of penance, but now it's okay, and it's in the past, and you don't expect every time you see the boss, you're not going to say, Oh, there's old, doesn't have it by 8. Oh, there's old, says he'll do it, and he won't. That's wrong, right? There's an episode. You deal with it, and then there is forgiveness, and it's over.

This is the way parents need to deal with children. This is the way people in authority need to deal with those who are underneath. You don't drag up old bones.

You deal with the thing at the time, get it cleared up, and let it drift into the past. Only when something becomes a pattern do you then have to address the pattern. That's the difference between sin and evil.

But if somebody had a sin that is not a part of a pattern, nobody gets to go dig up that old bone and wave it at someone's face and say, I remember six years ago when you did thus and so. No,

that's not God's way. You deal with it, you offer the offering for it.

This does not say, He shall lay His hand on the head of the animal and try to think up every bad thing He ever did. It's this time, it's this occasion, it's this episode, and then you're cleared, you're cleansed, and you're purified from everything. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Once God cleanses you from all unrighteousness, all of those things, can they ever come and defile you again? They cannot. What God has cleansed is cleansed. You've got to think up something fresh to defile yourself.

You can't get something old and be re-defiled with one exception. What is the one exception to what I just said? If you, if we, fail to forgive each other, we can lose the forgiveness of God. We don't have time to study it this morning, but look it up.

Remember the parable Jesus told of the servant who was forgiven a great debt by his master, but then he had a sub-servant that owed him a small amount and he wouldn't forgive him? And the master came back and said, You remember that debt that I forgave for you? Well, guess what? It's unforgiven. And he had to go to debtor's prison until he paid every farthing. What does the model prayer say? Forgive us our debts as we forgive those who are our debtors.

Forgive us our trespasses, whichever translation you want to use, forgive us our sins, trespasses, debts. It is contingent upon how we forgive each other. You can mess up.

You can go to God, be forgiven and cleansed. But if you are unforgiving of others, if you bear a grudge, if you dig up somebody else's old bone, guess what? God's going to go back to your old buried bone pile and start uncovering stuff. It does not pay to have an unforgiving spirit.

It does not pay to bear a grudge. That is the one case where you can lose the forgiveness of God. You don't lose your salvation, but the expiation and the penalty removal and the discipline removal that is a part of forgiveness can be reinstated.

It's similar to someone who's on probation or on a suspended sentence. You know, sometimes they say, well, you did this wrong thing, but there were extenuating circumstances, so the penalty for this is three years in prison, but it's suspended. And if you can go those three years and not re-offend, then you're good to go.

Well, if somebody goofs up, violates their parole or their probation or whatever, then the full weight of that penalty comes back, even though it had been suspended. So, it's important for us not to commit the mental attitude sin of grudge bearing and unforgiveness toward others, because you can lose your own forgiveness. But this, in verse 20, the priest shall make atonement for them.

They will be forgiven. The people are forgiven. Now we start in verse 22.

This is the second section. Remember, the first section was for the priest. This section is for a leader, verse 22, when a leader sins and in error does any one of all the things which the Lord God has commanded not to be done, and he becomes guilty, if his sin which he has committed is made known to him.

Is made known to him. What does this tell us about the sin? It was something he does not acknowledge. Doesn't mean he doesn't know about it.

You know, you can pull up in front of the post office in unmarked parking and run in and run out, and I'm in a hurry, and I'm really not double parked, I'm really not parking illegally, right? But if you come back out and there's the meter maid, or there's the policeman writing up a ticket, you've been caught. And your sin is being made known to you. It doesn't mean you didn't know that you couldn't park there.

It means, hey, we're holding you accountable. You're a public servant, and you've been outed. He may or may not know about this sin, but he is a leader, and when others are aware of it, whether he secretly knows, whether he feigns ignorance, that's not in view.

He has messed up. He has made no noises acknowledging that he's messed up, whether he knows or not, it's really kind of immaterial. Others know.

And others say, hey, do you realize that you've committed this wrong? Do you realize that by speaking in haste, you caused this person great harm or great loss or whatever? You told your servant that whatever you do, get that fence put up. Well, Ahab hadn't gotten his cows out of the pasture and they starved because you put up your fence, because you made this hasty declaration. Well, he may or may not know.

It doesn't matter whether he knows. When a leader sins in error, doing any one of the things that the Lord has commanded not to be done, and he becomes guilty. If his sin which he committed is made known to him, others have seen it.

Others come and say, look, pal, you goofed up. He shall bring for his offering a goat, a male without defect. He shall lay his hand on the head of the male goat and slay it in the place where they slay the burnt offering before the Lord.

It is a sin offering. The priest is to take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering, and the rest of its blood he shall pour out at the base of the altar of burnt offering. All its fat he shall offer up in smoke on the altar, as is the case of the fat of the sacrifice of peace offerings.

Thus the priest shall make atonement for him in regard to his sin, and he will be forgiven. So, what's the difference in this one and the one for the priest? Details are pretty much identical, yes? What's the difference? It's the animal. The animal is not as valuable.

What does that tell us? From those to whom much is given, much is required. The priest has got

a higher responsibility before God than the ruler does. By extension, the last time we saw a difference between a bullock and a sheep and a goat, it dealt with levels of maturity.

And that is in view here as well, because God does not commit great responsibility to the immature. And in the symbolic world, the priest ought to be more spiritually mature than the prince, than the leader, right? It would be a pretty sad thing if the governor of Judea or if the elder of the tribe of Judah knew more than the high priest about the things of God. So, what does this mean to us? This is proportional to our understanding.

There is not as much guilt attached to those who are immature as there is to those who are mature. As we learn and grow, we are more accountable. And there is a greater discipline if you know a lot and you mess up than somebody that doesn't know a lot and they mess up.

They might commit the same infraction. But if you should know better, it's the difference between somebody who is six, breaking a window with a rock, and somebody who is 16, breaking a window with a rock. Who do you think is going to get the harsher penalty? The 16-year-old ought to because he knows better, right? Same idea here.

Now, secondly, the difference in these two, did you notice the second difference? Does anything go into the tabernacle? There is blood put on the horns of an altar, but it's not the altar of incense. The priest does not go in and sprinkle the blood seven times in the holy place. He does not put anything on the golden altar of incense, does he? This blood is put on the horns of the altar of burnt offering and poured out at its base.

But nothing takes place inside the tabernacle. This tells us that there is a little more of a distance factor between the offender and God, right? The priest is close to God. The priest has the right to be in the tabernacle, and so his atoning sacrifice is presented in part inside the tabernacle.

This leader is not a priest, is not expected to be as close to God, and his offering is not presented as close to God either. And so the priest makes this on his behalf. In the first instance, the priest himself offered his own offering, right? He went in and did this, represented himself before God.

This individual is represented by the priest. And you get the idea that at a lesser state of maturity, we are much more dependent upon Christ to represent us than we are to represent ourselves before God. Christ has made a way for us through the veil, Hebrews chapter 10.

But to what extent do we go through there and represent ourselves before God? And to what extent are we simply represented by Christ? That's a measure of our maturity. Are we just always depending on the acceptability of Christ? Or do we reach the place where we can come in and have fellowship personally with God and represent ourselves before God and apply the blood of the sacrifice on our own behalf as believer priests before God? It's a measure of growth. That's why there's a bullock in the first case.

There's just a sheep or goat here. Actually, the goat, male without defect. In verse 27, it says, if anyone of the common people sins unintentionally in doing any of the things which the Lord has commanded not to be done and becomes guilty, if his sin is made known to him, he brings for his offering a goat, a female without defect for his sin which he has committed, lays his hand on the head of the sin offering, slay the sin offering at the place of burnt offering.

The priest takes the blood with his finger, puts it on the horns of the altar. The rest of the blood poured out the base of the altar. Remove the fat, just as the fat was removed from the sacrifice of peace offerings.

The priest shall offer it up in smoke on the altar for a soothing aroma to the Lord. The priest shall make atonement for him and he will be forgiven. What's the difference between the leader or prince and the common person offering? It's the gender, right? What's the difference in the male and female? Male initiate, females respond.

The leader is accountable for initiation, for setting policy, for leading and guiding. So a male has to take the place. Who can be the parent of more offspring, a male or a female, potentially? It's the male, right? If you look at the animals of the flock and the herd, one bull can sire many, many calves in a single season where your heifers, your cows, can only give birth to one, right? These animals once a year are going to calve or give birth to a baby goat or a baby sheep or whatever.

I guess we call baby sheep lambs, don't we? We call baby goats kids. But in other words, there is greater potential for fruitfulness on the part of the male than there is on the female in any given year just by the nature of the way God set it up. So the guy who has greater potential and messes up offers the male sacrifice.

The one of the common people is not in the position to have as great an influence and as great an effect on the nation as a whole and so the female is offered in its stead. It is a lesser offering. It doesn't mean females are lesser in quality.

This is with a view toward potential fruitfulness and the value that is assigned as a result. If you kill the male goat, well, you've killed off all of the potential kids that he could have sired in that year and all years following. You kill the mother goat, you just lose whatever she could have had.

So it's in terms of potential for production. The blood is put on the horns of the altar. The rest is poured out at the base.

You have the fat removed and offered on the smoke of the altar. What happens to the rest of the animal? Does it say? What happens to the goat or the lamb? Does it say anything about taking it outside the camp? It's really not in view, right? For these lesser offerings, why would that be? The offering of the Lord Jesus as that substitutionary atonement outside the camp is something the priest appreciates. It's something the priest identifies with.

And it's a function of that priestly sin offering. The lesser gifts, the leader of the people, the general people, and so on, you get the idea that in the same way that the bird offering in chapter 1 was not as detailed and didn't represent as much, represented a lesser level of maturity, lesser level of understanding. It's almost as though I'm not even going to bother to have the priest take the goat or the lamb outside the camp and burn it because you don't have the capacity to appreciate that.

You're not mature enough to really comprehend and understand and receive the impact of that picture. So we're not even going to bother with it. It doesn't say what happens to this sacrifice.

Based on our maturity level, our level of understanding, God communicates more. And even our discipline can teach us greater things as a mature believer than when we're babies. When we're immature believers, our discipline basically is just kind of a knock on the head saying go this way and not that way.

But there is a blessing even in our discipline. Whom the Lord loves, he chastens. And he scourges every son whom he receives.

And even in discipline, we learn. Some of the things you learn as a child are most vivid when they were associated with having malfunction and getting discipline from your parents. Many times it's memorable.

You can remember some of the creative ways your father or mother might have chosen to discipline you and it sticks out in your mind, right? And sometimes these major events stick in our mind and God will use them. And so as we mature, God's discipline will be creative and it will teach us more. Well, this brings us to the trespass offering in chapter 5. If a person sins after he hears a public adjuration to testify when he is a witness, whether he has seen or otherwise known, if he does not tell it, he will bear his guilt.

Or if a person touches any unclean thing, whether a carcass of an unclean beast or the carcass of unclean cattle or carcass of unclean swarming things, though it is hidden from him and he is unclean, then he will be guilty. If he touches human uncleanness of whatever sort his uncleanness may be that he's become unclean, it is hidden from him and he comes to know it, he will be guilty. If a person swears thoughtlessly with his lips to do evil, do you see how the rabbis came to their understanding that Idersheim pointed out about the sin of error as opposed to being unintentional? You can see here that you have sins of ignorance at the beginning of chapter 5. You have sins of being thoughtless, using your mouth thoughtlessly.

Doesn't this happen to us virtually every day? We speak without thinking. We speak out of emotion instead of out of thought. We speak out of our old nature instead of our new nature.

We get caught unaware as we get caught flat-footed or we just lose the bubble. You're flying the helicopter, you've got the stick there, the collective and the cyclic and all that and you just let go of the controls momentarily and everything goes haywire. That's sinning thoughtlessly.

If he swears thoughtlessly with his lips to do evil or to do good in whatever matter a man may speak thoughtlessly with an oath and it is hidden from him and then he comes to know it, he will be guilty in one of these. You speak without thinking. Well, you come to know it after the fact, right? Sometimes within a matter of seconds.

Sometimes you say something and somebody points out, don't you realize that by doing this you're offending against this other person? Don't you realize by your rash? I mean, you think of the situation of Jephthah and his daughter. Jephthah swore a rash oath, didn't he? Lord, give me this victory. I'll dedicate to you whatever the first thing is that comes out of the house.

Well, he put his daughter ultimately on the hook for something and that's not right. But he didn't become aware of it until he returned and she was the first thing that came out of the house. Duh, he wasn't thinking.

What did he think was going to come out? Goat? Goat's going to come out of the house? Dedicate the goat to God? I don't know what kind of a household he had where he thought something else was going to come out. So it shall be, verse 5, when he becomes guilty in one of these, he shall confess that in which he has sinned. This function of being apprised or being told or coming to know that we've done a wrong, what is the equivalent now? How do we know that we've sinned? Who tells us? Generally speaking, it's God the Holy Spirit, right? These people do not have the ministry of the Spirit that we have.

Other people will come and say, Hey, Elihu, did you realize that when you said that you put this guy on the spot? Or you've cut this person out? Or you've acted foolishly and somebody else is going to have to pay for it? Our lives, we generally find out through the conviction of the Holy Spirit that we have erred. Sometimes fellow believers or people in our periphery, family members will say, you know, you messed up. But even then, it's kind of like when I present material to you from the Word of God, it's not so much my teaching or my presentation as it is what the Holy Spirit does in your soul with what we cover in the Word of God.

Same thing, somebody else can bring up a point about how we have behaved or what we have said, but it's really God the Holy Spirit that says, now compare that to the Word of God. Here's where you've messed up. So we receive that convicting ministry.

So when he becomes guilty in one of these, he shall confess that in which he has sinned. We have to agree. We have to acknowledge.

We don't go into defense mode. We don't go into, well, that wasn't wrong. I was justified.

Here are all my reasons. Here's the circumstances I was under. It's not my fault.

I have an excuse. I was inhibited. I was disabled.

I lack an ability. I lacked an opportunity. I was this.

I was that. I was the other. No, God the Holy Spirit says, look, this is not in accord with the Word of God and we say, okay.

That's the only way we can grow. To the extent that we go into denial, we're going to remain infantile in our spiritual life. He shall confess that in which he has sinned.

If this was in Greek, it would be homo logeo. He shall bring his guilt offering to the Lord for his sin which he has committed. A female from the flock, a lamb or a goat as a sin offering, so the priest shall make atonement on his behalf.

Why a female? What have we already reviewed about the female? That's the subordinate responding side, right? That's the less potentially productive side. Why not a male? Why would it not be a male goat? Who brings the male goat? It's the leader of the people, right? The priest brings a bullock. The leader of the people brings a male goat.

Someone from the general population brings a female because he is under authority, right? Here, you have someone that has done something thoughtlessly or in ignorance, who has touched something unclean and he didn't realize he picked up a bag, he thought it was grain, but it had somebody's head in it or whatever he did, that probably didn't happen. But maybe he thought he was picking up one thing and it wound up having something dead in it or uncle Ahab was sitting there and he said, come on, Ahab, let's go to the market and he grabs him and Ahab has died of a heart attack and now he's defiled because he touched his uncle that he thought was alive, but he's actually dead. You don't like my examples? Make up your own.

But the idea is that he is still defiled no matter what the level of intentionality was, but you get the idea that you are sort of victimized by yourself. You're victimized by your ignorance. You're victimized by what you didn't see or what you didn't know or what you failed to think of.

You are sort of the responder. An emotion ran away with you. It's like when Nathan went to David and said, you know, your affair with Bathsheba was kind of like the rich man who had a visitor come from afar and he wanted to feed this visitor and so he took the poor man's lamb and chopped it up and fed it to him.

Well, you get the idea that the visitor has a lot to do with why the rich man messed up. The rich man has dwelt by the poor man for a long time and didn't go over there and raid his flock just for the heck of it. But when the visitor came, the rich man did this wrong thing.

And you get the idea that there is an element of response. You are not in charge. You're not really captain of your ship and master of your fate.

You're letting yourself be manipulated by your passion or by your emotion or by some other element. Or you are victimized in some way and it was not a policy decision on your part. It wasn't a willful premeditated act of, well, I know that the rules say I shouldn't do this, but by golly, I'm going to do it anyway.

It's more of an accident. It's something you wish had not happened. You didn't plan it.

You didn't necessarily intend it with malice aforethought. But in the moment, you goofed up and here it is, it happened. This pretty much defines our life of sin, doesn't it? We don't typically wake up in the morning and say, I wonder how many ways I can sin against God today.

We just mess up sort of because we're not paying close attention. He shall bring a female from the flock, a lamb or a goat as a sin offering. The priest shall make atonement on his behalf for his sin.

If he cannot afford a lamb, he shall bring to the Lord his guilt offering for that which he has sinned, two turtledoves or two young pigeons. You also get the idea because the bullock is not available, that this is the kind of thing that intermediate and baby believers would be expected to commit. The same people who couldn't dedicate themselves fully to God and could only bring pigeons can't rise to the bullock level and possibly not to the goat level in this offering either.

You get the idea that this is the kind of thing that characterizes the immature, the 30-fold or 60-fold fruitfulness type believer and that you ought to be better than that. He shall bring them to the priest who shall first offer that which is for the sin offering and shall nip its head at the front of its neck, but he shall not sever it. He shall also sprinkle some of the blood of the sin offering on the side of the altar where the rest of the blood shall be drained out at the base of the altar.

It is a sin offering. The second offering he shall then prepare as a burnt offering according to the ordinance. So the priest shall make atonement on his behalf for his sin which he has committed and it will be forgiven him.

Now, why two offerings and why this order? It says very clearly, he shall first offer the sin offering, the guilt offering, and then the burnt offering. What does the sin offering represent? Expiation. I got to address the problem that has interrupted the relationship.

Then what does the second offering represent? What's the whole burnt offering? What does that do? Rededication. You know they have a lot of services in churches where there's sort of an evangelistic appeal except not to get saved, but to rededicate your life. Come down front and rededicate your life to Christ.

Rededication of our life ought to happen every time we go to the Lord and acknowledge our sin. That's what this is. Here's the first offering that addresses how I messed up.

And here's the second offering that says I am rededicating myself with a whole burnt offering so that my person will be acceptable to God and I can reach the place where I can do deeds and have fellowship represented by the second and third offering. But I'm bringing myself again to that first place. Do you remember in Hebrews chapter 6, not laying again the foundation, etc.

For if we, those who have once tasted of the heavenly gift and the good word of God, if they fall

away, it is impossible to renew them to what? It's impossible to renew them to repentance because they're crucifying the Son of God afresh. If you do not acknowledge wrongdoing and offer the sin offering and then move to the whole burnt offering, you cannot get to the burnt offering until you offer the sin offering when you've messed up like this. And that's what the author of Hebrews is saying.

You're just doing the sin offering over and over and over again. You're crucifying the Son of God over and over and putting Him to an open shame and you're never getting to the dedication. You're not getting to the whole burnt offering.

Before you can even get around to offering the second half of this, you've sinned again. And you ought to know better. You've tasted the good word of God.

You've tasted the power of the age to come and the heavenly gift and all of that. And it's impossible to renew you. The whole burnt offering is an offering of dedication and renewal.

A renewal of intention. So, he offers the first, then the second is prepared as a burnt offering. If his means is insufficient for two turtle doves or two young pigeons, then for his offering for that which is sin, he shall bring the tenth of an ephah of fine flour for a sin offering.

He shall not pour oil on it. He shall not place incense on it, for it is a sin offering. Remember the symbolism of the flower? What does the flower represent? Think of the bread in the Lord's table.

What did Jesus say? This is my what? This is my body. The flower is the grain that's been ground up. And so, if you can't even afford a turtle dove, then you bring this flower, which is the body.

It's a vegetable form of the flesh. But it's the flesh with a specific view toward what it does. There's an element of productivity involved in whether you look at the animals or the ephah of fine flour for the sin offering.

But notice, you don't put oil on it, and you don't put incense on it. It's a sin offering. You're not saying, look at my work.

Look at my self. I am anointed with the Holy Spirit, and I have the fragrance of righteousness that goes up to God. This is the body in the sense of it must be judged for sin.

And there's a substitutionary element. I'm transferring my sin to the flower, and the flower is going to be burned. There's a handful of it that is a memorial portion offered up in smoke on the altar.

It is a sin offering. The priest makes atonement for him concerning his sin, which he's committed from one of these, and it will be forgiven him. Then the rest shall become the priests, like the grain offering.

And so, this is sort of a combination of acknowledgement and restitution, so to speak. Well,

there are a couple of other concepts that we want to cover related to the sin offering and the trespass offering. We have some unintentional sins against the Lord's holy things that require the guilt offering.

We'll take a look at that next time. But in the next couple of weeks, we're going to be wrapping up our study of Levitical offerings. So, now is the time to think about each one of those.

If you have questions about the aspects of them or the application of them, try to formulate those, and we'll try to cover that and be sure that we have a good thorough study of each of these five offerings and their subcategories as we finish up this study here in the next few weeks. But this is a good place for us to pause. We'll pick up at verse 14 next time.

Let's close in a word of prayer. Father, thank you for the privilege of studying your word. Thank you for the great pictures that are contained within it that teach us not only how ancient Israel lived and worshipped, but also give us the doctrine and the principles and the promises so that we can live our lives in a way that is pleasing in your sight.

We pray that God, the Holy Spirit, will find our hearts teachable and impressionable with the truth of your word. May we grow in grace and knowledge of our Lord and Savior. May our lives reflect your glory as we are thoroughly equipped and seize the opportunity to do those good things that are foreordained that we should walk in them.

We pray it in Jesus' name. Amen.