

## Lev 05-05-29b

Let's continue our study in the book of Leviticus this morning. We pick up in our review of the details of chapter four on the sin offering. Chapter five is really an extension of chapter four in the sense that the trespass offering is a kind of sin offering.

We have reviewed the fact that in chapter four there are four types of offering. Two of them require a and the treatment of the elements within that sacrifice is virtually identical. None of the animal is consumed by the priest.

All of the meat, all of the edible portion is taken outside the camp and incinerated in the place of ashes. We are now going to take a look at the second two of those, which are goat offerings, a male goat for the leader and a female goat for the person of the land or the common person. It is not just a goat, it is a kid of the goats or a lamb.

Why a kid rather than a full-grown animal? This is one of many questions we are going to attempt to answer. Let's first of all review the details of how the second two offerings were performed. We will look at what the procedure was for offering them.

In verse 22, when a ruler has sinned and done something unintentionally against any of the commandments of the Lord his God in anything which should not be done and is guilty, or if the sin which he has committed comes to his knowledge, he shall bring as his offering a kid of the goats, a male without blemish, he shall lay his hand on the head of the goat and kill it at the place where they kill the burnt offering before the Lord. Where is the place where they kill the burnt offering before the Lord? It is the north side of the altar, isn't it? It is considered to be before the door of the tabernacle. If you stand directly in line between the altar burnt offering and the door, what is in the way? The laver, the big double-basin laver.

So you go to the north side and you can see the door and that is where the sacrifices were typically slain. So he, the offeror, shall kill it at the place where they kill the burnt offering before the Lord. Then the priest takes the blood and puts it on the horns of the altar of burnt offering and pours its blood at the base of the altar.

He burns all of its fat on the altar like the fat of the sacrifice of the peace offering. So the priest shall make atonement for him concerning his sin and it shall be forgiven him. Same thing if any one of the common people or people of the land sins unintentionally doing commandments to the Lord which ought not to be done, guilty.

If a sin comes to his knowledge, he brings as his offering a kid of the goats, a female without blemish for his sin which he has committed, lays his hand on the head of the sin offering, kills it at the place of the burnt offering. The priest shall take some of its blood with his finger, put it on the horns of the altar of burnt offering, pour all the remaining blood at the base of the altar. He shall remove all its fat as fat is removed from the sacrifice of the peace offering.

The priest shall burn it on the altar for a sweet aroma to the Lord. So the priest shall make atonement for him and it shall be forgiven him. If he brings a lamb as his sin offering, he shall bring a female without blemish, lay his hand on the head of the sin offering, kill it as a sin offering at the place where they kill the burnt offering, takes some of the blood with his finger, puts it on the horns of the altar, pours out the rest at the base, removes the fat as the fat of a lamb is removed from the sacrifice of the peace offering.

The priest shall burn it on the altar according to the offerings made by the Father of the Lord. The priest shall make atonement for his sin that he has committed and it shall be forgiven him. So we have three different cases of this second type of sin offering which is either the ruler or the person of the land.

Now the ruler is only allowed to bring a male kid of the goats. A person of the land can bring either a female goat or a female sheep and it has to be either a kid or a lamb. And in each case, blood goes on the horns of the altar.

How does that contrast with the treatment of the blood of the bullock in the first two cases? What happens at the altar of burnt offering? Go back and look at verse 16. The anointed priest shall bring some of the bull's blood to the tabernacle. The priest shall dip his finger in the blood and sprinkle it seven times before the Lord in front of the veil.

He shall put some of the blood on the horns of the altar which is before the Lord. That is a different altar. That's the golden altar of incense.

He pours the remaining blood at the base of the altar of burnt offering which is at the door of the tabernacle of meeting. It doesn't say anything about putting anything on the horns of the altar of burnt offering, does it? Why would that be? Then the fat is burned on the altar. Then he takes the fat and does with it as a sin offering.

Now this I find is an interesting contrast as well because there is a comparison to other offerings here. The fat is offered as it is for a peace offering, but then the bullock is taken outside the camp and none of it is eaten. So let's start with the treatment of the blood.

The offeror here takes the goat. We'll concentrate on the goat for now and slays it on the north side of the altar. Then the priest takes the blood.

The offeror is basically through at this point. He has laid his hand on it as symbolic of the transfer of sin. This is not symbolic of identification alone, but identification in the sense of sinfulness and acknowledgement of sin and transfer of sin.

He slays the goat. He is responsible for the death of the goat, this young goat, this kid. The priest takes the blood and the first thing he does is he puts it on the horns of the altar of burnt offering.

So we have three different aspects of the burnt offering altar in view. The horns, the actual

place of fire, and the base. Something is happening in all three places.

On the horns of the altar, the very first thing is the blood is applied to the horns. What do the horns of the altar represent in Israel? What do horns in general represent? Strength. You have the horns of the altar coming in view.

You remember in later days when someone was fleeing from justice, they would go and take hold of the horns of the altar. Joab does this after he murders Abner. Solomon, following David's instructions, comes after him to kill him.

He runs in and takes hold of the horns of the altar. They are the highest parts of the altar. They point up in the general direction of God.

But the horn is the highest part of the altar, just like the horn is the highest part of a horned animal. So basically what you do to the horns sort of trickles down and affects the rest of it. If you lay hold of the horns, you are basically laying hold of the whole altar.

Those are convenient places for human hands to grab. If you put blood on the horns of the altar, this is in the nature of sanctifying the altar, isn't it? Why would you need to sanctify the altar? It was already sanctified when it was put into commission. But the area of the altar, that's the place where the offeror comes, right? The offeror has come and brought his sacrifice.

Remember God, his part takes place in the tabernacle. Sin, its place is outside the camp. The offeror is associated with the altar of burnt offering.

That's where he kills the animal. And the first thing that has to happen is, it is as though just by approaching, the altar is sort of in danger of defilement. So the first thing that happens is, some of that blood is put on the four corners of the altar.

It is as though it is being not exactly protected from defilement from the offeror. But there is an acknowledgement there that even by coming near, you sort of radiate defilement. And just by drawing near to the animal, now we've got to put blood on the altar before we can use it.

And so the top of the altar, which is the Godward side of the altar, right? Gets blood applied to it first. Then what? Pour out the blood at the base of the altar of burnt offering. The offeror is standing on the ground.

And so the point of contact between the offeror and the altar is the ground. And so the ground gets sanctified by the pouring of blood in a circle around the altar. And the top of the altar is sanctified, which is the part closest to God.

And so there is the idea that there is a pollution element present. You don't have to pour any blood on the ground in the tabernacle. You don't have to pour any blood on the ground out where the place of ashes and the incineration of the animal take place.

It's at the altar. It's where the offeror is. And there is this disinfecting, if you will, of the altar

from the Godward standpoint and from the manward standpoint by putting it on the top and on the bottom of the altar.

Then verse 26, once the altar is sanctified, disinfected, if you will, then the fat is burned on the altar like the fat of the sacrifice of the peace offering. Why is it compared to the peace offering? Well, A, this tells you for details, go to the instructions for the peace offering back in chapter three. And in chapter three, when it talks about offering the fat, it says exactly which fat to remove in verse nine from the sacrifice of the offering of peace offering.

Take the fat and the whole fat tail, which you remove close to the backbone, the fat that covers the entrails and all the fat that is on the entrails, the two kidneys and the fat that is on them by the flanks and the fatty lobe attached to the liver above the kidneys, he shall remove. This tells you exactly what the fat is and where to get it without having to repeat all of those instructions. He basically says for details on getting this fat, see chapter three.

But also the association with the peace offering reminds us that this fat is God's portion. When you divide the animal in the peace offering between God, the priest and the offeror, this is what God consumes. This is what is fit for God's consumption.

God is pleased. God is able to partake of this portion of the animal. And it is what? It is symbolic of the animal's acceptability, its health, its perfection, its freedom from defect.

That is what God is looking for from the animal, is no defect. And that is what symbolizes it. God expects holiness in the inward parts, doesn't he? Remember that verse? He is looking for being clean in the inward parts.

And so the inward parts, being clean, go to God. So when it says like the peace offering, this is what God partakes of. God cannot partake of the portion that is now bearing the sin.

But think about this. The offeror placed his hand on the head of the goat, right, and killed it. And when he placed his hand on the head of the goat, the goat essentially becomes the sin bearer and then is killed as the penalty for that sin.

This takes place at the tabernacle. The offeror himself kills it. But there is a portion of that animal in that whole process that does not become defiled in God's sight.

What portion of the animal is still not defiled, even though the sinner put his hand on it, and even though it was slain? There is a portion of the animal that is untouched by that proxy sin. And that's the innermost parts, the health and the fat. That is still acceptable to God.

So the blood that it sheds represents the payment of the price, but the fat represents the perfection of that offering and the portion of that that he is still pleased with. There is Christ on the cross and God turning his back, God judging him in the three hours of darkness, burying our sins in his body on the tree. But this does not completely defile the Lord Jesus Christ.

If it did, there could have been no resurrection. One of the reasons, you know, people say, well, why, well, there are a lot of questions people ask, you know, why does God even have the idea of substitution for sacrifice to begin with? You know, if I go out and murder somebody, would the human justice system just take my brother Matt and fry him in the electric chair and say, okay, justice is satisfied? Then why can God look at me and see that I'm a sinner and then take somebody else in my place and now his justice is satisfied? Why does that work? It seems like an unreasonable or irrational thing to do. Well, obviously to the carnal mind, it's going to be difficult to explain.

For one thing, the substitutionary atonement of Christ is an expression of love. What did Jesus say? Greater love hath no man than this, than a man lay down his life for his friend. And going back to what we talked about in the first session, because God created the angels perfect and then they fell.

We don't see the same picture as ourselves coming into the world, corrupt, coming into a corrupt world, corrupt, and then being offered the opportunity for deliverance. The earnest, the good faith that God expresses to us is not just, well, if you want to be saved, you can, and just, you know, fill out this form and I'll forgive your sins. He, what does the scripture say? God commendeth his love toward us in that while we were yet sinners, Christ died for us.

And the idea of substitution tells us two things. First of all, no transgression, no sin is without its penalty. And it's a grievous penalty.

And it is a death penalty. And secondly, God loves us so much that he is willing to bear that penalty himself in our place. He essentially set up the system whereby we came into a fallen world in a corrupt state.

And so he himself has taken it upon himself to correct that condition and his good faith and his love is expressed in that self-sacrifice. So the idea of substitutionary atonement is not just, well, as long as somebody dies, we're happy. It serves a purpose.

It is a means of communication, a means of expression of the character and the love specifically of God. Secondly, when you look at the work of Christ on the cross and recognize that this was my question when I was a little boy, looking at the work of Christ on the cross. Well, in my teaching, in my background, my training, hell is the penalty for sins and Jesus died on the cross so that I wouldn't have to go to hell.

So my question was, well, if the penalty for sins is hell, then how come God didn't just send Jesus to hell and we're all done? In what way is the work of Christ on the cross equal to the lake of fire and eternity in the lake of fire? I mean, you know, if the lake of fire is eternal conscious torment, no matter what Jesus went through on the cross, how could those two things possibly be equivalent? One lasts three hours and the other lasts eternally. So that never did make sense to me. And it still doesn't make sense to me because it's not right.

They are not for the same thing. The lake of fire is the penalty for those who reject God in general and Christ in particular. Those who reject God in general include the angels, Satan and his third.

Those who reject God in the human race are rejected through rejecting Christ. And so the penalty for rejecting Christ is the lake of fire. It is not the penalty for sin.

The penalty for sin was paid on the cross. What does that have to do with our goat offering here? The Lord Jesus, remember in the Psalms it says, thou will not leave my soul in hell. You will not allow your Holy One to see corruption.

You will not allow who? Your Holy One. Even though he is bearing the sins of the world, he is still called the Holy One. Why? That fat in the inward part, that pure, unblemished sacrifice.

Jesus Christ is not personally responsible for any sin. He brought no guilt upon himself. He is bearing the guilt of the world.

So that's what the fat represents. That's why the fat of the sin offering still goes to God even though the animal does not and the animal cannot. So we've talked about the blood on the horns of the altar, at the base of the altar, sanctifying because of the pollution of the offeror.

The idea is, what is the law? What's the purpose of the law? The law came as a schoolmaster to bring us to Christ. By the law comes the knowledge of sin. That sin might be sin indeed.

Romans chapter 7, Paul says, I was alive once apart from the law, but when the law came, sin revived and I died. The law shows me how polluted, how corrupt I am. And when the offeror approaches and says, boy, I messed up, they say, well, we've got to put some blood on the altar here before you can even get anywhere.

And so the ruler or the person of the land, blood on the top, blood on the bottom, and then the fat of the sacrifice, because the next thing is, this sacrifice isn't going to work unless God is pleased with it and God gets his portion. So the fat goes on the altar. If you want the details of the fat, go back to the peace offering.

Then it says, the priest shall make atonement for him concerning his sin and it shall be forgiven him. The offering of the fat, the pouring out of the blood and the offering of the fat makes atonement. Let me say that again.

The application of the blood to the top and bottom of the altar and the offering of the fat makes atonement. Doesn't even speak of the body of the animal. So where does the rest of the goat go? Turn a page to Leviticus chapter six, verse 24.

You'll notice a heading in your New King James. It says the law of the sin offering. So we get some additional details here.

Also, the Lord spoke to Moses saying, speak to Aaron and his son saying, this is the law of the

sin offering in the place where the burnt offering is killed. The sin offering shall be killed before the Lord. It is most holy.

And where is that? North side of the altar. Look at verse 26. The priest who offers it for sin shall eat it in a holy place.

It shall be eaten in the court of the tabernacle of meeting. Everyone who touches its flesh must be holy. When its blood is sprinkled on any garment, you shall wash that on which it was sprinkled in a holy place.

But the earthen vessel in which it is boiled shall be broken. If it is boiled in a bronze pot, it shall be both scoured and rinsed in water. All the males among the priests may eat it.

It is most holy. But no sin offering from which any of the blood is brought into the tabernacle of meeting to make atonement in the holy place shall be eaten. It shall be burned with fire.

So the Bible itself makes a clear distinction between the bullock offerings that we looked at in the first session and these goat offerings that we're looking at now. When the blood goes into the holy place, nobody partakes of that meat. And you would think, boy, you know, there's a lot more meat than a bullock.

And it's a shame to just incinerate it all outside the camp. It was a perfect animal. Great roasts and steaks and so on.

Goat meat isn't really on the menu at most gourmet restaurants. And yet that's the part that you can eat. Of course, the fact that it is a kid helps somewhat.

But still, there is a distinction. So here's my question. It's a sin offering in either case.

In the former case, you have propitiation, reconciliation and redemption moving outward from the tabernacle. In the goat offering, everything takes place in the middle ground. It's not in the tabernacle.

It's not outside the camp. Even the meat that is eaten has to be cooked and consumed in a holy place within the confines of the white curtains. And the people who partake of it must be holy.

You cook it, you boil it. But if you cook it in a clay pot, then you have to break the pot. If you cook it in a metal pot, you have to scour and cleanse the pot.

So what has happened? The cooking of the animal cleanses the meat. It is as though the sin that was in that body has been purged out by the cooking. Remember in the New Testament when it says that he was made perfect through suffering? Jesus was made complete through suffering.

He learned obedience. He was made complete through suffering. That's what is being pictured in the cooking of that meat.

Jesus also said, unless you eat my flesh and drink my blood, you have no part in me. We have the picture of the bread and the cup where we partake of the flesh of Christ. And there's a double meaning there.

First of all, it is a reminder that we are responsible for his death. We put him on the cross. We bruised his flesh.

We wounded him because of our transgressions. And when we crush the bread between our teeth, it is a reminder that we are responsible for that. But at the same time, to partake of him is to partake of the bread of life.

He said, I am the bread of life that came down from heaven. You eat that bread, you will never die. And so not only do you have the expiatory picture in the goat sacrifice, but you have the benefit.

Now the priests live and are sustained and are benefited in a positive way. It's not just the redress of a negative. It becomes a benefit.

But it is as the sin is cooked out, so to speak. And so the sin seems to be transferred to the vessel and those have to be purified, sanctified, or broken and discarded the way you would something in which a leprous spot had occurred when you go to Leviticus 13 and 15. So the priest eats it.

There's an interesting idea here because if the bullock is taken outside the camp and incinerated, and it's not supposed to take place in the holy precincts, and you say, well, the priest eating the goat is like the fire eating the bull outside, then it wouldn't say a lot for the priest, would it? It is a holy place, but it's outside the camp where the bullock is burned, right? The goat is consumed in a holy place inside the precincts of the tabernacle, but instead of a fire incinerating it outside the camp, you have a priest consuming it inside the camp. So wrestling with that thought, you say, well, what is the difference? Well, this goes back to what I suggested to you earlier. There are two kinds of sin in view.

One is sin in the singular, the other is sins in the plural. With the priest and with the people, this is, in fact, the most similar sacrifice to this is the sacrifice on the Day of Atonement where you have even greater detail about the disposition of the bullock and so on. And so there is no consuming of the sacrifice because you are looking at the solution, at the antidote for inherent sin, the sin of Adam, federal sin, corporate sin, universal sin in the singular sense.

When you get to the goat offering by a leader or by a person in the land, this looks at personal sin, overt sin, sin of the tongue, mental attitude sin. These are sins that we commit. The solution, God's answer to corporate, universal, federal head type of sin is the absolute sacrifice of the bullock outside the camp.

And you have redemption, reconciliation, propitiation. We partake of that at the point of our salvation. We activate that on our behalf.

We enter into the benefits of it. Even though propitiation has taken place for all mankind, reconciliation has not. And redemption has not.

You are no longer under the penalty of sin as an unbeliever, but you are not redeemed and you are not reconciled. There is no place in the New Testament where Paul goes out to the unwashed Greeks and says, receive propitiation. They are already receiving propitiation.

He says, be you reconciled to God. We have a ministry of reconciliation. He says, we have redemption through his blood, the forgiveness of sins according to the riches of his grace.

Redemption is offered. Reconciliation is offered. Propitiation is never offered to unbelievers.

They have already got it. So, the bullock offering looks at that universal type of sin. Our specific individual sins of commission or omission are in view with the goat.

Because of that, the offeror's guiltiness is manifest when he approaches the altar. He's got close to the altar, put blood on the top, put blood on the bottom. It doesn't say that about the priest, does it? When the priest comes in to offer on his own behalf or on behalf of the nation, it doesn't say, put blood on the horns of the altar.

It's a different thing. This is personal sin. So, in that regard, the offering still has to be perfect, the fat is burned, but now the meat is consumed.

Why does God leave us here and allow us to sin? Why does God leave us here in this life after salvation knowing we are going to sin? Because it is something that he works together for good. There is ultimately a benefit even in our sins. Now, Paul is quick to say, you know, where sin abounded, grace did much more abound.

So, shall we sin that grace may abound even more? God forbid. It's not the idea that, well, since God's working sin together for good, the more I sin, the more good there is, hooray, let's live it up. It's not the idea.

But, you have to recognize at the same time and in the principle of balance, we should not be discouraged and throw up our hands and quit when we sin because God has a way of working it for benefit. And the priests benefited when a leader or the people not just sinned, but acknowledged their sin. The idea is when you sin, that doesn't benefit anybody, but acknowledging sin, recognizing sin and coming before God to receive cleansing for that sin is a benefit.

There is a benefit in it for the priests. And that meat is holy. And it is consumed in a holy place.

And anyone who is holy can partake of it within the precincts of the tabernacle. So, if you are in a state of holiness, if you are positioned in a holy place, you can eat of this holy meat that is only there because someone sinned. So, this is my point that I'm trying to make earlier, that God commends his love for us and that while we were yet sinners, Christ died.

We see the love of God. We see the provision of God. There is a benefit to us in seeing the unfolding of God's plan of salvation.

And that is pictured in the flesh of these goats. The universality of sin and the inherent corruption of our nature is not what is in view. This is a personal message.

We sin personally. We see the benefit personally. We recognize the fact of our inherent sin through our personal sins.

Nobody wakes up in the morning and says, boy, I just feel inherently sinful. I think I've inherited corruption from Adam. When do we become sensible and conscious of our sin and our sinfulness? It's when we do something wrong.

Then when we come before God and acknowledge it and we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. But there is more than just the removal of that sin. If we walk in the light as he is in the light and the blood of Jesus Christ keeps on cleansing us from all sin, what's the other part of 1 John 1.7? We have fellowship.

The fat goes up like the peace offering and the priest partakes of the meat. You have two-thirds of the peace offering here, don't you? God still gets the fat and the priest still gets some meat. Who misses out? What keeps this from being a straight peace offering? The offeror has essentially sacrificed his portion because it was his sin.

But you almost have two-thirds of a peace offering here, don't you? With the goat. Not the bullet part, but the goat part. Well, that's the lead-up to chapter 5 when we get into the trespass offering.

This, again, is a subset and so we're going to continue to look at the nature of the trespass, the nature of the sin and this person of the land. We're not talking about the high priest, we're not talking about corporate sin, we're not in the bullet class of sin offering. We're in the personal sin and this is where you and I live most of the time.

And this is the emphasis that even the Levitical law puts on sin is the sin that we commit. Day of Atonement comes around once a year, right? These bullet sin offerings for sin of the priest and sin of the nation were relatively rare, weren't they? I don't know of a single biblical account of one of these being offered. It's detailed here and given first, but just like we saw with the sweet-savor offerings being offered first and yet applied last, and the offerings typically come first in application, same thing here.

Within the sin offerings, the ones that are given first are furthest removed in application. These sin and trespass offerings of the people and of the leaders are the ones that actually happen the most, so they're the ones we're most interested in. So, if a person sins, chapter 5, in hearing the utterance of an oath and his witness, whether he has seen or known of the matter, if he does not tell it, he bears guilt.

What's the situation here? It doesn't say if he takes an oath. Basically, he has information that would contribute to justice and he does not step forward. I think the NIV translates this, a person who does not speak up when he hears a public charge to testify.

In other words, anyone having information that would lead to the arrest and conviction of this person, please call the hotline and you have information and you don't call. But in general, a person sins by hearing something, the utterance of an oath, and is a witness, whether he has seen or known of a matter and does not tell it. You have information, that information is needful for justice to be done and you don't bring it forward.

There's a great widespread idea in our modern American society that it's better to just not get involved. If you're screaming in the alley, just shut the window and roll over and put the pillow on your head. If you saw something or heard something, well, who knows what could happen? Somebody will see you on TV and you'll have all kinds of grief or you're going to, don't attract attention to yourself.

Don't get involved. Well, the Bible says that is a sin. And there is on this basis, a justification for being involved in what happens in our society of writing the odd letter to a congressman or speaking up in local government or in town meetings or whatever you may have and making a viewpoint known.

If you have an arena or a forum to speak up for the truth, you have a responsibility to do so and to not, as it were, hide your light under a bushel. So, you hear the utterance of an oath or you're a witness. Or, if a person touches any unclean thing, carcass of an unclean beast, carcass of an unclean livestock, carcass of an unclean creeping thing, three different categories of animal here.

Beast is your jackals, any kind of a non-domesticated animal that's out there. Livestock, those are the domesticated animals. And then creeping things, that's everything else.

Toads, little creepy crawlies, insects and so on are not necessarily covered under creeping things because, I mean, are you going to have to offer a sacrifice every time you swat a fly? These are your little, I think of frogs, frogs are creeping things. And he's unaware of it, he shall also be unclean and guilty. Now, this is not only a prohibition against going and picking up road kills or things that have been torn and died in some kind of a calamity, but also if you sit down under a tree and lean back to take a drink of water out of the water skin and you realize you just sat on a dead possum or a dead animal of some kind, you look around and realize you've touched it.

You had no intent to sin, but you have nevertheless come in contact with death and you have become defiled. Inadvertent defilement is what is in view here. Same thing with human uncleanness.

Some of this is inevitable. If you care for the sick and they have a running sore, change the

diaper on a baby, monthly inconvenience for women, all kinds of things can produce this human uncleanness that defiles. And when you realize it, you're guilty.

If you swear speaking thoughtlessly with the lips to do evil or to do good, notice speaking thoughtlessly. This still falls under the concept of the unintentional sin that began chapter four, a wandering, a sin of error. When he realizes, he shall be guilty in any of these matters.

Notice the guilt comes upon acknowledgement, upon realization, not upon commission. When he is guilty in any of these matters, he shall confess that he has sinned and he shall bring his trespass offering. We'll look at the details of these offerings in chapter five next time, but notice two things.

This, unlike the sweet savor offerings, is not voluntary. It is compulsory. The chapter one, chapter two, chapter three offerings are simply whenever someone brings, this is how they shall bring it.

But the sin offering, and you don't have it necessarily at the beginning, but you have it explicitly here. It shall be when he is guilty, he shall confess, he shall bring. And this is a requirement for us.

We have to examine ourselves. When we become aware of sin in our life, defilement, no matter whether we intended it or not, if we have given offense to someone, whether we intended it or not, if we have become polluted, whether we intended it or not, we are required to take the steps necessary to bring ourselves back into that place of walking in the light. This is the closest point of contact, perhaps, to Psalm 51 and to first John chapter one.

Walk in the light, the blood of Jesus Christ keeps cleansing. If we confess our sins, he is faithful and just to forgive and to cleanse. But we are required, there is not an option, and there is no room for feeling guilty and saying, well, I'm just going to wallow for a while and punish myself by staying away from God.

When we become aware, we are required to confess. We are required to bring that trespass offering. How is that done? What is the nature of it in the sense of application for you and me in this life? That's what we'll look at when we come back and resume our study in chapter five next time.

Father, thank you for the privilege of studying your word together. We pray that God, the Holy Spirit, will give us understanding and perception of these truths so that we can apply them to our lives and bear that fruit that you have left us in this life to bear. We pray that our lives will reflect your glory and the glory of our Savior, the Lord Jesus Christ.

We pray it in his name. Amen.