

Lev 05-06-05a

Let's continue our worship this morning. This is Sunday, the 5th of June, 2005. We're coming to the conclusion of our study of the Litical Offerings in Leviticus chapters 1 through 6, with a little bit out of chapter 7 and even 8. But let's take a moment as we approach the study of the Word of God to examine our souls and make sure that God the Holy Spirit will find us teachable and we'll be able to plant the seed of the Word in our souls so that it can bear fruit.

Shall we pray? Father, we are thankful for another opportunity to assemble ourselves and to receive the blessings that you have distributed amongst us through the gifting that each of us has received. We thank you for the comfort and the encouragement and the motivation to love and good works that comes from our fellowship. We thank you for the faithfulness and the consistency of those who first brought your Word to us and those who have preserved it down through the centuries.

We thank you that we have an English Bible in our hands that has come to us at great cost and great sacrifice down through the centuries. At any moment of the day or night, we can open your Word, we can see those pages and be reminded and refreshed and encouraged by God the Holy Spirit. We thank you most of all for the Lord Jesus who opened the way to this life for us, who rescued us from a lost and hopeless condition, who now sits at your right hand and intercedes on our behalf.

We thank you for the example of faith and obedience that he left us. We thank you for the pictures of his work on the cross that are given to us in the Levitical offerings. Not only his work of expiation and atonement, but also the pictures of fellowship, of dedication of self, and dedication of efforts that we find in these particular offerings that are before us this morning.

We ask your blessing on us as we study. Lead us into all truth. We pray that you will continue to preserve our nation and our leadership so that we can study without fear of harassment or persecution.

We pray especially for our President and his advisors, particularly those who are believers and are seeking to honor you in the execution of their duties. Once again, we ask your blessing on us as a fellowship, and as we study your Word, we ask it in Jesus' name. Amen.

As has been our practice over the last several weeks in the Levitical offerings, I'd like to use our Scripture reading time to review the material that is before us. We have already looked at the first four chapters of Leviticus. We saw the olah, or burnt offering, in chapter 1. We saw the minka, or grain offering, in chapter 2. We have seen the shlamim, from the word shalom, or the peace offering, in chapter 3. And we have come to the katahat, or the sin offering, in chapter 4. We find that in chapter 5 we have what has come to be known as the trespass offering, which is actually a subcategory of the sin offering that was introduced in chapter 4. This is where we find ourselves this morning, so let's read some of chapter 5 together.

Actually, I'll read it while you watch and listen. If a person sins in hearing the utterance of an oath, and is a witness whether he has seen or known of the matter, if he does not tell it, he bears guilt. Or, if a person touches any unclean thing, whether it is the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping things, and he is unaware of it, he shall also be unclean and guilty.

Or, if he touches human uncleanness, whatever uncleanness with which a man may be defiled, and he is unaware of it, when he realizes it, then he shall be guilty. Or, if a person swears, speaking thoughtlessly with his lips, to do evil or to do good, whatever it is that a man may pronounce by an oath, and is unaware of it, when he realizes it, then he shall be guilty in any of these matters. And it shall be, when he is guilty in any of these matters, he shall confess that he has sinned in that thing.

And he shall bring his trespass offering to the Lord for his sin which he has committed, a female from the flock, a lamb, or a kid of the goats, as a sin offering. So the priest shall make atonement for him concerning his sin. If he is not able to bring a lamb, then he shall bring to the Lord for his trespass which he has committed two turtle doves or two young pigeons, one as a sin offering and the other as a burnt offering.

And he shall bring them to the priest who shall offer that which is for the sin offering first, wring off its head from its neck, but he shall not divide it completely. Then he shall sprinkle some of the blood of the sin offering on the side of the altar, and the rest of the blood shall be drained out at the base of the altar, it is a sin offering. And he shall offer the second as a burnt offering according to the prescribed manner.

So the priest shall make atonement on his behalf for his sin which he has committed, and it shall be forgiven him. But if he is not able to bring two turtle doves or two young pigeons, then he who sins shall bring for his offering one-tenth of an ephah, a fine flower, as a sin offering. He shall put no oil on it, nor shall he put frankincense on it, it is a sin offering.

Then he shall bring it to the priest, the priest shall take his handful of it as a memorial portion, burn it on the altar according to the offerings made by fire to the Lord, it is a sin offering. The priest shall make atonement for him for his sin that he has committed in any of these matters, and it shall be forgiven him. The rest shall be the priest's as a grain offering.

That is the first section of chapter 5, the remainder is talking about those offenses that require restitution. We will be getting to those shortly, but think about the offering system. Up until the giving of the law, there was basically one kind of offering.

If you had to guess from the whole burn offering, the grain offering, the peace offering, the sin offering, which kind of offering do you think was offered? All the way down from Abel, Noah, Abraham, all the way down to Mount Sinai. Which category of offering would you guess that it would be? The sin offering? That would be wrong. It is the whole burn offering, the olah.

This puts us in mind of Paul's words over in Romans. Remember what Paul said when you go to Romans? He talked about the fact that until the law came, sin was not imputed. Go to Romans chapter 6, and he talks about the idea that sin should not reign in our mortal bodies.

Shall we sin because we are not under law? It should not be. He gives his own sort of rehearsal of history in chapter 7 after that. When he says in verse 7 of chapter 7, What shall we say then? Is the law sin? Certainly not.

On the contrary, I would not have known sin, except through the law. For I would not have known covetousness until the law had said, Thou shalt not covet. But sin taking opportunity by the commandment produced in me all manner of evil desire.

Apart from the law, sin was dead. I was alive once without the law, but when the commandment came, sin revived and I died. In the commandment which was to bring life, I found to bring death.

For sin taking occasion by the commandment deceived me, and by it killed me. Therefore the law is holy, and the commandment holy, just, and good. So when the law comes, that is the definition of sin.

The law is a schoolmaster to bring us to Christ. It defines for us the nature of sin, that sin may be sin indeed, and so on. And apart from the law, sin was not imputed.

So now when we get back here to Leviticus, and we start seeing these offerings, the very first one that is defined is the *ola*, the whole burnt offering. So in our study we have distinguished these various sacrifices in a couple of different ways. We can divide them by sweet savor and non-sweet savor offerings.

And the first three are sweet savor offerings. You're already in good standing with God when you offer these dedication sacrifices, these memorial sacrifices that are with a view toward acceptance. Now a misunderstanding of the purpose of these sacrifices has led to some interpretive translation in the early chapters of Leviticus.

And so you find, for example, in Leviticus chapter 1, that it says about the burnt sacrifice, verse 3, if his offering is a burnt sacrifice of the herd, let him offer a male without blemish. He shall offer it of his own free will at the door of the tabernacle of meeting before the Lord. He shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him.

And you'll remember that when we went through chapter 1, the first thing we noticed is that of his own free will is not what it says in Hebrew. That word is a word that means for acceptance. It is for acceptance.

And it does not mean of his own free will. There is not a sense of choosing. This is *ratson*, R-A-T-S-O-N, and it means to be made acceptable.

If you look at the other places where this word is used, it has no sense of choice. It has no sense of willing something or deciding at a certain point. It means to delight in, to enjoy, to favor, to have a feeling or attitude of fondness, or find pleasure in something.

And so when someone brings this offering to God, he is bringing it to be pleasing in God's sight, to be favored and accepted in God's sight, or to regain favor. And this is the verb that gives rise to the noun ratson. And if you find this, for example, in Genesis 49.6, where after the sin of Simeon and Levi, where they went and did retribution for the defilement of their sister, and they hamstrung the animals and all that.

And Jacob says, Let my soul not enter their council. Let my honor not be united to their assembly. For in their anger they slew a man, and in their self-will they hamstrung an ox.

Jacob says, Let my soul not take pleasure in their assembly. I am not going to want to associate with them under this cloud. 2 Chronicles 15.15. This word is only used three places, by the way.

It's used in Leviticus chapter 1, it's used in Genesis 49, and also 2 Chronicles 15.15. All Judah rejoiced at the oath, for they had sworn with all their heart, and sought him with all their soul. And he was found by them, and the Lord gave them rest all around. This is the dedication of the people of Judah, who swore with all their heart, and sought him with all their soul.

They desired to be accepted by him with all their soul. And it's the same motivation that's behind the whole burnt offering. So, when we went through the details of this offering, what did we see? We saw, first of all, that it is for making satisfaction.

It is to be brought by someone who wants to be accepted, who wants to be in God's good graces, if you will. And it says it is for, it will make atonement for him. By the way, the verb, ratzah, that gives rise to the noun ratzon, is also found in verse 4 there.

He shall put his hand on the head of the burnt offering, and it will be ratzached on his behalf. Ratzah and ratzon are cognates, so if your Bible still says of his own free will, you can cross that out. It is to be, or to make for acceptance, is what it literally says.

It has lah in front of it. The lamed is the preposition to or for. It is for acceptance.

And it will be accepted on his behalf in verse 4. That's the same word, one's a noun, one's a verb. And then it says to make atonement for him. And this word atonement is kaphar.

K-A-P-H-A-R. It means to cover. It was originally used of covering something with pitch, or bitumen.

And it came to be used for a village. That was your place of cover, your place of safety. And it means to make satisfaction.

This is a place of peace. It is a place of rest. It is a place of satisfaction.

You're under, you're covered. I mean, even in colloquial English we say, well, there was a problem, but I've got it covered. Everything's okay now.

Everyone is satisfied. This is what kaphar means. If you go to the lexicon, it says to pacify or to make propitiation.

But if you do a word study, for example, in Genesis 32-31, where Jacob is coming back from Laban and he's going to reunite with Esau. He hasn't seen Esau since he stole the blessing. He's coming back down.

He sends the present on over the river. Everybody else has gone across, and he's still on the far side. And that's the night that he wrestles with the angel.

And he says, I will not let you go until you bless me, and so on. But in verse 20 of Genesis 32, he's talking to his servants. And he says, In this manner you shall speak to Esau when you find him, and say to him, Behold, your servant Jacob is behind us.

For he said, I will appease him with the present that goes before me, and afterward I will see his face. Perhaps he will accept me. And the idea of pleasing or pacifying or satisfying is in view.

Jacob would not make propitiation to Esau in the sense of owing him something as a penalty for sin, but he knows Esau is upset with him. So this is by way of smoothing the path. This is to pacify, to cover over a wrinkle in the relationship, if you will.

You have the same thing in Numbers 5. Someone is trying to make restitution for a wrong that they have committed against a man. And it says, If the man has no relative to whom restitution may be made for the wrong, the restitution for the wrong must go to the Lord for the priest, in addition to the ram of the atonement with which kaphar is made for him. So there is this idea of covering over.

But it is not with a view toward sin. It is with a view toward dedication or propitiation. It almost has the idea of payment in the sense of ransom.

You find this in the book of Isaiah several times. Isaiah 47.11 Therefore evil shall come upon you. You shall not know from where it arises, and trouble shall fall on you.

You will not be able to kaphar it. You will not be able to stave it off. You will not be able to make pacification for it.

This is more of an anticipation than a remedy. Think about this. What is the first thing that happens with the blood of the offering relative to the altar of burnt sacrifice? Remember he takes his finger and he puts blood on the altar.

The blood is sprinkled on the altar. Sometimes the blood is poured out at the base of the altar. That is the first thing that happens before anything is burned there.

Why is that? It isn't that the altar itself has become evil, is it? But it is a sanctifying. It is a preparation. It is almost a preventative to say this is the holy altar and God wants to see the life of the flesh that is in the blood.

Should there have been any contamination, should there be any sort of unknown problem that has defiled the altar, this blood sanctifies it. The blood on the horns, that is the strength of the altar. The blood sprinkled on the side, that is the function of the altar.

The blood poured out at the base, that is its contact with the cursed earth. And depending on what is in view in the sacrifice, the blood is either applied to the horns, sprinkled on the side, or poured out at the base. But the altar itself has never become defiled, has it? But it is an acknowledgement that the altar must be holy.

And this Ola sacrifice, the fundamental idea of it is dedication of self to God. You come and say, I love the Lord my God with all my heart, with all my soul, and with all my strength. There is no confession of sin.

It does not say, when a man has sinned, let him bring the Ola. It says, when a man wants to bring this sacrifice, which represents dedication of self. So when we looked at the details of it, we saw that this idea of kafar, or making satisfaction or atonement, has sort of been raised up beyond the balance it has in the passage to make it seem like it is an atoning sacrifice, as though there is a wrong in view.

But there is no wrong in view. But we are fallen, we live in a corrupt world, and there is the idea of being acceptable in God's sight because we are fallen and we are in a world where we pick up the kind of dirt that Jesus washed off the feet of the disciples in the upper room. He says, this foot washing is necessary.

As I forgive you your small row dirt, you should forgive one another. And Peter says, well, if that's what it takes to have fellowship with you, then give me a bath. And Jesus says, you don't need a bath.

You have been cleansed, but this is what you pick up as you travel. So that's the idea of the Ola. So, it is brought to the Lord, it is to be accepted, it is to make satisfaction, it is the offering of a life.

The first thing that happens is that bullock is slain and his blood is sprinkled on the altar. The first thing that God sees is the life of the animal. This sacrifice is a sweet savor offering.

You find this in verse 9, just as the grain offering of chapter 2 and the peace offering of chapter 3 are sweet savor offerings. Sweet savor offerings do not have a view toward sin, they have a view toward dedication and acceptability in God's sight, to be pleasing in his sight. What does God say when the Holy Spirit descends like a dove? This is my beloved Son, in whom I am well pleased.

And that pleasure goes beyond the absence of sin, it is that he is doing the will of his Father. That's what is in view in this sacrifice. It is wholly consumed.

The entire animal goes up. This is the only sacrifice where the whole animal is burnt. The only thing that doesn't go up is what? The skin.

Who gets the skin? The priest. Who got the skin in the Garden of Eden? The priest. What kind of offering did God make out of those first animals that gave up their skin so that Adam and Eve could have something better than fig leaves? This was probably, although it doesn't state it in Genesis, it was probably the institution of the olah.

And under the family priesthood, which gets instituted at that point, the man is the priest, and so he gets the skin. Later on, the Levites are the priests, and they get the skin of the olah. You have a fur on your brow.

It was an olah. Because there are no sin offerings until you get to Sinai. This is the point that we're making looking at our sin offering this morning.

It is an olah. The offering that Abel makes is an olah offering. This offering is with a view toward acceptability in God's sight.

I know it sounds difficult, but if you keep your offerings straight, and if you look at the way they are offered, when you get to Numbers and look at the order in which they are offered, you find this out. But the skin of the sin offering is not preserved. It's only the skin of the olah, the dedication offering, that is kept by the priest.

So, it is a sweet savor offering. It is wholly consumed. The entire animal goes up in smoke to God.

And by the way, one thing I did not tell you earlier is the word used here in chapter 1 to talk about burning this animal on the altar is qatar. And this means to turn something to smoke. This is fire with an emphasis on its smoke.

There are all kinds of Arabic cognates and there are nouns and derivatives of this. The word for smoke is derived from this verb, fixed smoke. Anything having to do with smoke or fire for the purpose of producing smoke is qatar.

And that is the word that is used here, q-a-t-a-r. If you wanted an accurate translation of it, it would be to make sacrifices smoke. That's the lexical definition.

Make sacrifices smoke. It's usually in the hypheal or the causative stem. You cause something to turn to smoke.

And this is not always the word that is used for burn as we're going to see. So, hopefully everybody's got a good review of the olah. It is before the Lord.

It is the dedication of self to God. It is the entire animal going up to God except for the skin. The head and the entrails are washed.

We saw that there were three classes of this offering. The highest and best class is the bullock. And that's where you have the head and the entrails that are washed and so on.

This reminds us that the sacrifice needs to be examined and cleansed to ensure that it is acceptable to God. And then it is all sent through. The altar of burnt offering reminds me of that thing at the bank at the drive-thru where you pull up and they've got that little tube.

And you open it up and you put your stuff in there and you close it and you push the button. The little door shuts and away it goes to the bank teller. Well, the altar, what you put on the altar goes through that tube to God.

And whatever you put on there, even the altar itself must be sanctified before you send anything up. It would be like washing the thing off in case somebody before you had left dirty fingerprints on it. So, you sprinkle it and you send something to God.

The three classes of that offering, you remember, remind us of levels of maturity. If you are fully understanding, if you have the wisdom and knowledge of God, you're going to be like that bullock. And there's detail involved.

There's the head and the washing of the legs and the separating of it into its pieces that the offerer does. It reminds us, for example, of the 30-fold, 60-fold and 100-fold field. This would be the 100-fold field category of the offering.

Then you come down and if it's not from the herd and is of the flock, the sheep or the goats, then it is killed. It's cut into its pieces with its head and its fat. The priest lays them in order on the altar and fire is put on.

He washes the entrails and legs. It's all burned. If you come down to the bird level of it, you wring off the head, but there's less and less detail.

There's less and less substance. But whether we are toddlers, whether we are intermediate, whether we are advanced, you have the same thing in John where he says, I write to you fathers, I write to you children, I write to you young men. The Bible seems to sort believers into three basic categories of maturity.

And that's what you see here. And this is an offering that we make of ourselves. If we're children, it's going to be the bird sacrifice.

If we are young men, it will be the offering from the flock. If we are fathers, then it ought to be that offering of the bullock. Well, we went through the details of this before, so I don't want to spend too much time on the review.

But, that is the olah. And that primarily looks at God. God must be satisfied with us.

That offering is for covering. It is for satisfaction. And it is an expression of dedication.

I want God to understand that this animal represents me. I lay my hand on his head, not to transfer my sin, but to identify with him. And I send him to God.

If I would, I would send myself. All my heart, all my soul, all my strength. The bullock himself is the symbol of strength.

That's the nature of that offering. The second offering, Leviticus chapter 2, was the *minkah*. The *minkah* is always associated with the burnt offering.

It doesn't explicitly say it in chapter 2, but as you go on through in Numbers 28 and 29, if you study the content of Numbers 28 and 29, you find out that the *minkah*, the grain offering, is always a concomitant. It is always offered along with the burnt offering. Always.

And what happened back in Genesis chapter 4? Abel brings an offering. Cain brings an offering. Abel brings the *olah*, the dedication offering, the covering, acceptability offering.

Cain brings a *minkah*, a grain offering, and it is not accompanied by the whole burnt offering. The emphasis of the *minkah* is on the offeror. How do we know this? Because it is also a sweet savor offering, but it represents our works.

Everything about this offering speaks of the labor of the hands. When you bring the grain offering baked in the oven, it shall be unleavened cakes of fine flour mixed with oil. We talked about this before.

Where does flour come from? Somebody has to do work. You have to grind the grain into fine flour. Where does the oil come from? You have to harvest the olives.

You have to press the olives. You have to collect the oil. It is all about the labor of one's hands.

What else goes with this? Frankincense. Where does frankincense come from? You have to find that tree. You have to slash it like you would to get maple syrup.

Wait for the exudate to come forth. Collect that. It has to be processed.

That hard, sappy excretion has to be ground up into powder. This is the fragrance that is mixed in with this offering that partakes of Christ, because Christ is wounded for us. It is that which comes forth from Him that makes us acceptable.

This offering is not to be offered without that frankincense mixed with the oil, which also speaks of the Holy Spirit, and the flour, which speaks of what we do in the flesh, our fleshly efforts. They have to be mixed with the oil of the Holy Spirit. They have to be mixed with the frankincense.

All of these are man-processed materials. What is the fourth element of the grain offering? A

little pop quiz here. Fine flour, oil, frankincense, and what else? Salt.

Salt of the covenant. What does salt speak of? Salt, by the way, is also something that you don't just pick up off the ground. You have to go find it.

You have to mine it. You have to procure it or obtain it. But salt speaks of permanence.

Salt of the covenant. Salt is what preserves. Salt is what makes something last.

You go over to Colossians 4.6, and what does Paul say? Let your conversation be full of grace and seasoned with salt. Have you ever spent an afternoon, obviously not talking about any present company, but in the past when I've gone, for example, to a mixer or some kind of a social function because I had to be there as a marine or whatever, and there's just chit-chat that goes on all afternoon. You might be there three or four hours, and it's just chit-chat.

When you come away two days later, you can't remember what it was about. There was no substance. There was nothing of permanence.

There was nothing of great import or eternal value. When it says, let your conversation be seasoned with salt, it ought to partake of things that count. It ought to partake, at least in some measure, of things that matter and are permanent.

That's what salt represents. So that's what's in the grain offering. It is always an adjunct to the burn offering.

It represents our works. So you offer the burn offering, that's I dedicate myself. You offer the grain offering, I dedicate my work.

The work of my hands is dedicated to God. The flour, the oil, the frankincense, the salt, all speak of I do things in a way that makes them count for eternity. Seasoned with salt.

You can wash the car and it means nothing. You can wash the car and it counts on eternity. It's all in how we do what we do.

Scripture that my father wrote in front of my Bible, whatever you do, do it heartily as unto the Lord and not unto men. Doing what we do energetically as unto the Lord. If this was the Lord's car, how would I wash it? It makes a difference.

And when we have him in view, and when we dedicate our efforts to him, it converts the mundane into the sublime. That's the message of the Minkah, or the grain offering. The third offering, chapter 3, is the Shalomim, S-H-apostrophe-L-A-M-I-M.

You can see in the first three consonants there, Shalom, which gives it its name, the peace offering. So, what does this speak of? Oh, by the way, one other detail on the grain offering, who got the whole burnt offering? God alone. Everything goes to God, right? The skin is sort of a little exception there for the priest, but the offering itself, all the meat goes to God.

Grain offering, who partakes of the grain offering? God and the priest. The priest gains a benefit. Who is our great High Priest? So, not only is God pleased with the dedication of our efforts, but it reflects the glory of the Lord Jesus Christ.

Why? He walked in flesh. We follow his example. He said, I have come to do the will of my Father.

My Father is working. I am working. And we follow in his footsteps.

And he is glorified when we offer that menka and live our lives the way he lived his life. By faith, in the power of the Spirit, on the basis of the Word of God, man shall not live by bread alone, but by every word that proceeds out of the mouth of God. That's the way Jesus conducted his life.

And when we dedicate the efforts in our flesh, in that way, he is glorified just as God is. So, the priest and God partake of that offering. Then we come to chapter three, the peace offering.

Well, no we don't, because I have yet another thing to say about the grain offering. Remember, we had classes of the whole burnt offering representing levels of maturity. What do the levels of that grain offering represent? You start out, and it's an offering put in the oven.

That's a big offering. When I was single, and I wanted to cook food, I just got myself an electric skillet, and I did everything in the electric skillet. I never used the oven, because I didn't need it.

But, to use the oven, you're cooking for a bigger group, right? It's a bigger offering. It's a bigger thing. It's more important.

Typically, you can get more heat out of an oven like that, a furnace type of thing, than you can a small pot over a flame. So, the first level is an offering of grain baked in the oven. Unleavened cake is a fine flour mixed with oil.

Wafers anointed with oil. But, if it is baked in a pan, then it's fine flour. Break it in pieces and pour oil on it.

It is a grain offering. So, you have the oven offerings, you have the pan offerings, and then what's the lowest form? If you can't do the oven, and you can't do the skillet or the pot, then what is it? Verse 14, if it's an offering of first fruits, put oil on it. And, it is grain roasted on the fire.

Grain beaten from full heads. This is the least processed. And, as you go through this progression, the best and highest form, the oven baked offering, fine flour mixed with oil, it's a very detailed recipe.

When you get down to the lowest form, it's just grains, it's the heads of the grain, and you just kind of whack it a little bit to crack it open. And, put oil on it, lay frankincense on it, it's a grain offering. But, it's just roasted ears of grain, roasted heads of grain.

You just bang on it a little bit to crack them open, and then you offer that. So, it's the least processed. So, once again, we see the idea that the more advanced we become, the further along in the life of faith that we progress, the more refined our offering is going to be.

You can always bring the offering, but it's going to get better the more flour you have, the more oil you have on hand, the more frankincense you have obtained. But, even as a young believer, as a child of God, that may still be in sort of the milk stage, trying to work up to the meat stage, you can still take that grain and recognize that it is first fruits. This is the beginning of what God has done for me, in blessing me, in giving me opportunities to give back.

So, that's another element I don't want to leave out on that grain offering. Now, the peace offering in chapter 3. Sacrifice of a peace offering. From the herd, whether male or female, offered without blemish before the Lord.

This is an offering that is also a sweet savor offering. Who shares in the peace offering? God, the priest, and the offeror. All three.

The blood is sprinkled around on the altar, the sacrifice is offered, made by fire, the fat that covers the entrails, the fat that is on the kidneys and the flanks, the fatty lobe of the liver and the kidneys, he removes. Aaron's sons burn it upon the altar. This is the essence, the best part of the animal.

The fat we talked about represents the health, the vitality, the essence of goodness of the animal. That goes to God. Then the remainder is divided between the priest and the offeror.

This is a picture of fellowship. We always talk about God, others, and myself in terms of the direction of our attention. But in these offerings, God is in view in chapter one, myself and what I do is in view in chapter two, and the benefit that I am to others is in chapter three.

And peace is more of a universal... The Lord Jesus has been made our righteousness, our peace, and our sanctification. And this is a fellowship reflecting offering. And all of those pictures that we have of sitting down at the table with God in that day when the master of the house rises up and shuts the door and people sit down and eat with him, and then there are those who are outside, that's the difference between those who share in the peace offering and those who do not.

Jesus says, I stand at the door and knock. If any man hear my voice and opens the door, I will come in to him and share a fellowship meal with him and he with me. This is the first offering where the offerer shares the same table as God.

This is like Abraham outside his tent in Genesis 17 where God and the two angels come by and there is a fellowship meal. This is friend of God territory. And you have God in view, you have the priest for us representing the Lord Jesus Christ, and then you have the offerer all sharing in this offering.

And once again, you have different classes of it, but there is not as fine a distinction in the classes of this offering because this basically speaks of level of appreciation, amount of what is shared and that sort of thing. But it's all basically offered the same way. These are the ideal.

It reminds me of Genesis where you have Adam and Eve coming together and meeting and God says, For this reason, for this cause, shall a man leave father and mother and cleave unto his wife and they too shall be one flesh. Later on in the law, you have provision for divorce. But Jesus says, In the beginning it was not so.

In the beginning, you had the ideal in view. These offerings present the ideal. The people of God should be able to come and offer the olah, looking at God and dedicating their entire self to God.

Love with all your heart. And the minkah, not only myself, but what I do. And then the peace offering.

Not only myself to God and what I do to God, but there is fellowship and there is peace and there is communion. This is the communion offering. And then we come to the remedial.

Well, what if there is a problem? And that's when you get to the sin offerings in chapter 4. And we saw that this idea of sinning unintentionally is not so much a sin of complete ignorance or complete unintention as it is of being erroneous, of wandering, of going astray. And as we pointed out, it's very difficult to define intention. How much intentionality is there? If I'm angry and I throw an expensive teapot against the wall or something, well, that's a sinful thing.

But did I wake up in the morning saying, you know what, at 3.10 this afternoon I'm going to pick up the teapot and smash it against the wall. I intended it in the moment, but is there a difference between heat of the moment and intention? I mean, our law distinguishes between heat of the moment and premeditation. It's a very difficult thing to parse out, and that's not really what is in view here.

This is essentially a non-rebellious sin. If you do look at the law, and you do look at God, and you do look at the standards, and you say, I, with malice aforethought, don't care about God or this law or this standard, and I will willfully break it. And it is before your face.

This sacrifice does not apply. That is a sin of the high hand. There are two kinds of sin in this regard.

And you are either willfully and rebelliously disobedient, or you are all we like sheep have gone astray. You were following a line of clover, and first thing you know you're off the path. It does not excuse, but there is a difference in terms of intentionality.

Are you willfully shaking your fist in God's face, or are you just dumb? Are you just caving in, being erroneous, falling into error, doing a wrong thing, and God distinguishes between that which is rebellious and that which is simply erroneous or disobedient. So, this sin offering is

then in view. Bring the bull to the door of the tabernacle of meeting.

Lay the hand on the bull's head. Kill the bull before the Lord. The anointed priest takes some of the bull's blood and brings it to the tabernacle of meeting.

We saw that in this offering there are classes related to your standing. Are you the priest? Are you a leader or ruler? Or are you just a common person? If you are the priest, blood goes into the holy place and is presented before God. If you are a ruler, it is handled differently.

If you are an individual, it is handled differently. And so this has to do with the impact of one's sins. The more authority you bear, the higher your circle of influence, the more intense is the remediation.

If you're a priest, you've got to go in before God and present the blood. If you're a ruler, it's something less. If you're a common person, it's less yet.

So this has the idea of what is the bursting radius of my sin. To what extent have I caused problems for others? Well, this is something we need to review in a little bit more detail before we move into the trespass offering. So we'll pause and take our break.

We'll come back and finish up our review of Chapter 4 and move into Chapter 5.