

Lev 05-06-05b

Let's pick up our study now in Leviticus, we're reviewing chapter 4 and moving toward chapter 5. We've seen the offerings, these Levitical offerings, and what are they? Why are they here? This is the first material we have after the completion of the tabernacle. God says, I am going to dwell in your midst. Moses says, if you won't go with us to the land, we don't want to go.

God says, well, I'll send an angel with you and clear the way, and Moses says, no, you must come with us. And God says, okay, fine. Here's the tabernacle.

And we spent all of the last ten chapters or so of Exodus looking at the construction of the tabernacle so that God would have a dwelling place. And within the tabernacle, the Holy of Holies, the Ark of the Covenant, overshadowed by the cherubim, and then outside that, the veil, the altar of incense, the golden lampstand, the table of showbread with those loaves that have the oil poured on them. And outside the holy place, you have the basin, the laver, the upper and lower tiers of that thing for the washing, the sanctification of the priests.

And then beyond that, you have the altar of burnt offering. It's a beautiful picture in the mind if you can picture all of that, because it makes a cross. If you stand outside the curtains and look in toward the tabernacle, that pattern makes a cross, doesn't it? You start with the altar of burnt offering and go to the laver and go to the tent itself.

And within the tent, you have on one side the golden lampstand and on the other the golden table of showbread with the altar of incense right in the middle, right where the heart would be, the altar of incense. The heart is the seat of prayer. And then going on forward, you have at the head, at the highest point, the Ark of the Covenant, the mercy seat, the residence place of God himself.

And it's a beautiful picture. It mirrors the pattern of the camp, doesn't it? You remember when we looked at the numbers and Debbie made us a great chart showing the relative size of the tribes. And as they spread out to the east, to the south, to the west, and to the north around the tabernacle, the most numerous tribes are in the east.

And you have about an equal number to the north and to the south and a smaller number to the west. And that itself makes a cross. And you have a cross within a cross in the camp.

Well, what goes on there at the foot of that cross, at the altar of burnt offering? That's what we're looking at. This is the domain. This is the province.

This is the privilege of the people of God to approach Him, to acknowledge Him, to make offering of self and dedication of one's life and one's works to Him. And that's what we've seen in these first few chapters of Leviticus. And we now come to that time where there is remediation required.

These first three offerings, the sweet savor offerings, are voluntary, although it doesn't specifically say that, but they are not occasional. They are not tied to an occasion. It doesn't say, if a blue-tailed swallow flies by at three in the afternoon, come offer this offering.

It's not tied to any specific event, any specific time or other happening. It's just when someone wants to bring it. And in that sense, they are voluntary.

But when you get to chapter four, and you start looking at the sin offerings, these are tied to an occasion. These are obligatory. If a person sins in error against any of the commandments of the Lord, in anything which ought not to be done, and does any of them, now this is an occasion.

I have done something I was not supposed to do. I have failed to do something I should do. Now I have an obligation to bring a sacrifice.

Well, you think about this in our own life. We're living our days. We're spending our hours.

We wake up in the morning, and we do stuff, and we go to bed at night, and we get up the next morning and start all over. We have a lot of options. We have a lot of opportunities to be stewards of our time, stewards of our energy, to perceive opportunities and avail ourselves of them, to use the resources of God, or to rely on our own.

We have lots of options that are not necessarily obligatory or compulsory, but we do sin. All of us sin. Sometimes we don't realize it in the moment.

Sometimes we realize it in the moment, but we've already stumbled, and we're in the midst of falling, and we're going to hit our face before we can stand back up. But we can pray any time of the day that we want. We can come before God and offer a prayer modeled after the one the Lord gave the disciples.

Father in heaven, your name ought to be revered, hallowed. May your kingdom come. There's a lot in that, isn't there? Thy kingdom come.

Why would somebody pray that, thy kingdom come? It's coming whether we pray it or not, right? So why would we pray it? Why would Jesus tell us? Because as soon as you say, the name of the Father ought to be sanctified, and in my prayer that's what I'm doing. I am hallowing and sanctifying the name of the Father. My very next thought is, the kingdom is coming, and I'm looking forward to it.

That ought to be our view in everything that we do. The kingdom is on its way. There is going to be a future for which I need to be prepared.

My life is training. I have a short life of a few decades to get ready for a thousand year kingdom followed by an eternal kingdom. This is a very short little boot camp, a very short little training ground to get ready for the kingdom which is coming.

How do people get through their intensive training? By looking past it. If people joined the Marine Corps and it was just going to be boot camp from now on, how many recruits do you think they would get? It certainly wouldn't be a voluntary service. People only go to Camp Lejeune or they only go to San Diego MCRD because they know that it's eight weeks or however long it is now.

It's a finite training period and as hard and intense as it is, it will end and there's something better afterward and it is a necessary step to get me to that place of service. Thy kingdom come. May boot camp graduation come.

May my career for which I am preparing come. I want to be a Marine. I don't want to be a Marine in training forever.

That's the first sentiment after you remember the Father, address a prayer to Him, sanctify His name, Lord let's get to the kingdom. Let's get to the place where things will really start happening. I don't want to be in training all my life.

May your will be done on earth as it is in heaven. When is that going to take place? Not on this earth, even in the millennial kingdom there's going to be crime, there's going to be imprisonment, there's going to be capital punishment. How is God's will accomplished in heaven? Does anybody mess it up? The first instance says thy kingdom come, thy will be done on earth as it is in heaven.

What kingdom is actually in view? How many kingdoms are there upcoming? A little eschatology quiz. There's two kingdoms coming, aren't there? There's the kingdom of the Son and there's the kingdom of the Father. Who are we talking to in the prayer? Whose kingdom are we asking to come? Father's kingdom.

You get a few decades to prepare for the kingdom of the Son which lasts a thousand years to prepare for the kingdom of the Father. It is the ultimate view of the coming of the kingdom of the Father that we see in the prayer which of course implies the millennial kingdom, which implies that we are training our hearts and our minds to be obedient, to dedicate ourselves and our efforts and to enjoy fellowship and communion with God in this life. That's how Jesus begins that prayer.

Then what does he say? Forgive us our trespasses. These first three sacrifices look toward dedication of self, dedication of one's work and fellowship and communion with God and then address trespasses. Jesus' model prayer is a quick summary of the first seven chapters of Leviticus in a way.

So we come to chapter four and now we're going to talk about trespasses. It is obligatory if we sin to go to God with a view toward forgiveness. If a person sins in error, is how I would translate your unintentional word there.

I think you have that even as a footnote in the New King James. Sins through error against any

of the commandments of the Lord. Anything which ought not to be done does any of them.

If the anointed priest sins, now we start category one. Each of the offerings that we have seen is broken down into levels. The olah, we have levels that reflect maturity.

In the minkah, we have levels that reflect possession, ability. How much can you do? Are you just going to bring roasted deers? Are you just going to bring a skillet bread? Or are you going to bring a nice big bread that was baked in an oven? That speaks of opportunity, of potential, of growth, of how much are you able to do based on where you are. In the third, the peace offering, you have the animal that is brought, and you have the division, the essence, the best part, the fat, the innermost goes to God.

The priest is set aside, a choice portion, and then the offerer partakes, and everyone shares in that communion, fellowship, offering. There are different levels of that, but they are very much, you don't see the same kind of severe leveling that you do in the first two, in the peace offering, it's just more variation than it is distinct levels. You get to chapter four, we have a very distinct level once again in the sin offering.

The first one is, if the anointed priest sins, bringing guilt on the people, notice, it is his priesthood with a view toward his relationship to the nation. He is anointed priest for the nation. When he sins, he brings guilt on the nation.

For this, he brings the bull to the door of the tabernacle of meeting, lays his hand on the bull's head, kills the bull before the Lord. The anointed priest takes some of the bull's blood and brings it to the tabernacle. The priest dips his finger in the blood and sprinkles some of the blood seven times before the Lord in front of the veil of the sanctuary.

This is very close to the Day of Atonement sacrifice where the high priest actually enters in and sprinkles blood at the mercy seat. But this is right in front, the remaining blood is poured out at the base of the altar of burnt offering, which is at the door of the tabernacle of meeting. Is the altar of burnt offering at the door of the tabernacle of meeting? No.

What's at the door of the tabernacle of meeting? The laver. How come the laver is not mentioned here? Who sinned? Priest sinned. Priest can't get to the laver now because he's defiled.

He's got to offer his offering and the laver is not an option for him. He has to offer the sacrifice and be cleansed. Then it is as though the laver has become invisible, isn't it? Why does it say the altar of burnt offering is at the door of the tabernacle? It's not.

There's a huge bronze sea sitting there. You know, when Solomon makes this, they call it an ocean. It's so big.

But what is the laver for? It is exclusively and specifically for the ongoing hand-washing and foot-washing of the priest. But the priest has sinned and brought guilt on the people. And it is

as though the laver has disappeared.

Laver is not mentioned once in here. And that's specifically what it's for. Why? Because this sacrifice has to remediate sin.

Then he is in the place where he can use the laver. So, he takes some of the blood and sprinkles it seven times before the Lord. Seven times.

Seven is the number of completion. Naaman, the leper, dips himself in the Jordan seven times and is clean. Sevenfold means complete, perfect, finished.

7,000 years of human history, seven days of creation, six of work, and one of rest. Same thing here. It has to be completely presented to God.

Then some of the blood is put on the horns of the altar of sweet incense before the Lord. The horns represent the power, the strength. And this is the Godward side.

You know, every altar has two sides. It has a God side, which is the top, the horns. It has the bottom side that sits on the ground.

Do you ever find blood being poured out at the base of the altar of incense? I wonder why that is. You have blood put on the horns of the altar of incense. You have blood put on the horns of the altar of burnt offering.

You have blood poured out at the base of the altar of burnt offering. But you never have blood poured out at the base of the altar of incense. So, why is that? I ask myself.

Well, pouring out blood at the base, what does blood do? Nothing is sanctified. Nothing is made holy without blood. You know, go over to the book of Hebrews.

Everything is sanctified by blood. The priests are sprinkled with blood. The garments, the altars, the utensils, everything.

Even the people, initially, are sprinkled with blood. It sanctifies. So, if you're pouring blood out at the base, what are you doing? You're sanctifying the ground upon which the altar sits.

The altar of burnt offering is out on common ground, right? Where does the altar of incense sit? Holy ground. Put off thy shoes from off thy feet. You don't have to sanctify the ground inside the holy place.

The lampstand is there. The table of showbread is there. And that altar.

But then why would you have to put it on the horns? This, to me, reminds me of priming a pump. If you've ever lived out in the country and you had to use a pump for something, to get it pumping, especially the old pumps, you couldn't just turn it on with the intake side stuck down in the pond and the outtake side over here. You had to put some water in the pump to kind of

get it going.

This gets God's attention, as it were. Symbolically speaking, when is there going to be an offering on the altar of incense? There's always incense burning there, right? It is a perpetual smoke that goes up for God. There's always incense on the altar of incense.

But something special is happening at the altar of incense. A priest has sinned and an offering is being made, a sin offering for the priest. So God's attention is drawn to the altar of incense by this blood on the horns.

That's the Godward side of the altar. The manward side is the ground-touching side. And when the priest approaches outside and he comes near to the altar of burnt offering, it's kind of like, well, now we've got to sanctify the ground.

You defiled priest, you walked up here. We've got to pour blood around the base. Separate the altar from the cursed ground, the defiled ground.

Don't have to do that. Remember when Jesus touched the leper, normally touching a leper defiled. But in the presence of Christ, when he touches a leper, instead of the leper defiling him, the leper becomes clean.

And so you see a distinction outside with the altar of burnt offering, where blood is poured to sanctify. But inside, when the defiled priest comes in and he's offering his offering and coming before the altar of incense, that blood on the top, on the Godward side of the altar, but it is as though by walking in, the priest is sanctified. He's on holy ground and he can't defile the holy place.

He can't defile the base of the altar of incense. He is approaching God and nothing comes to God in a defiled status. So this blood is sprinkled and then it's put on the base.

And that life represented in the blood appeases God. There is that acceptability implied there. Then the remaining blood is poured out of the base of the altar of burnt offering.

Now you have re-inaugurated the ability to send things to God on the altar of burnt offering. You have to go in and approach God first at the altar of incense. The altar of incense, of course, represents prayer.

And so what happens for the priest, who represents here the mature believer who is functioning as his own priest by application to us, we have to go to God in prayer and acknowledge our transgression. Acknowledge the perfect work of Christ on our behalf. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

When we are walking in the light, the blood of Jesus Christ keeps on cleansing us from sin. And that is our personal priesthood. But the blood is put on the horns of the altar of sweet incense.

We pray. We acknowledge sin. There is that restoration of communion with God.

Then you come outside and now you can put something on the altar. So he comes out and pours the blood at the base. Then he takes from the sacrifice all the fat of the bull as the sin offering.

The fat that covers the entrails, verse 8, the fat that is on the entrails, the two kidneys, the fat that is on them by the flanks, the fatty lobe attached to the liver above the kidneys, he shall remove just as it was taken from the bull of the sacrifice of the peace offering. How many different kinds of peace offering were there? You had the herd, you had the flock, and so on. This is the bull of the sin offering, which speaks of the more advanced believer, the priest, the elder, ought to be in that advanced category.

And so this offering is going to be like the fat of the peace offering. The priest burns them on the altar of burnt offering. The bulls hide and all its flesh... Now, what happened to the hide of the olah? We found this out in chapter 7 of Leviticus, 7, verse 7 or 7, 8, long in there.

It tells us about the skin that goes to the priest. What happens to this one? The hide, the flesh, the head, the legs, the entrails, the offal, the whole bull, he shall carry outside the camp to a clean place where the ashes are poured out and burn it on wood with fire. Where the ashes are poured out, it shall be burned.

Now, what's our word for burn in our first several chapters? Katar, remember that? Turn to smoke. Send to God in the smoke. This burn word is not Katar.

This word is S-A-R-A-P-H. S-A-R-A-P-H. You ever heard that word before? The seraphim, the burning ones? This is seraph.

Seraph means to incinerate. Katar means turn something to smoke. Turn a sacrifice to smoke.

And the emphasis is on the smoke. As a result of burning, you have smoke ascending to heaven. The emphasis in seraph is you have destroyed something from off the face of the earth.

Seraph is a judgmental burning. It is a destructive burning and the emphasis is on incineration. You shall incinerate it on wood with fire.

Where the ashes are poured out, it shall be incinerated. The first class deals with the priest only. The second class, in verse 13, if the whole congregation of Israel sins in error, hidden from the eyes of the assembly and so on, when it is known, they offer a young bull and bring it before the tabernacle meeting.

The elders of the congregation lay their hands on the head of the bull before the Lord. The bull is killed and the anointed priest brings some of the blood of the bull to the tabernacle of meeting. The priest shall dip his finger in the blood and sprinkle it seven times before the Lord

in front of the veil.

This is the same category. The priest who represents the people or the people themselves sin, you have exactly the same type of sacrifice, exact same details. The bull is carried outside the camp.

It is seraphed just as he burned the first bull. It is a sin offering for the assembly. So you can get to this level of sin in two different ways.

The entire fellowship, the entire group can commit a sin or the spiritual leader of that group, the anointed priest. The second class is found in verse 22. When a ruler has sinned, done something in error against the commandments of the Lord, and when the sin comes to his knowledge, he brings a kid of the goats, a male without blemish.

Why is it a male? The male goat is the initiator. The male goat, just as the whole patriarchal society in Israel implies responsibility, implies decision making, implies initiation. The leaders in Israel almost universally are male.

The elders of Israel are the fathers. And so this male goat is going to represent that leader. Takes the blood, puts it on the horns of the altar, a burnt offering.

This is not a priestly issue, so there is no going into the tabernacle. But it is an issue of communion with God in the sense of being able to offer the olah, being able to offer the minkah, being able to offer the shalomim. And so the Godward side of the altar once again has to be marked, has to be cleansed.

So he puts it on the horns of the altar, pours the remaining blood at the base of the altar, sanctifying it from the polluted ground, so to speak. Remove the fat, just as you remove the fat from the sacrifice of the peace offering. Why does it refer to the peace offering here? Because this is God's portion.

Then the priest burns it on the altar. According to the offerings made by fire to the Lord, the priest shall make atonement for his sin that he has committed, and it shall be forgiven him. Now we're up to chapter 5. And now we have common people.

We started out with the anointed priest or the entire assembly as a group. We moved to the elder or the common people, if any one of the common people sins unintentionally or sins in error, is a better translation. Then you have this sacrifice brought.

When you get to chapter 5, it says, If he has been defiled, this is a sin of omission. He hears something and doesn't tell it. This is something that happens to you from the outside.

This reminds us of what Adam says. Well, the woman she gave to me, and I did eat. It happened to me.

If it hadn't been for the woman, I wouldn't have sinned. If it hadn't been for me hearing this, I

just happened to be there when the guy made his promise. And so now I'm in possession of knowledge.

I didn't ask to be the witness to this oath. I didn't mean to touch this unclean thing. I didn't mean for this dead animal to fall out of the sky and hit me, or I sat down and didn't realize I was sitting on a dead animal.

I was caring for somebody in my family, and all of a sudden, they threw up, or they had a running sore, and I got defiled. It happened to me. Do you see the difference in chapter 4 and chapter 5? In chapter 4, you commit an error.

You wander. You go astray. You make it happen.

In chapter 5, the trespass is, it happened to me. There is some causative agent. There is some sort of mitigating circumstance where if things had been different, I would not have done this.

I am not as responsible, so to speak, because there was influence from the outside. Somebody spoke and I heard it. I accidentally touched something.

Or I was trying to emphasize a point. You get to verse 4. If a person swears, speaking thoughtlessly with his lips to do evil or to do good, if you swear to do good thoughtlessly, it's a sin. It's a trespass.

You say you're going to do something and you can't make good. Somebody says, well, we're going to have a function down at the church. Can you be there to help? And you say, oh yes, I'll be there.

And then later, you come to realize, well, wait a minute, it's my child's birthday. I can't go down to the church and be fooling around with a raffle or something. I've committed myself to something I should not have.

It was a good thing, but I should not have done it. I spoke it thoughtlessly. I committed myself when I should not have.

This, by the way, is one of our most common categories of error. We commit ourselves to something that we cannot reasonably fulfill or that involves committing others along with us. We say, oh sure.

And then we have committed somebody without their knowledge. Speaking thoughtlessly with the lips. Pronouncing an oath.

It shall be, verse 5, when he is guilty in any of these matters, he shall confess that he has sinned in that thing. This is a big step, isn't it? I have an excuse, but it's my fault. Stuff happened, but it was me.

There was a dead thing, but I could have seen it. There were words spoken, I could have

testified to them. There was an occasion to swear an oath, and I should have kept my mouth shut.

When he's guilty, even though there is a mitigating circumstance, you have to claim the blame. I am guilty. Confess that he has sinned in that thing.

He shall bring his trespass offering to the Lord for his sin which he has committed. A female from the flock, not a male. Why a female? Female is the responder.

Female is the one who is led, who is under protection. That's the biblical view. Daughter remains in the house of her father until the responsibility for her is transferred to the husband, who is then accountable and responsible for protection and provision and so on.

So this is a female. This is a, I was reacting, I was responding, I was led, I was caused in some way, and yet I am still responsible. But it's a female trespass offering.

A lamb or a kid of the goats. It's young, once again. It follows.

The young of a sheep or a goat follow their mother, don't they? They just follow and trace. Or they wander off by themselves. So the priest shall make atonement for him concerning his sin.

If he's not able to bring a lamb, he shall bring to the Lord for his trespass two turtle doves, two young pigeons, one as a sin offering and the other as a burnt offering. Why? Now this implies the lowest level again. We're at the dove-pigeon level, right? So we're thinking relatively young believer, someone who doesn't have a lot of wherewithal.

They're supposed to bring a sin offering and a burnt offering. So they offer the sin offering and they offer the burnt offering. Why? What's the first thing we have to know? What does it say over in Hebrews chapter 6 that is a part of the foundation of being a believer? Not laying again the foundation of what? Change of mind away from dead works and faith toward God.

This is the first thing we have to learn. It is not enough to turn away from dead works. God says, turn you at my reproof and we turn away from these bad things.

But then what are you supposed to do? Move in a positive direction. What's the quickest way to break a bad habit? What's the best way to get rid of a bad habit? If you have a weakness for Tootsie Pops and you want to break that habit, you can say, okay, no more Tootsie Pops. And now you spend all your time resisting the temptation to grab a Tootsie Pop.

What's a better solution? Substitute something good. Every time I want a Tootsie Pop, I'm going to eat a carrot or an apple or something that's beneficial. I will convert, I will redirect my attention and my energy.

Change of mind away from dead works and faith toward God. We don't just spend all our time turning away from sin and resisting sin and saying, I'm not going to do that, I'm not going to do that. We say, I am instead going to do this.

It's the first principle of spiritual life. So for this youth believer, this young one who's bringing the pigeon or turtle dove, God says, look, I want you to understand that point. So you do your sin offering and you turn right around and do the Ola, the baby Ola and dedicate yourself to God.

Because you need to understand that the reason you sin in the first place is you lost sight of your dedication. It is understood and implied in the higher levels of this offering that you should know that. But it is emphasized and made a point of in this lowest level of the offering.

The priest shall make atonement. We talked about the principles of the bird offering before. You wring off the head from the neck, but you do not divide it.

It's all one thing. And you split the animal so that his blood runs out. Typically it was mixed with a bowl of water because birds have very little blood and you need enough to be able to sprinkle and pour.

So it's dumped into clean water and then that is sprinkled and that is dumped. You see this in Leviticus 14 in particular. So you sprinkle it on the side of the altar.

Have we ever seen this before? When do we sprinkle the side of the altar? We've had the horns of the altar and the base of the altar. Now we have the side of the altar. Why is that? Well, this pretty much covers the whole altar, doesn't it? There's not a lot of blood in a bird.

So it's not like you can daub all four horns and have enough left to pull out. So you just sprinkle it. You splatter the side of the altar.

The side of the altar is the offerer's side. That's what he can see. God sees the top.

The cursed ground supports the bottom. And the side faces the offerer. And so he sees that blood sprinkled.

Then the second is offered as a burnt offering, an ola, according to the prescribed manner. The priest makes atonement on his behalf. Once again, this word atonement is our word satisfaction, kafar, covering over, making pleasing, making acceptable.

Once again, every place you see the word atonement, it is kafar here. If he is not able to bring two young turtle doves. Now we've never seen this situation before.

The lowest level of an animal offering was pigeons and turtle doves, right? But here's somebody that is below that level. Not able to bring the pigeons or doves. Then he brings one-tenth of an ephah of fine flour as a sin offering.

Everybody can get flour. The corners of the fields are available to the poorest Israelite. He can hand-reap the grain.

A tenth of an ephah isn't much at all. He can grind it and he can bring it. He does not put any oil

on it.

He doesn't put any frankincense on it. He doesn't put any salt of the covenant with it. It's just raw flour.

Brings it to the priest. The priest takes a handful as a memorial portion and burns the rest on the altar, according to the offerings made by fire to the Lord. It is a sin offering.

Now what does this represent? We ought to be able to parse this out based on our previous investigations. What does flour represent? This is what you do. And it is a manufactured product.

You can't bring a roasted ear of corn or something. You have to bring this flour. No oil.

What is the flesh apart from the spirit? No good. You can't make this into a cake. It's a handful of powder.

It is that which has been ground up. And it speaks of the bruising that took place of the flesh of the Lord Jesus when he bore our sins in his body on the tree. And God the Holy Spirit couldn't stick around for that.

He can't indwell a polluted temple. So you have the principle of the bearing of sin in the flesh. This is the flesh of the grain rather than the flesh of an animal.

Too poor to afford an animal. But it is the very most basic fundamental offering that can be brought. It is a handful of flour that gets burned before the Lord.

The priest also keeps a memorial portion. Why is that? Who does the priest represent? The Lord Jesus Christ. There is an identification with the priest when he takes a portion of that flour and the rest of it goes to God.

The priest makes atonement for him, makes it covering for him. His sin that he committed in any of these matters, it shall be forgiven him. The rest shall be the priest's as a grain offering.

What does the grain offering represent? This is what I do. I did something wrong. That flour represents what I do.

And the issue is what I have done. It's all about works. And what the priest keeps is a grain offering.

It is an acceptability in terms of what I do. The implication here is I am going to dedicate myself to doing what is pleasing in God's sight so the next time I bring a grain offering there will be oil and frankincense and salt and not this unprocessed flour. Then finally in chapter 5 verse 14, the Lord spoke to Moses saying, If a person commits a trespass and sins unintentionally in regard to the holy things of the Lord, he shall bring as his trespass offering a ram without blemish from the flock with a valuation in shekels of silver according to the shekel of the sanctuary as a

trespass offering.

He shall make restitution for the harm that he has done in regard to the holy thing. He shall add one fifth to it and give it to the priest. So the priest shall make atonement for him with the ram of the trespass offering and it shall be forgiven him.

Now, let's just stand back for a moment. You've got your three sweet savor offerings. That's when all is going well.

Myself, my works, fellowship and communion. Now we have the sin offering. I have malfunctioned in some way.

There is a kind of sin that the priest commits that affects all of the people by implication what would be our observation, interpretation and application. If I'm a parent and I lead my family astray, if I am in a company and I lead my fellow employees astray, if I am in a position of authority and my malfunction brings guilt on others, then there is a procedure to follow. I have caused a group to come under condemnation from God.

Remember Achan? What kind of sin did he have? All of the plunder from Jericho was Korban. It was all dedicated to God. It was to be destroyed and none of it was to be kept.

It was holy to the Lord. Nobody was supposed to partake of it. It all belonged to God and God said destroy it.

Achan took some of what God had said to destroy and kept it for himself. He hid it in his tent. And he brought guilt not only on himself but his family.

And so what happened? He was destroyed. He sinned in regard to a holy thing. That's what we have in view here.

Sins in error in regard to the holy things of the Lord. You can't really say unintentionally here because when it comes to the holy things, you have to make some kind of a decision. There is evaluation in Shekels.

He makes restitution for the harm that he has done in regard to the holy thing and shall add one-fifth and give it to the priest. The priest shall make atonement for him with the ram and the trespass offering and it shall be forgiven him. If a person sins and commits any of the things which are forbidden to be done by the commandments of the Lord, though he does not know it, yet he is guilty and shall bear his iniquity.

And he shall bring to the priest a ram without blemish from the flock with evaluation as a trespass offering. This restitution that compensates for violated property plus 20%, that's over and above. You bring the ram and you bring restitution plus 20%.

So there is payback with interest, so to speak. This idea is involved in our acknowledgement to one another of when we fail. There is a time when it says you need to go to the person who has

ought against you.

Why would somebody have ought against you? He feels like you have sinned against him. Jesus said you need to go to him and try to effect restoration. If he won't be satisfied, bring somebody else.

If he won't be satisfied, bring somebody else. There is the idea of making amends that goes beyond acknowledgement of guilt and being restored to God. There is the idea of making material restoration.

This is a subject that we're going to have to spend some time on and we'll look at next week. But in summary, when we look at our life before God, there are two categories. There is the positive side, the faith toward God side, and there is the turning away from works of death side.

First three offerings, sweet savor offerings, what goes to God, that is the faith toward God side. This is the positive operation that we need to understand and understand those areas of dedication. The negative side, the sin offering side, we need to be able to identify what we have done and what is required to make it right.

In some cases, we only need to go to God. In other cases, we need to make some sort of reparation, some sort of restitution. Well, how do we do that? That's what we'll look at when we resume our study next time.

Let's close here in a word of prayer. Father, thank you for illustrating for us so clearly the ground upon which we stand based in the work of Christ that enables us to be restored to you, to enjoy the blessings of dedication to you, of opportunities for service, and that communion and fellowship that we enjoy with you represented by the sweet savor offerings. We pray to God the Holy Spirit will give us insight and understanding so that we can live our lives in a way that is pleasing in your sight, glorifying to our High Priest, the Lord Jesus Christ.

We ask it in his name. Amen.