

Lev 05-06-12a

This is the 12th of June, 2005. It's our Sunday morning worship. We are studying the Levitical offerings.

We're in chapter 5 and we're about to pick up in verse 14 where we will look at the trespass offerings that involve restitution. The study of the Word of God requires the ministry of the Holy Spirit if it's going to do us any good. Many people study the Bible and get no benefit beyond an intellectual knowledge because God the Holy Spirit is unable to work it into the soil of the heart.

And whether or not that takes place is a function of our attitude. Are we asking? Are we seeking? Are we knocking on the door? Or are we desirous of a closer walk with God, a better walk before Him, a more Christ-like soul? The extent to which our study of the Word of God is effective depends entirely on that attitude. And we express that attitude to God at the beginning when we pray, when we examine ourselves to ensure that we have removed whatever impediments to the Spirit's ministry may exist because of our sin or our distraction or our failing to lay our all on the altar, as the song says.

So this is our opportunity as we bow our heads in prayer to go before the Lord and seek the active ministry of God's Holy Spirit so that our study will transcend the limitations of the presentation, transcend the limitations of whatever our human frailties may be, and the power and the up-building nature of God's Word will be effective in us today and in the days ahead. Shall we pray? Father, we are grateful for your love and your grace, your mercies that are renewed every morning. We thank you for the fact that this life is not confined to the material.

It is not confined to the earthly or the physical. We know that in this universe, sin has corrupted your perfect design. We live in a maladjusted and dysfunctional world, and it is our fault.

We are inherently sinful. And yet, in that context, you have come to us in grace, manifesting your love, and you have made it possible for us to transcend the mortal and the impermanent and the mundane and to be transferred out of this kingdom of darkness and into the kingdom of the Son of your love. We thank you for that grace.

We thank you for that truth. We thank you for the rehabilitating work of God the Holy Spirit in our souls as he uses your Word to quicken us, to strengthen us, to rebuild us and regenerate us so that we are more and more restored into the image in which we were originally created as a race. We thank you most of all for the Lord Jesus, who came and was a personal, living example of your love for us, who offered himself on our behalf, who ever sits to make intercession for us at your right hand.

We thank you that he has shown us the way to live the life of faith and of obedience and of endurance under pressure. We thank you that he will soon return and take us to be with himself. The consummation of human history will take place.

His kingdom will sum up and complete the work that you are doing in human history. We thank you for our place in history. We thank you for our nation, our president, his cabinet, and those in the other branches of our government who are seeking to please you in the execution of their duties.

We pray your blessing on them. We pray that you will bless especially those who cannot assemble and be fed from your Word this morning or worship at a distance. We ask your special blessing that you will enliven and recall to their minds the Word that already is present, that it will be a refreshment and a renewing factor in their thinking even though they are not able to assemble and enjoy fellowship with other believers.

Once again, we ask your blessing on us as we study together. May God, the Holy Spirit, find us ready and teachable, and may the Lord Jesus be glorified. We ask it in his name.

Amen. Our scripture reading this morning, once again, is going to be from our passage. We have so much material here.

I am not going to divert our attention to another passage of scripture except by way of reference as we go through this. So, let's pick up in Leviticus chapter 5 and verse 14, and we're going to read specifically about trespass offerings that involve restitution. When we complete that reading, we're going to go back, and as we did with the first three chapters, refresh our minds and reinforce our understanding of the sin and trespass offerings in general.

That's what we did with the whole burnt offering, the grain offering, and the peace offering. I think if you hark back in your memory upon those offerings, you can remember a lot of points about them, what they represent, what the various classes of those offerings communicate, and what the details of the offerings tell us about the work of Christ and about the perspective that we should have as believers. We can do that same thing in chapters 4 and 5. But, let's read here, beginning in verse 14 of Leviticus chapter 5. Then the Lord spoke to Moses, saying, If a person commits a trespass and sins unintentionally in regard to the holy things of the Lord, then he shall bring to the Lord as his trespass offering a ram without blemish from the flocks, with your valuation in shekels of silver, according to the shekel of the sanctuary, as a trespass offering.

And he shall make restitution for the harm that he has done in regard to the holy thing, and 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. If a person sins and commits any of these 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 it to the priest, a ram without blemish from the flock, with your valuation, as a trespass offering. So the priest shall make atonement for him regarding his ignorance in which he erred and did not know, and it shall be forgiven him. It is a trespass offering.

He has certainly trespassed against the Lord. Chapter 6 is going to go on and address a different kind of trespass that requires restitution. The Lord spoke to Moses, saying, If a person sins and commits a trespass against the Lord by lying to his neighbor about what was delivered to him for safekeeping, or about a pledge, or about a robbery, or if he has extorted from his neighbor, or if he has found what was lost and lies concerning it and swears falsely in any one of these things that a man may do in which he sins, then it shall be, because he has sinned and is guilty, that he shall restore what he has stolen, or the thing which he has extorted, or what was delivered to him for safekeeping, or the lost thing which he found, or all that about which he has sworn falsely, he shall restore its full value, add one-fifth more to it, and give it to whomever it belongs on the day of his trespass offering.

And he shall bring his trespass offering to the Lord, a ram without blemish from the flock, with your valuation as a trespass offering to the priest. So the priest shall make atonement for him before the Lord, and he shall be given for any one of these things that he may have done in which he trespasses. This, in my mind, would have been a good place to break the chapter.

I think this is where chapter 5 should have ended, is actually at 6-7, because you would have all of the sin offerings, the two classes of sin offering, sin offering proper and trespass offering, in one place. Then you would go on to review the law of the burnt offering with more detail. So, that's why I have said all along we're going to study the first five or six chapters of Leviticus, because we actually have a chapter break in an odd spot.

Well, let's first think about the sin offering category. I think we've pretty well, I think we've covered and reviewed enough about the whole burnt offering, the grain offering, and the peace offering. You should have some recollection of that, and I'm not going to review those again this morning.

You can go back and read the passages, I think it will refresh your mind, I think as you look at the details and access your memory on those, it ought to come back. If all else fails, you can review the lessons themselves. But let's talk about, beginning in chapter four, the sin offering.

I'm going to point out some things that we have not really emphasized thus far. Think about this in broad outline. The sin offering is described as being offered when a person sins in error against any of the commandments of the Lord, but the specific error is not detailed, is it? That's the difference.

If you want to look at the difference between sin offering and trespass offering, and I'll give you the principle up front, and then we'll look at the support for it. The sin offering focuses upon, emphasizes the sinfulness of the offeror. It is the offeror coming before God saying, I am sinful.

Now that's going to be manifest, it's going to be obvious from the trespassing against any of the commandments of the Lord in that which ought not to be done. But look at the description of the sin offering. How is it presented to us? The emphasis is on the person, isn't it? The first one is, if the anointed priest sins.

He is an anointed priest, that's his identity, that's his role, that's his function. And he is the anointed priest and he has manifested sinfulness. And because he is the priest, the emphasis is on his personhood, his identity, his role, his visible office.

And so the offering is looking at the person. He's an anointed priest, he's supposed to be holy, but he's not. So here's the offering.

The ruler of the congregation or the whole congregation, the entity of Israel itself, ends up being sinful, transgressing in error or the commandments of the Lord. They do something and they're not even aware necessarily or it's an error. They stray, they wander, but it has brought guilt upon their person.

It has manifest the sinful nature that they carry around. It's not, what did they do? This is a grievous wrong. Let's look at this wrong and what needs to be done about this wrong.

That's the trespass offering. The sin offering is, I've manifest my fallenness. I have manifest my corruption, my sinfulness.

So if you wanted to see the difference between sin and sins that we talked about, sin being emphasis upon the sinful nature, our inherent problem, versus sins, which are the manifestations, the actual actions and breaches of God's standard. So that's why the first classes of the sin offering talk about the person. It's the anointed priest or it's the entire congregation or it is the ruler of the people who has sinned, down in verse 22, and has done something unintentional.

Or if it is someone who is one of the common people and the classes of that sin offering in the beginning are looking at what kind of person or persons have done this wrong. Here is the sin offering. And the details of this are compared to the peace offering.

What is the peace offering? That's the ideal of relationship and fellowship with God, isn't it? You hope you reach the place where you can sit down at the table with God himself. That's a personhood issue. Am I qualified? Is God going to leave the door open for me to come in and sit down at that table in the millennial kingdom before he shuts it? And those that he does not know, he doesn't say, go away you vile sinner.

He says, I don't know you, where you are from. I don't know anything about you. You are unfamiliar to me.

We have no personal relationship when he shuts that door on those who say, Lord, Lord, in your name have we not done? They think it's a matter of what they have done. He says, no, it's a matter of who you are. I don't know you.

He doesn't say, you haven't done enough or you're too sinful. He says, I don't know you. You are not qualified to come in and share a meal with me.

You are not qualified to bring a peace offering. So the comparison here is to the peace offering and restoration of that person. Acknowledgement that the person himself has a problem.

It's a manifestation of a problem in himself, his office, his identity. When we get to the trespass offering, this focuses on the deed. Beginning in verse 5, If a person hears the utterance of an oath and is a witness and does not tell it, if he touches an unclean thing and he becomes unclean and guilty, if he touches human uncleanness and becomes guilty, if he swears speaking thoughtlessly with his lips, now we're looking at sins.

I have a specific breach in view. Of this category of trespass offerings, there are two types. You have these that produce no harm or injury of a tangible nature, and you have those that do.

Non-restitutionary, restitutionary trespass. If you swear speaking thoughtlessly with your lips to do evil or to do good, and you recognize that you have committed this, in a sense, if that's all the further that it goes, it's a victimless crime. There's no monetary damage that you can assign to making some empty boast and not fulfilling it.

I swear by the Lord of Heaven that if that crop doesn't come to fruition, I'm going to burn my house down. Well, the crop doesn't come to fruition. Big hailstorm wipes it out.

You said you were going to burn your house down, but now you back out because you're not a fool in normal life. You were just a fool at the point that you made this bad oath. You spoke thoughtlessly with your lips.

And people do this all the time, don't they? Well, if he wins the election, I'll eat my hat. Well, nobody is going to be able to literally eat a hat. It's a thoughtless deal.

But what are you going to do? Are you going to buy a hat plus 20%? There's no injury that has been done. But we see that the focus is on the action. Here is a trespass that is in view, not the corrupted nature of the trespasser, this sinner.

So when he's guilty, he confesses this sin and he brings a trespass offering to the Lord for the sin that he's committed. It's a female from the flock. And you have the different classes of those that we'll review here in a moment.

But then we come to verse 14 that we just read. If a person commits a trespass, sins in error, just like we saw before, unintentionally sins in error. This is a straying, a going off the track.

He shall bring a trespass offering if it is against the holy things of the Lord. It says he can do this in error. He can do this unwittingly or without malice of forethought.

You go off and do something and you realize I have breached the holy things of the Lord. I was over-aggressive in making some point and I knocked over one of the holy vessels in the tabernacle area. The priest had a jug where he keeps the water that he's going to mix with the blood of the bird or whatever.

And I was waving my arms saying, why am I always having to bring these sacrifices? I knocked it over and broke it. Well, I've sinned against the holy things of the Lord. I came in and the priest was leaving and I wasn't done.

I grabbed him and I tore his priestly robe. And it's an expensive robe and now he's got to replace it. Some other... Use your imagination.

The Bible's not specific. It just says it's a sin in regard to the holy things of the Lord. Maybe there is something that... Here's an example.

Suppose you come and you're supposed to be bringing a whole burnt offering and you get all ready to offer it and the priest slaps it up there and gets ready to slit his throat and skin it and so on. And there's a big chanter, there's a giant sore under the leg of this animal and it's not perfect. It's not qualified for the sacrifice.

Well, you've brought this thing into the holy precincts and you were either uncareful because you didn't check it over to make sure it was pure or you tried to slip one over on everybody and hope that the priest wasn't going to notice. But he does. Well, you've sinned against the holy things of the Lord so you owe the cost of that animal plus.

That's a sin against the holy things. So, just a few examples. I'm sure you can use your imagination.

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

You have these different classes and again, I'm going to talk about the classes in a moment. Look at chapter 6. If a person sins, commits a trespass against the Lord, or by. Now, we have sins against not the holy things of the Lord, but against a neighbor.

A lie about what was delivered to him for safekeeping. Not just any old lie. I sent my son, Nebo, down the road and he won't be back till Tuesday.

Well, you didn't send Nebo anywhere. He's asleep in the house and you just lied to your neighbor. Well, there's no material damage that has been done.

This is a lie about some material object and it was delivered to him for safekeeping or as a pledge. He possesses an object and he says, I know you gave me that goat but it just ran off. I was holding that goat for you because you had to take a trip and somebody needed to feed it and you come back and say, where's my goat? I don't know.

It's gone. It ran off. I looked and the rope was chewed in two and it's just vanished.

Well, no. You took the goat and sold it or you did something with it. You got hungry and chopped it up and ate it.

You lied to your neighbor about what was delivered to you and that this thing was lost in some fashion. About a pledge or a robbery or an extortion from the neighbor. Found what was lost.

All of this is an object, a thing, a possession that has a monetary value that can be calculated. This is a wrong where somebody suffers a monetary loss, a possession loss. In any one of these things that a man may do in which he sins, verse 4, it shall be, because he has sinned and is guilty, he shall restore what he has stolen or extorted or what was delivered for safekeeping or the lost thing that was found or all that about which he has sworn falsely.

He shall restore its full value, add one-fifth more to it, and give it to whomever it belongs on the day of his trespass offering. And he shall bring his trespass offering to the Lord, a ram, without blemish from the flock, with your valuation. He's talking to the priest.

The priest is the one that will make the valuation and assign a value to this, because you could have inflation, you could have some dispute over how much the thing is worth. Well, the priest makes the call. It's your valuation, God says.

As a trespass offering to the priest, the priest shall make atonement for him before the Lord and he shall be forgiven for any one of these things that he may have done in which he trespasses. Well, the first thing we're going to talk about here is the classes of offerings. Why are there different classes of sin offering? Why are there different classes of trespass offering? What's the first thing we figured out back in chapter 1 about the classes of offering? It says something about the offeror, doesn't it? Now, in the first blush, and 90% of people that even know anything about Leviticus, if you say, well, why were there different classes of burnt offering, what do they say? Rich people, poor people.

It all depends on how much you have. If that's as far as you go, you really miss the whole observation, interpretation, application loop, don't you? What does that economic standing mean in Old Testament terms? Why did the disciples and the Pharisees in Jesus' day say, the rich are favored by God and the poor are not? This is what shocked them when Jesus said, blessed are the poor. People said, no, blessed are the rich.

Cursed are the poor. It just completely turned their understanding on its head. Because in the days of the covenant of the law, God said, I will bless those who bless me.

I will honor those who honor me. What does it say about Job? Job was a righteous man and upright in all his ways. He was the most righteous man of his generation.

And look at his material wealth. This is in the days of the patriarchal period. This is in the days of the law.

This is in the days of the Abrahamic covenant, where if you honor me, I will bless you. Now

what is the status in Jesus' day? Covenant has been broken. Covenant has been abrogated.

God said, I will give you a land. God said, I will give you a Davidic king. You have the Abrahamic covenant.

You have the Palestinian covenant. You have the Davidic covenant. And all of it has been thrown in the dumper.

Why? Because Israel has violated their agreement. And God is under no obligation to keep a king on the throne. Where is the king on the throne that God said, you will never lack a man of your house on the throne? He told David, there will always be one of your guys, one of your descendants on the throne.

There hasn't been a Davidic king in 500 years when Jesus comes. Nearly 600 years. Why? God says, the deal is off.

You didn't hold up your end of the bargain. If you walk down the island and say, till death do us part, and the other person violates all of their half of the agreement, you now have an option as to whether you're going to re-cement that agreement or toss it out. If you make a contract with a contractor to build your house and he says, I will have the thing up by May the 30th and you will owe me \$150,000 and he doesn't have it up by May the 30th, you don't have to keep your end of the contract.

If party of the first part violates their part, party of the second part has an option of either renegotiating the contract and getting a new contract or saying, the contract is over, goodbye. That's the way it works. Well, Israel, after violation upon violation upon violation for hundreds and hundreds of years, God finally said, enough.

You don't get a king on the throne anymore. You don't get to keep the land anymore. You're going to Assyria.

You're going to Babylon. You're going to be scattered. You're going to be out of the land for 2,000 years with no Palestinian covenant, no Davidic king, no terms of the Abrahamic covenant anymore.

I don't care if you circumcise or not. You don't even have a place to offer animal sacrifices anymore. The deal is all off.

Well, a lot of this was already gone by Jesus' day and you can no longer say, if I am righteous, I will be materially blessed. That was back when the covenant was active and in effect. God says by the time of Malachi, your sacrifices are just a stench in my nostrils.

I desire mercy and not sacrifice. I desire that a man do justice and love mercy and walk humbly with his God. You've made a travesty out of your superficial and meaningless aping of your part of the bargain.

It's over. It's done with. So by Jesus' day, Jesus could say, you ask me the question, who sinned when this man was born blind? Was it him or his parents? Neither one.

That's no longer operative. That used to be in Israel. The Proverbs in the book of Proverbs used to hold back when the covenant was active and in effect, but that stuff is over.

God has left the area. There's no glory in the Holy of Holies anymore. He's gone over the Mount of Olives and he's not going to be back for a couple of thousand years.

So what's the point here? The sin that is committed requires a restoration. The people of Israel have a covenant obligation before God. And when they acknowledge their sinfulness in the sin offering and come before God, whether they are an anointed priest or a ruler or it's the entire nation or it's one of the common people, or when a particular breach has been committed and the sin itself is in view, and in many cases, you would have both a sin offering and a trespass offering acknowledging both parts of this problem.

I myself have manifested a corruption that needs to be acknowledged before God and there has been a specific sin which may or may not require restitution. Have to look at it and see. The priest will make a determination if there is a monetary loss that needs to be redressed and if so, he will do the appraisal.

And he will say, Alright, that goat was worth 20 shekels. Expensive goat. 20 shekels plus 20%.

So, it's going to be 24 shekels that you're going to have to pay back for this really expensive goat. The priest makes that determination. The priest makes atonement for him he shall be forgiven for any one of the things that he may have done in which he trespassed.

Well, the classes of offering reflect degrees of information about the offeror. In the whole burnt offering, we saw this. The bringing the animal and dividing it up or is it just a bird reflected the offeror.

Same thing in this sin offering classes. You appreciate different things about God's mercy and God's coming sacrifice for yourself when you bring this offering that recognizes your own sinfulness. If you are mature, if you are like an anointed priest, if you are like a ruler, if you are the best and brightest of the entire people of the congregation of Israel, your offering is going to reflect this because you're going to have a sin offering that is a bull.

It's going to be a bull that is killed before the Lord and you dip the finger in the blood and sprinkle it seven times before the Lord because you recognize that your sin... Why is this brought into the holy place? We talked about this last time. Why is the blood brought in there? What happens in the holy place at the golden altar of incense? The most mature understanding of our sinfulness. What's the worst thing that could happen as far as our sinfulness? If you're really mature, you understand this.

It's an interruption of fellowship with God. Why does it keep saying the fat is burned like the

peace offering? Because your sinfulness disqualifies you. You are not someone that God knows.

And with that in mind, when you bring your sin offering, there is an element that goes into the holy place and is sprinkled before the Lord and you have the altar of incense there and you say, the worst thing about this sinfulness is it separates me from God. It cuts off communication between myself and God. Less mature believers, it's an academic concept, but it's not really a heartfelt understanding.

And so in the second class of this offering, you have not a bull, but a kid of the goats. The bull represents strength and the details of the offering talk about fellowship with God and that sanctum, the closest you can get to God. You have to be a priest to even walk in there.

Being a priest means you're closer to God. And it's the closeness to God issue that is in that first level of sacrifice. What's the second one? A kid of the goats.

What does that represent? The whole idea of innocence, of loss of innocence, loss of purity, loss of potential. A kid is going to grow up into something that is fruitful. They don't shear the kids, do they? They shear the full grown goats.

And so bringing the kid puts a focus on a different aspect of sinfulness. If I am sinful, I'm not old enough spiritually to really appreciate that the big deal is I lose contact with God, but I do understand that I lose the ability to be fruitful. I sacrifice my potential.

I sacrifice my innocence and my opportunity to be led into green pastures and beside still waters and have my soul restored so that I'm going to grow into something greater and better. I lose it as a goat and as a young goat. There goes the life.

So there's a different emphasis on the effect and the result of my sinfulness there. As you come on down to the lamb of the offering or the kid of the offering, the same idea is there. But you also notice that the details become less specific and less meaningful.

In the first instance, you have the body of the animal taken outside the camp and burned in the place of ashes. Incinerated. Seraph.

In the lower classes, that is not even in view. Why? Because you're not mature enough to appreciate the work of Christ and anticipate Him being taken outside the camp and taking our sins with Him. You lose resolution.

You lose depth. You lose understanding as you come down in maturity level. And you just don't get it.

As you come down through and you see a blending from the sin offering into the trespass offering in that intermediate section beginning in chapter 5 that we just saw, in the highest and best sense, you recognize that sins are a manifestation of sinfulness and you are concerned about yourself before God. And it is the sin offering of the bull variety that is the highest and

best understanding. As you come down in terms of maturity, you're going to be more focused on what have I done to myself? I've lost my potential.

I've lost my fruitfulness. I've lost my innocence. Woe is me.

But you're looking more at yourself than you are at Christ and the perfect work of sacrifice and the details. But the fat is still brought. The fat is still burnt.

And you're getting there. You're starting to understand some things about Christ and some things about yourself. But it's an intermediate understanding.

As it comes on down into chapter 5, now you're moving more into well, what I'm really focusing on is what I did. This is not at the point of restitution yet, but it's at the point of well, I'm really occupied with this screw up, this mess up that I did. And it was in error.

I touched something I shouldn't have touched. I swore something I shouldn't have sworn. So I bring a trespass offering, a female from the flock or a kid of the goats.

But you have lower classes of this now because you're moving down the maturity ladder. And you say, well, if you can't bring a lamb or a kid of the goats, you can bring two turtledoves or two young pigeons. One is a sin offering and one is a burn offering.

And we talked about those last time, bringing it off. But now you don't have that level of resolution of understanding the sacrifice. You don't have the fat going on the altar.

You don't have anything near a body going outside the camp. It's just getting simpler and simpler. It's like going backwards from college to high school to junior high to grade school.

It's all important and we all need to go through these steps. But God says, if you reach the place where you're really supposed to be, you're going to be up here at the top of this list. But if you can't do that, it has nothing to do with economics, it has everything to do with understanding, then this is where you're going to be.

So, what's our application of this? What does it mean to us? Well, think about awareness of sin. We get into a situation, we have a conversation, we have an issue, we have a situation of circumstances with people usually, and we come out of it and in the calm light of day we say, Bad style. Wrong behavior on my part.

I did not act as I should have acted. I did not do as I should have done. What's the level of our thinking? What are we concerned about? Is our first and deepest thought, I failed the Lord? I know better than this.

What has this done to my relationship with the Father through Christ? Or is my first thought, what are people going to think of me? What happened to my testimony? I have soiled myself. Look at what I have done to myself. How can I have credibility? I, I, me, me.

It's all about me. And now that I've committed this, how easy is it going to be for me to mend fences, for me to get back to where I want to be, for me to have the relationships and the standing and all the rest that I want to have. We don't really worry about, like David in Psalm, you remember when he's talking about Uriah and he says, Against thee and thee only have I sinned.

He killed a man and committed adultery with a woman, and yet he is a mature believer. And when he wakes up and smells the coffee he says, Lord, it is you that I have sinned against. And David is in the place, as a ruler of the people, to go up and offer that sin offering and say, here's how it works, and this is the kind of redemption I need.

This is where the sin needs to go, outside the camp, totally incinerated. There is a grievous penalty for that. There's something unacceptable.

You know, there's a whole different picture in view than bringing the kid and saying, well, I have messed myself up, rather than what is the impact that I have committed against the plan and purpose of God. So you get to that intermediate set, and you notice that there's a lower reaching set of levels, in that you can bring the kid, the lamb, or turtle doves and pigeons. Well, that was the lowest form of the burnt offering, right? But you can go even below this.

You can sprinkle the blood on the side of the altar sin offering, second as a burnt offering. If you're not able to bring turtle doves, you're really not even at the point of the believer who can make a whole burnt offering and dedicate himself to God. You haven't reached the point where you can truly love the Lord your God with all your heart.

You can't do the Romans 12 1 and 2 thing and make your body a living sacrifice to God. You're not mature enough to even bring a burnt offering. Much less a grain offering.

Much less a peace offering. You can't even bring the upper classes of the sin offering. You bring what? A tenth of an ephah of fine flour as a sin offering.

Now, how much meaning and how many details speak from a tenth of an ephah of fine flour? Very little. We know that the flour speaks of the grain being ground. It has to do with the body.

This is my body which is broken for you, Jesus said about the bread. The priest takes a handful as a memorial portion, burns it on the altar according to the offerings made by fire. Nothing approaching the tabernacle.

Nothing going outside the camp. Nothing speaking of that which is acceptable to God. Nothing really reflecting on the offeror.

It basically talks about God being satisfied and the priest getting a portion. No blood involved. No concept of sacrifice.

It's a very diminished thing. It looks at the effect of the offering not the nature of the offering.

And this is the kind of thinking that we have when we're immature.

We don't see the nature of things. We just see the effect of things. And as you move down this sliding scale from chapter four through the first half of chapter six, you start out, it's all about the nature.

Who am I? What have I done before God? Into, I have done something to myself. It's really funny in Greek. It's like going from the active voice to the middle voice to the passive voice.

Because you start out, I have an issue with who I am before God and that needs restoration. To, what have I done to myself before God? That needs fixing. To, what have I done? That needs fixing.

And the person drops out. You're not laying your hand on anything. You're not identifying with anything now.

And so much of the resolution, you're just getting down to the elementary school level here. So, what's the point? If you remember one thing from this first lesson, what would it be? One of the symptoms, one of the effects, one of the benefits of spiritual growth is we begin to spend more time thinking about who we are than what we do. And that's both in the negative sense and in the positive sense.

Is there a sin? Is there an area of sin? Is there some failure that we keep bringing up and worrying on and gnawing on like an old bone? Could be something in the distant past, something in the recent past, something that's currently ongoing and we say, oh, this is really messing me up. Immaturity. It isn't the action.

God is focusing on who we are. What are you going to become? It's the thoughts and intents of the heart. Be ye transformed by the renewing of your mind.

He doesn't say, eliminate ye all thy downfalls. He says, become what you need to become. That's a sign of maturity is when we are more interested in what is God making out of me? How is God changing me into what I need to be? That's the issue, not any one individual act or failure or whatever.

We're going to pause here and take our break. When we come back, we're going to pick up here in verse 11 of chapter 5 in our review and move forward into our restoration or what's the word I'm thinking of here for restoration? Our trespass offerings that involve restitution. Let's pause and take our break.