

Lev 05-06-12b

Let's pick up our study here in Leviticus chapter 4 and 5. We have reviewed in some detail the nature of the sin offerings in general, the sub-categories, there are three broad categories within. The first section in chapter 4 deals primarily with sinfulness before God. Then in the middle section we have the sins that become known, and then we have these trespasses which fall into two parts, the non-restitution and restitution sort of trespasses, where the focus is clearly on the act, the deed, the commission or omission of some actual transgression.

I mentioned last time, and I would like to point out again, that these offerings, the sin offerings, come into play here at Sinai, and were not offered previous to that time. This is a point that Paul the Apostle makes, and I know there were some people that asked me some questions after, and this is kind of a challenging doctrine, it's a challenging understanding, because we have always thought about blood sacrifices in terms of substitutionary atonement for sin. But the whole burnt offering, the olah, is what is in view all the way from the exit of the garden down to Sinai.

There are a few exceptions that one could bring up and say, well, this seems to not follow your pattern. We talked about Cain and Abel, and the offering which is very specifically called a minka there, that is easily accounted for, because the minka is always an accompaniment to the olah, the minka being the grain offering, it is never offered alone, it is always accompanying a whole burnt offering throughout the Bible. Anytime you find a minka being offered, you find the whole burnt offering.

And the whole issue with Cain's sacrifice being unacceptable is that there was no olah. He brought the grain offering and did not bring an animal. He would have had to go to his brother to get an animal, who raised those animals, and this is why he sort of takes it out on Abel, when God says, look, why is your countenance fallen? If you do well, will you not be accepted? And, will you not be accepted? That is the purpose of the olah, acceptance.

It will be accepted for him. He will be accepted. That is the theme and the message, is dedication of myself.

You can't do that in the Sinai and post-Sinai sacrificial system, unless you have offered the sin offering, or the trespass offering, so that you are qualified to bring the olah. Now, how do I know this? Turn with me to Romans chapter 3. Romans chapter 3. Romans 3 is very famous. It says, Romans 3.23, For all have sinned and come short of the glory of God.

This chapter talks about the advantage that the Jew has, much in every way, because to them were committed the oracles of God. Look at verse 19. We know that whatever the law says, it says to those who are under the law, that every mouth may be stopped and all the world may become guilty before God.

Therefore, by the deeds of the law, no flesh will be justified in his sight. Why? Why? By the law is

the knowledge of sin. By the law is the knowledge of sin.

The next chapter of Romans, Romans 4, verse 15. It talks in verse 13, The promise that Abraham would be the heir of the world was not to him or his seed through the law, but through the righteousness of faith. For if those who are of the law are heirs, faith is made void, and the promise made of no effect, because the law brings about wrath.

For where there is no law, there is no transgression. Read that again. The law brings about wrath, for where there is no law, there is no transgression.

Sins were not imputed before the law. You go over to Romans chapter 5, verse 20. Moreover, the law entered that the offense might abound.

But where sin abounded, grace abounded much more. Look at verse 13 of that same chapter. Until the law, sin was in the world, but sin is not imputed when there is no law.

Nevertheless, death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam. But until the law, sin was in the world, but sin is not imputed where there is no law. Sin is not imputed.

If sin is not imputed, you don't need a sin offering. So the law brings in the definitions of sin, the manifestation of sin. By the law is the knowledge of sin.

And in the law is the provision. When you come to that knowledge, you offer the sin offering. And in the highest and best sense, in the mature understanding, it is what this has done in terms of disrupting my relationship with God.

In the intermediate sense, it's what it has done to my walk before God, to disrupt my fruitfulness and my potential. And in the earliest and simplest sense, it is what is the specific crime that I have committed and what effect has it had on others. Even unbelievers can see cause and effect of criminal wrongdoing, but they don't worry about the spiritual ramifications of growth and production, and far less do they worry about what God thinks.

So there is this graduation. And we had good commentary and good discussion on the break about this idea that it was not a matter of an Old Testament offeror trying to figure out his maturity level and then bring an offering. The economic status of an individual or his position in Israel in terms of the sin offering determined what kind of offering he brought.

As Patty pointed out, the priest doesn't have the option of bringing pigeons. He doesn't have the option of bringing grain. He must bring the bull.

Why? His position symbolizes being at the highest level of maturity. And so his ability to bring the bull is sort of built in. The ruler of the people and so on has the ability to bring the ram.

And so these classes are economically determined or positionally determined in the real sense for an Israelite. But in those days, that status was clearly tied to your maturity before God, the

closeness of your relationship with God. And so that carries forward.

When we do interpretation and application, we see that when I come before God acknowledging my sinfulness or a sin that I have committed, I am not looking at what my checkbook balance is. I am going to find this picture in the Old Testament Scriptures to be descriptive. I can sort of figure out where I stand.

Is my main concern what others think and what damage I have done with others? If I find myself consumed with that, this ought to be a stimulation for me to learn and grow and become more mature because this is an indication that I am at a fairly low level of spiritual growth. And to the extent that we need to figure out where others stand so that we know what kind of policy to have toward them. The Bible says that you need to bear with the weak and you expect more from the strong and those who have their senses exercised to discern good and evil.

We have a responsibility and a need to at least make an estimate of where others stand. Are they a weaker brother or are they a stronger brother? It makes a difference in how we interact. How do you gauge? It's not a matter of judging.

It isn't a matter of creating some sort of sin. But it's just like if you walk into a room and there's some stuff going on that could possibly damage property or hurt someone. Before you start speaking, the first thing you do is, is this a room full of kids or is this a room full of adults? It's going to affect the way I deal with that situation, right? It's going to affect how I communicate and the level to which I condescend or appeal to logic or just give a loud order or whatever.

You have to have some sort of perception of who you're dealing with. Well, if someone finds fault with us, what is their concern? Are they totally wrapped up in the injury that has been done to themselves? They're at an immature level. Are they concerned with what this means in terms of the fellowship and the body of Christ and the opportunity for growth and production? They're a little bit further along.

They're thinking in bigger terms. Are they concerned with where things stand before God? Is God pleased? What is going to be the level of communion and fellowship with God Himself? That's a more advanced understanding. And so, this is helpful to us, not so much in a prescriptive sense.

There's been a malfunction. What offering should I bring? It is not really our concern. But when we come before God and as we work through an issue of sin, whether it is our own sin or someone else's sin, this gives us some information about how the land lays, both with regard to ourselves and with regard to others.

And it helps us understand that we do have levels of understanding, levels of maturity in the world of believers. And we have to be conscious of it and aware of it. And this is some of the ways that we can perceive how things stand.

And what sort of prayer should we offer when we find ourselves in the midst of a sin that we have committed or we come to awareness that we have done something that produced an injury to others or has violated the standards of God? What should we be looking at? Many times, knowing what maturity calls for helps us to act more mature. Instead of just thinking, well, how can I patch up the immediate ramifications of this wrong that I've done? Well, I'll go apologize. I'll go try to make some restitution.

I'll make it right and I'll even kick some extra in. We can say, you know, according to the sacrifices, I ought to be thinking at a little higher level than this. What about my personal standing, my personal growth? Am I just a kid of the flock? Or, you know, what has this done to my potential? And by raising our mind up out of the immediate, how are we going to keep from committing this kind of sin in the future? I need to start acting and trying to emulate the thinking of a more mature believer.

This is a principle that they tell you when you're working in a job and you would like to be promoted, you would like to advance. Well, if you're a candidate for office and you're running for mayor, you don't get on TV in your work clothes and act like a worker bee. You dress up in a suit and act like a mayor.

If you're running for president, you try to appear presidential. If you want to be promoted, act like someone who is a leader and an organizer and a thinker in broader, grander terms. How can you expect to move up if you don't look like somebody who ought to be in that position? People get promoted a lot of times because they look like somebody who ought to be in charge.

So act like what you're supposed to be and try to think in those terms and operate in those terms and that paves the way to actually making that advance. In the same way, when we know in the human realm that love suffers long, love doesn't seek its own, love is not puffed up, why do we have that whole 13th chapter of Corinthians? It's not purely descriptive. Well, gee, I find that I'm a very loving person because, look, I'm not puffed up and I suffer long and I do this and the other.

It's given to us because this is the model that we want to strive for. And when we come into a situation where our love is stretched or tested or challenged, and we say, well, what is the loving thing to do here? Well, love suffers long. Love is not puffed up.

Love does not seek its own. Love bears all things, endures all things, hopes all things, believes all things. Love gives the benefit of the doubt.

Love is sacrificial toward self and beneficial toward others. Love suffers long. So, it helps me formulate my policy.

It gives me a mark to aspire to when I know the way love should be. Same thing in these sacrifices. When sin is in the camp, either I have committed it or someone has committed it and

I am involved, what is the higher, better, more mature point of view? Let me look at this from a more strategic perspective.

What is really the issue? Not just the immediate effects. Did this wound? Did this injure? Did this cause harm or suffering? But the more important issue is what can we do to make sure we are going to grow up from a lamb or a kid into a productive, wool-producing animal? I don't want to sacrifice the potential in this situation. There is a potential for production.

There is a potential for fruitfulness that I do not want to lose just because of this petty sin. And the more mature we become, the longer perspective we have and it enables us to operate in love. It enables us to bear with and to absorb and to endure injustice and grievous wrong to ourselves.

Why? Because we know that the mature viewpoint and the extent to which we are going to be able to maintain this perspective is going to be a function of our maturity. Have we grown in grace? Do we concentrate on the scriptures? Do we meditate? Do we pray? Are we doing those things that a mature believer does so that we can become more mature? When we do those things, we are going to find our perspective elevated and we eventually move even from that potential and fruitfulness perspective to I really don't want to lose the opportunity for fellowship and communion with God over this minor thing. Do I really want to cut off my nose to spite my face? Do I want to let my mind run on this sin, either that I've committed or that someone else has committed, and in so doing, take my eyes off of Christ? Take my eyes off of the upward call of God in Christ? Do I really want to sacrifice the wonderful privilege of communion and fellowship with God and inheritance in the kingdom to come for this temporary thing? One thing, there are very few, but one thing that I agree with Dr. Phil on, I don't even know if Dr. Phil is still on TV or not, but one thing that he gets right is he'll bring a couple, I haven't seen his program in a long time, but one of the things he does is he'll bring a couple on and start talking about some grievous problem that they've got with each other.

And the man loves books. There was one guy, his house was so stuffed with books it was actually causing foundation problems. I mean, he had literally hundreds of thousands of books.

They were stacked on every flat surface. They were stacked in all the corners. There were shelves in every cabinet.

I mean, this was some sort of a manic kind of obsessive thing where the guy just was packing the contents of an entire library into his house. I mean, ridiculously so. They were stacked on the chairs.

They couldn't eat at their kitchen table. It was stacked with books. They couldn't open their doors wide open because there were books stacked behind.

I mean, the house was just a nightmarish thing full of books. And so Dr. Phil brought them up and said, Now, Mr. Smith here, you know that this is causing your wife some issues. She can't

decorate her house.

She can't walk around. She can't sweep. There's a hygiene thing.

There's practicality. There's a safety issue. And essentially, as he does in many, many cases, he said, Look at your priorities.

What's more important to you? Your relationship with your wife or these books? And he said, Well, you know, I love my wife and I want her to be happy. I just really love these books. And he said, Look, you have to prioritize here.

You have to make a choice. In other contexts, people that would have a problem in some other area and a woman would say, Well, you know, the guy loves his dog and he won't get rid of the dog. And, you know, the dog makes me sneeze.

It's bad for the children. It's got these bad habits. It chews.

It does this, that, and the other. But he had this dog before we got married. We got married and now this dog is a big problem.

And so Dr. Phil says to the guy, He says, I know you love your dog, but look, you're losing your wife. You're losing your family over this dog. And sure, you love the dog.

The dog only knows you. What's going to happen to the dog? It's a big issue. But where are your priorities? What is most important to you? Do you want to lose your wife? Do you want to lose your family over a dog? Is this really what you want? Same thing with the behavior.

Someone is hypercritical. Somebody says they don't get enough attention and they're not loved enough. Here's a wife that says, The husband, he's off playing golf.

He does all these things. He works all the time. He pays no attention to me and I feel starved and I'm shriveling and this, that, and the other.

And I talk to him all the time and I say, Why don't you stay home? Why don't you spend time with me? And Dr. Phil says, Look, lady, this is the guy you married. This is the way he is. And ask yourself this question.

Is your constant nagging and your constant requesting and your constant expression of neediness, is this making you attractive? Is this going to motivate him to want to stay and want to spend time with you and give up a golf game because it's so much fun being with you and all you do is ride and nag and pick and criticize and find fault and you're never there for me. You're destroying the very thing you're seeking because of the way you're seeking it. Why not become the kind of woman that he cannot stay away from, that he would prefer to give up a golf game for because it's so much fun to be with you? Why make yourself obnoxious to get somebody to spend more time with you? Kind of a thing.

Stop and think. You're defeating your own purpose in the way you're going about it. This is elevated thinking.

Get up out of the trench and think, Is what I am doing really contributing to my goal? My goal is to grow in grace and knowledge. My goal is to be fruitful. My goal is to have communion with God.

Is this sin that I seem to continually fall into or that I'm a victim of by somebody else? This is a trip up. This is a problem. This is an issue.

It's a circumstance. But am I just going to try to deal with it at the tactical level or am I going to look at my strategy and say, You know, I ought to give up the nagging and I ought to concentrate on being someone attractive and lovable and I will draw my husband back to myself instead of pestering him back to myself. Instead of criticizing him back to myself and nagging and deriding and beating him over the head back to myself, I will lose weight, use cosmetics, cook better meals, keep a better house, create an environment that will draw him back the way he was drawn when we first met and when we first got married.

This is the Dr. Phil advice. Well, without necessarily endorsing all of that or saying that it's right in every case, look at the principle here. Look at the spectrum of these offerings.

God says, look, you want to move up out of the pigeon mode. You want to move up out of the handful of flower mode by way of application for us. We want to think in bigger, grander terms.

Relationship with God is up at the top of this. Being in the Holy of Holies and sprinkling the altar of incense so that prayer goes up and communication from God. Where did God speak to Moses? At the tent.

Pillar of cloud. That's where it exists. That's the presence of God.

That's the most important thing. And a measure of our maturity is our ability to maintain that perspective. And that's what's pictured in these offerings.

Did not become an issue until the law. Before that, God didn't impute sin. Now why is that? Why didn't God give the law at the gate of Eden? Why didn't the Sinai information come down in Eden? Why does it wait? Well, there's a couple of reasons that I would suggest.

And I'm not saying I have exhausted this subject or that I know all the answers. But here's what occurs to me. First of all, what a great picture we have of Israel in bondage in Egypt and then being delivered under the blood of the Passover lamb out of that bondage into a national identity.

National Israel symbolizing the individual believer today. And so coming out, going through the Red Sea, being baptized, being separated by an impassable boundary as it were. God makes a way through that boundary.

You're trapped in Egypt. You can't get to the Promised Land. You can't cross the water.

God makes a way. He redeems you with the blood. Baptism is that identification with God, that identification with the things of God, that ministry of the Holy Spirit that seals us into the family and the people of God.

That's what baptism really is. And it's an uncrossable, impassable border that God supernaturally breaches and puts us through and then closes up behind us. Egypt is no longer an option.

You are on your way, the upward call of God. Now is the time for God to teach His grace and His provision. Here is the water.

Here is the manna. You've got to learn to not panic every time things don't look great. And after spending these months in the desert and learning about God's provision and that they need to have a change of mind away from dead works, quit thinking about the leeks and garlicks of Egypt, start looking ahead to the land of promise.

God has not brought you out here to die. God did not save you and then leave you in this world to fail and to be a victim of your nature or a victim of the sin of yourself or others. God wants to bring you to a place of prosperity, a place of victory, a place of fruitfulness and productivity, a place of relationship with Him culminating in life in the kingdom and life in the eternal future.

And this is a training ground. Our wandering in the wilderness is our chance to learn and grow and shed away the dead thinking that that first generation represents. They drop in the wilderness.

Their viewpoint drops with them. A new generation, the old man is put off and the new man is put on in the wilderness. There's a new man created in the wilderness, a new generation that will follow Joshua across the Jordan into Canaan.

Put off the old man with his lusts, the New Testament tells us. Put on the new man that's created in righteousness. Put off the old man that looks back to Egypt.

Put on the new man that looks ahead to the land of promise, the land flowing with milk and honey. That's our challenge. That's our goal.

All of these pictures are in place when the law comes down in Sinai and says, you know, the big impediment to this whole grand process is sin. And you are sinful and you need a Redeemer. All of this is promised upon the ultimate deliverance that is going to come through Christ, through the Messiah.

Now is a great time to make the point about sin. Previously to that, it's not a matter of sin, it's a matter of faith. Faith is the issue from Adam to Moses.

Pure faith. Change of mind away from dead works and faith toward God. Works of death.

It doesn't say anything about sin in that first building block of Hebrews chapter 6, in the foundation that we build. Change of mind away from dead works and faith toward God. That's what God teaches in the patriarchal age.

Now we need to talk about sin. And so here it comes at Sinai. And so now we have the sin offering.

Well, another exception that one might point to is in the book of Job. We talked about the Minchah with Abel and Cain. All the other places where you find an offering, it's in Olah.

By the way, when Abraham fails in Egypt, when Abraham fails with Abimelech, the king of Gerar, Isaac does the same thing. Jacob deceives his brother. Jacob deceives his father.

All of these different things take place. You never see somebody saying, Oh, I have sinned. Let me go build an altar and offer a sacrifice.

You see no cause and effect between failure and sacrifice anywhere in Genesis or anywhere in Exodus. You don't see Judah and his brothers building an altar and offering a sacrifice when they acknowledge the wrong that they did to Joseph. There is no connection.

The altar is always an altar of dedication. Jacob builds an altar at Bethel. Why? Not because he sinned, but because he saw angels ascending and descending from the throne of God.

He's in the holy place, as it were. He offers offerings for thankfulness. He offers offerings of dedication.

They are Olah. Whole burnt offerings. And in some cases, Minchah.

Well, another objection one might make is, Well, what about Job? Now, Job is before Moses. There's no view of the law. You've got 40-odd chapters in Job.

And it doesn't talk about the law of Moses because it's beforehand. We're going to be doing the book of Job soon. And I have learned some very interesting things in my background study for it that I'm going to save for that time.

But one thing I'll point out, if you turn with me to Job 1, it says that Job offered offerings. Why does he offer these offerings? Verse 4, Job 1. His sons would go feast in their houses each on his appointed day and would send and invite the three sisters to eat and drink with him. So it was when the days of feasting had run their course, Job would send and sanctify them.

He would rise early in the morning and offer burnt offerings. Every time one of his sons would have a party and invite the sisters and they would all revel and engage in prosperity, afterward, Job would cleanse his offspring. And he would offer sacrifices, offer olahs according to the number of them all.

Why? Job said, it may be that my sons have sinned and cursed God in their hearts. Thus, Job did

regularly. Every time there was a feast, Job would be sitting there thinking, you know, they might have messed up.

They might be heading down a wrong road. They might be heading into materialism for its own sake and getting away from God. And so, Job would offer sacrifices on their behalf.

It does not say that, behold, Job went to the feast and saw that his eldest son was drunk and therefore he offered an offering. He said, it may be that they have sinned and cursed God in their hearts. This is the challenge later on when his wife says, curse God and die.

What does the cursing God stand for in this context? A change of mind away from faith in God and toward dead works, right? A loss of dedication to God and the things of God. To curse God in the heart is to say, ah, this whole righteousness thing, I think I'll just live for the moment, live for today, eat, drink, and be merry, for tomorrow we die. That's why these offerings were on the occasion of a feast.

It does not say, and behold, Job saw that his offspring had become drunken and vile and polluted themselves, like the Israelites do at the base of Mount Sinai and do the golden calf thing. They sat down to eat and rose up to play. It says nothing about that.

It says, it may be that something has happened in their hearts. Job observes no trespass. He says, well, they might have had a change of attitude.

I will offer an offering on their behalf to God. So again, olah. It's not a sin offering.

Well, having said all that, having reviewed all that, let's think about this idea of restitution now. It's very interesting that when you get down to the lowest level here and the type of trespass that produces an injury, there is restitution and recompense. There is an additional 20%, a fifth part, that is added to that.

The trespass offering with restitution is committed, first of all, in regard to the holy things of the Lord. And it says it's possible to do it in error where an individual has somehow reached the holy things and maybe he wasn't aware of it or he did it in error and the priest says, hey, you know, you've caused injury to God, material injury of some sort, injury that you can put a value on. You broke something.

You defiled something that now has to be thrown out. You brought an invalid sacrifice and that requires compensation as well as restitution. The restitution replaces the value.

The compensation goes above and beyond. If a person sins and commits things forbidden to be done by the Lord, even though he does not know it, he is guilty and shall bear his iniquity. He makes atonement for him in verse 18 regarding his ignorance in which he erred and did not know it.

This is specifically a sin of ignorance. Notice, this can only be committed with regard to the

things of the Lord. When you get to the other trespasses that require restitution, there's no such thing as a sin of ignorance.

It's only in the things of the Lord where you find out and you compensate and retribute. If I can use a noun as a verb, sort of. Chapter 6, a person sins and commits a trespass against the Lord by lying about a safekeeping pledge, robbing, destroying.

There's no indication that you can do this unknowingly or unwittingly. There's no such thing as a sin of ignorance in these areas. But it says he will restore his full value and add one-fifth to it.

Why one-fifth? The restitution is measured in the shekels of the sanctuary. The priest does an appraisal and figures out what the restitution should be. What is the application for us? If we do harm to someone of a material nature, we are the priest, right? We have a responsibility to figure out what restitution is appropriate, if any.

Well, what about the additional part? What about the 20%? Where does that come from? Can you think of the first place in the Bible where a fifth part occurs? Probably not. We covered this in Genesis. Go back to the latter part of Genesis, chapter 47.

This is in the days of the famine in Egypt. These are in the days when there had been a famine in Canaan and Joseph had already brought Jacob and his brothers down. And the famine spreads to Egypt.

And in verse 13 of Genesis 47, Now there was no bread in all the land, for the famine was very severe, so that the land of Egypt and the land of Canaan languished because of the famine. Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan for the grain which they bought. Joseph brought the money into Pharaoh's house.

But pretty soon, everybody's out of money and the famine is still going on. So when the money failed, verse 15, in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, Give us bread, for why should we die in your presence? For the money has failed. They basically say, we're broke, so just give us the bread for free.

Isn't this what we have today? Don't we have a lot of charity where people say, I'm out of money, just give me charity. Joseph says, no, give your livestock and I will give you bread for your livestock if the money is gone. This would be the equivalent of selling your stuff or hawking your stuff.

So they brought their livestock to Joseph, and Joseph gave them bread in exchange for the horses, the flocks, the cattle of the herds and for the donkeys. Thus he fed them with bread in exchange for all their livestock that year. When that year had ended, verse 18, they came to him the next year and said to him, We will not hide from my Lord that our money is gone.

My Lord also has our herds of livestock. There is nothing left in the sight of my Lord but our bodies and our lands. Why should we die before your eyes, both we and our land? Buy us and

our land for bread, and we and our land will be servants of Pharaoh.

Give us seed that we may live and not die, that the land may not be desolate. Joseph bought all the land of Egypt for Pharaoh, for every man of the Egyptians sold his field because the famine was severe upon them. So the land became Pharaoh's.

And as for the people, he moved them into the cities from one end of the borders of Egypt to the other end. Only the land of the priests he did not buy, for the priests had rations allotted by Pharaoh. They ate their rations which Pharaoh gave them, and they did not sell their lands.

Then Joseph said to the people, now we're getting to the good part, Indeed, I have bought you and your land this day for Pharaoh. Look, here is seed for you, and you shall sow the land. You are now basically tenant farmers on Pharaoh's land.

Now pay attention. You are tenant farmers on Pharaoh's land. I am going to give you seed.

It will come to pass in the harvest that you shall give, how much? One fifth to Pharaoh. Twenty percent. Four fifths shall be your own as seed for the field and for your food for those of your households and as food for your little ones.

Who owns the land? Pharaoh. Who owns the seed? Pharaoh. Who owns the people? Pharaoh.

Pharaoh gives his seed to his people to sow in his land, and he says, guess what? When you do this, I will let you keep four fifths of what comes up out of the ground. One fifth of it is mine. Now this is a pretty good deal.

You own nothing. You have nothing. You are nothing.

You have been bought with a price. You are on land that belongs to your master. You are given seed that belongs to your master.

You sow that seed. You work those fields. And when it comes up, you get to keep 80% of the crop for yourself.

You had no stake. You had no investment. You had nothing.

And you get to keep 80% of what comes up. Twenty percent, one fifth, goes to Pharaoh. That is the principle here.

You owe everything, but you only have to give 20%. Now, that's a pretty good deal. That's grace.

And the people of Egypt were thrilled. They said in verse 25, You have saved our lives. Let us find favor in the sight of my Lord, and we will be Pharaoh's servants.

Joseph made it a law over the land of Egypt to this day that Pharaoh should have one fifth except for the land of the priests only, which did not become Pharaoh's. That was a picture, and

Joseph is the one that instituted it in Egypt. Joseph, the man of God, brought that principle in for the pagans in the land of Egypt.

We have a lot of people in our country today who do not appreciate the Judeo-Christian heritage of our freedom, and our system of laws, and our tolerance for all kinds of strange and bizarre things in our nation. And they want to drive Christianity out of our government, out of our society, out of our schools, out of any mention anywhere, not recognizing that this is the source from which our great standards of fairness and right and wrong and freedom come from. This is literally what happened in Egypt as well.

There came a time, if you read David Rohl's book, you discover that there came a time when Egypt repudiated Joseph and everything Joseph stood for. And they desecrated all of his monuments and broke down his statue and trashed his estate and obliterated virtually any mention of him, as they would do later with Moses, because this is ever the reaction of the secular to that which comes from God. I will obliterate it.

I will deface it. I will denigrate it and efface it from off of the earth. Well, the point here is, this idea of 20% is a small price to pay for being able to keep the 80%.

Now, you might also ask yourself this question. How does this relate to the tithe? In what sense does this have any relationship to the tenth part that is so much associated with Israel? Well, what's the relationship of 20% to 10%? It's double, right? A 20% recompense, this would be in effect a double tithe, right? And I'm indebted to Andrew Jukes once again for pointing this out. Let me just read you a note from him.

He says, If I mistake not, this fifth is also connected with the tenth of tithe, the fifth being two-tenths or a double tithe. One-tenth was paid by God's people before anything was forfeited in any way as the acknowledgement, now listen, that first tithe is paid as the acknowledgement that he to whom it was paid had a claim on all that of which a tenth was offered. Everything belongs to God.

They would give the tenth part. But after a thing was forfeited by vow or trespass, and you get this in Leviticus 27 as well as chapter 5 and 6 here, we find that a fifth or double tithe is rendered. When something is vowed, when something is dedicated, then there's a double tithe associated with it.

By the law in Exodus 22, any act of trespass gave him who had been trespassed against a double claim. Remember that? He shall restore double. We saw that in Exodus 22.

There's a double claim. So here, when you have sinned against someone, caused them financial harm, there is a double tithe or a twenty percent reimbursement beyond the restitution. And I think that's a very good observation.

The one who commits the trespass gives him who had been trespassed against a double claim, a claim to double the amount of the original wrong or injury inflicted on him. Thus, when

trespass had been committed and confessed, the fifth was paid as the acknowledgement of that double claim. But this only, by the way, as marking, if I mistake not, the connection between the tithe and the fifth part.

So, this has the idea of double indemnity, of restoring double. And yet, the tithe is a representative amount, so you double the tithe and it's twenty percent. What's the point here? We as our own priest have to determine.

There is a time to go and try to make restitution, to make something good. If I cause an injury, I want to repair that. But keep in mind, that is the lowest and least level of importance.

More important is, where do I now stand? Am I still going to grow? Am I still going to be productive, that middle ground of the sin offering? And ultimately and most importantly, what has this done to my relationship with God? Where do I stand? I need to get that fixed up so that I can be back in the ground of Ola and Minka and Shalameem. I want to get back to that ideal and those first three chapters of Leviticus with God, so that I will enjoy fellowship, so that I will be fruitful, so that my life will count for Him. Well, there's a lot of fruitful meditation that can be done on the pictures in these sacrifices, and I hope that this review has aided us in that direction.

We'll pick up and conclude our study of Levitical offerings next week, but let's close here in a word of prayer. Father, thank you for the great picture that you have left us through these words that were originally delivered to the Israelites in the wilderness below Mount Sinai. We pray that God the Holy Spirit will minister them to our hearts, help us to grow in grace and in knowledge of our Lord and Savior, Jesus Christ.

As a result, we ask it in Jesus' name. Amen.