

Leviticus 5:1-19 (Teaching)

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[0 : 00] Applause Dave. David.

probably get this finished in the next couple of Wednesdays, but I'll probably take three Wednesdays to do it.

It'll be in chapter five tonight. Last week we covered the sin offering of chapter four and something we need to keep in mind as we're reading chapter five and chapter six over the next couple of weeks is this is really a continuation of the sin offering.

The parts in this is referred to as the trespass offering and if you've got headings in the top of your bottles or segment headings or whatever it may say in the sin offering and then in chapter five the trespass offering.

But the trespass offering is really a continuation of the sin offering. It's almost like an appendix to it, but it gets into more specifics of it.

[1 : 25] The sin offering we covered who it was for and it was for everybody to start with the priest and it went on down to the common man. You know, it went from the priest to the ruler to the common people and so on.

This one here though, it gets a little more specific than that. And then in the next chapter in chapter six we get into the law of the sin offering much like in chapter three.

Chapter three was the peace offering. Then we skipped over to chapter seven and read about the law of the peace offering. Well, there's really three chapters worth of the sin offering here in Leviticus and I didn't want to cram all three of those chapters in a knot like I did with the peace offering.

So we're dividing it up a little bit more. So just keep in mind everything that we went over last week in chapter four, chapter five and on into chapter six is a continuation of that, a continuation of the sin offering.

So Leviticus chapter five began at verse one. It says, And if a soul sinned and hear the voice of swearing and it is a witness, whether he is seen or known of it, if he do not utter it, then he shall bear his iniquity.

[2 : 44] Or if a soul touch any unclean thing, whether it be a carcass of an unclean beast or a carcass of unclean cattle, or the carcass of unclean creeping things, and if it be hidden from him, he also shall be unclean and guilty.

Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled with all, and it be hid from him, when he knoweth of it, then he shall be guilty.

Or if a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it, then he shall be guilty in one of these.

We'll stop right there and we'll back up to verse one. All that goes together. That's why we continue reading. Back up to verse one though, and if a soul sin hear the voice of swearing, and is a witness, whether he is seen or known of it, if he do not utter it, then he shall bear his iniquity.

Basically what God is telling Moses here to tell the people in this section, in this first verse of the fifth chapter of the Vitekis, is withholding the truth, or not telling the whole story, is a sin in God's eyes.

[4 : 07] Y'all probably done it when you were kids. I know I done it when I was a kid. I didn't lie, I just didn't tell the whole story. If I neglected to mention part of it, that's technically not a lie, is it?

Technically it's not. But according to God, withholding that part of the story is sinful, whether it's a lie or not, withholding the truth of a matter, withholding the whole story.

Now that being said, it says that if a soul sin hear the voice of swearing, and is a witness, whether he is seen or known of it, if he do not utter it, then he shall bear his iniquity.

So this is someone that's coming basically to a judge, or someone that's going in a judgment seat or position, and it says if they're put to the test, and they're basically what we would call nowadays swearing under oath, and they don't do this, they perjure themselves, and it is a sin against God to withhold that story.

In other words, just as an example, Israelite A has a cow stolen. Israelite B saw who stole the cow. [5 : 32] Israelite C is the one that stole the cow, but Israelite B and C are real good friends. So the judge, it's all brought before a judge, and he asked Israelite B, who witnessed the whole thing, what did you see?

Well, I saw the cow walking off. Not mentioning that Israelite C is the one leading the cow, that's what we're talking about here.

It's withholding part of the story, and that is a sin in God's eyes. So every time you've ever thought, well, I didn't lie, I just didn't tell the whole truth.

We're all familiar with how court cases start, I swear to tell the truth, the whole truth and nothing but the truth, so help me God. The whole truth is the whole truth.

If you're withholding part of that, you are sinning against God. Not only you're sinning against God, but you're going against the laws of our land, but mainly, and most importantly, we're sinning against God.

[6 : 36] That is sin in God's eyes. God covers all the bases on this. He doesn't leave room for anyone to weasel out of anything. There are no loopholes with God.

If God says it's sin, it's sin. I don't care what man says, and I don't care what lawyers give people off on what technicalities. If it is sin in the Bible back 1500 years before Christ walked the earth, it is still sinned today in 2023, and withholding the truth and withholding part of the story is still sin in the eyes of God.

Verse two, where if a soul touch any unclean thing, whether it be a carcass of an unclean beast or a carcass of unclean cattle, or the carcass of an unclean creeping thing, and if it be hidden from him, he also shall be unclean and guilty.

This is peculiar as well as verses following this one, in that it says, if it be hidden from him, well who in the world can touch a dead critter or a dead animal and not be aware of it?

Who can touch an unclean thing? Who can be defiled and not be aware of it, especially in these examples here that are given, but God says it can happen. This is why it is perfectly fine when we pray and when we go to God, and of course we make our petitions to Him, we make our requests on to Him.

[8 : 02] When we ask forgiveness of sin, when we are seeking God's forgiveness and we think about what we have done throughout the course of the day, there is absolutely nothing wrong with saying, and anything else I may have forgotten, anything else I may not be aware of.

This is ignorant sin basically, and we covered that a few chapters ago, and Leviticus covered exactly what ignorant sin was, and it is just what it says it is.

It says that we are unaware of it, but nevertheless, no matter how ignorant we are of the law, whether it be the law of the land or the law of God, no matter how ignorant we are of it, man is without excuse in front of God.

We have no excuse. Nature itself declares the righteousness of God and declares the glory of God, and we are left completely and utterly without excuse when we come before God or when we are before God.

And it was no different for these Israelites here. It didn't matter if they knew that they had touched an unclean animal, or in the next verse, they knew they had touched the uncleanness of man.

[9 : 15] It didn't matter if they were aware of it or not. It defiled them. And folks, we are defiled daily, we are defiled daily, I may have used this example before, it's an example straight out of the scriptures, but when the priests, when they would come into the tabernacle, and they would offer, at the brazen altar, they would offer a blood sacrifice there, but then, where did they go?

From there they went straight to the labor. The labor was nothing but water, but they were to cleanse their feet when they come into the labor, and their feet only. And why was that? Because they had been out there amongst the other Israelites.

They had been wandering around from tent to tent. They had been in so and so's tent that was a drunk, so and so's tent that was a known liar, so and so's tent that was a thief.

They were defiled by the world. I'm not saying those sins, those particular sins had crept into them, but folks, when we get out of the world, when we go to our places of work, we're subject to seeing and hearing and smelling and tasting and touching all sorts of sin, and it defiles us.

It defiles us, and if we don't seek God for forgiveness of those things, if we don't seek God to help us with those things, those things that defile us on a daily basis will eventually harden us.

[10:40] And getting hard to sin is a dangerous thing. It's a dangerous thing in the life of a Christian. It's an ultra dangerous thing in the life of a lost person, but it's a dangerous thing in the life of a Christian because when we get hardened to that sin, whether we're aware of it or unaware of it, when we get hardened to it, we're like, well, God's not punishing me.

I don't feel any wrath of God. I don't feel any chastisement from my Heavenly Father. He must be all right with it. No God's not all right with it. God's never been all right with sin.

He's never been all right with it. He's never been okay with it, and He's never just swept it underneath the rug. God cannot stand sinning. As a Christian, we should not be able to stand sin in our own lives.

That's why we've got to crucify the flesh. That's why we mortify the deeds of the flesh. That's why we repent daily because we sin daily and because we witness sinful things daily.

These people here, God says, if you touch an unclean thing, if you touch a man in his uncleanness or whatever the case is, say, you are defiled, and we go out here and we wander around in the world, we read the paper and we hear the news and we scroll through Facebook and we see all sorts of sinful things.

[11:57] A lot of them we're not even looking for. They just pop out there. But nevertheless, it defiles us. It defiles us.

God says that we need to be cleansed because of that. Verse three, or if he touches the uncleanness of man whatsoever in cleanliness, it be that a man shall be defiled with all and it be hid from him when he shall knoweth of it, then he shall be guilty.

So we have here when he shall know of it, even though he's unaware of it, when it comes to his conscience, when he realizes this sin that says, then he shall be guilty.

Well, folks, this falls right in line with what Paul says to the Roman church when he said, if it had not been for the law, he'd not known that lust was a sin. He'd not known his sin, period.

And none of us would know our sin if it was not for the moral law that God gave mankind. God gave that law to mankind that we could see our, really, our feel, our nastiness, our sin, our disgustedness, just our wickedness.

[13:13] But he not only gave it for that, that's not the only thing that he gave the Ten Commandments for. He also gave the Ten Commandments that we could see his purity and that we could see his righteousness.

We can see our unrighteousness in it because none of us are able to keep those Ten Commandments. But we can see his righteousness because he was in Jesus Christ and is able to keep all of those commandments.

So there's a twofold reason the Ten Commandments were given. So we could see exactly what we are and who we are, and we can see exactly who God is. That's the two reasons that those commandments were given.

But when he knows it, according to verse three here, it says, it didn't be it from him, when he knoweth of it, then he shall be guilty. Then he shall be guilty.

We're defiled regardless. We're defiled with sin regardless. But when we know of that, that's when we know that we're guilty, when it's brought to our attention, when our conscience bears on us, especially when the Holy Spirit of God brings it to our attention, hey, you said this, or hey, you thought this, or whatever the case is, then we shall be guilty.

[14:23] We'll be guilty in our own light and in our own mind and in our own hearts at that point.

Those of you that have been in the adult Sunday school class, we've been going through 1st John, and John speaks of this very thing.

And he says, if your conscience condemns you, God is greater than your conscience. God is greater than your heart. Yes, I'm a born again child of God. And I know that I'm going to heaven, but folks, my conscience still condemns me sometimes.

And sometimes it condemns me over stuff I was forgiven of when I got saved. It condemns me over stuff that happened 20 or 30 years ago that was forgiven me the moment that I got saved.

You know, it kind of goes back to one of my favorite examples to use in such a matter is that is God will save the drunk.

I think we can all agree with that. God will save the drunk, but he might not do anything about the cirrhosis that the drunk gotten over the years. God will save the prostitute. He might not do anything about the HIV.

[15 : 26] God will save the liar, but he may not turn those whom the liar has lied to. He might not turn their hearts in a good way toward that liar once he saves them.

We have to live with the consequences of our sin. This verse here, verse three says, when he, when he know with it, he is guilty. He is guilty.

And folks, even though I've been forgiven of it, I'm still guilty of sin. I cannot let it get in my head that I'm walking around this earth with a halo and with a, with a checkmark above my head or anything along those lines.

I can't let that get into my head that that's the case. It is Jesus Christ and he alone while I'm going to heaven. It's Jesus Christ and his sacrifice is exactly why I stand before you a save born again child of God right now.

But my conscience will still condemn me whether, whether I realize I'm defiled or not. The Bible says I am. So me standing before God one day saying, I didn't know that ain't going to hold water with God because his word tells me differently.

[16 : 40] What's for or if a soul swear pronouncing with his lips to do evil or to do good whatsoever it be that a man shall pronounce with an oath and it be hid from him when he knoweth of it, then he shall be guilty in one of these.

Well, this one ends in an odd way. It's got the same wording of it. When a man knoweth it, then he shall be guilty. But it ends with he should be guilty of one of these.

What is one of these? This specifically talking about the verses that we just went through, whether it be the soul that touches an unclean thing or the one that touches a man has uncleanness.

You got or verse one when it's talking about lying or withholding the truth as we've already covered. It's talking you will be guilty of one of these.

So specifically talking about about those sins. That's why we have those oars there. That's why we continued reading all the way through this because all this is connected to that last line there.

[17 : 44] And it shall be, I'm sorry, and it be hid from him when he knoweth it, he shall be guilty in one of these. And it shall be when he shall be guilty in one of these things that he shall confess that he has sinned in that thing and one thing.

And one of the things that we are specifically talking about here from the Vigas 5.1, owner of the Lord, he's gone up to where we are now. He's guilty of one of those things, but this is different.

This is different because we haven't read anything in Leviticus 1 through 4 about a physical audible confession with your mouth.

We assume confession, but it hasn't been mentioned. Just like in the last chapter, chapter 4, where we began the sin offering. We read in Leviticus 1, Leviticus 2, and Leviticus 3, you get to Leviticus 4.

That's the first time sin is brought up. Sin is assumed. Sin, it's obvious that man is a sinner. It's obvious that I'm a sinner.

[18 : 49] It's obvious that you are a sinner. Our conscience condemns us of that. But we see sin in chapter 4 here, we have confession and that hasn't been brought up.

As far as a man making an audible confession about his sin, but here we have it. It should be when he should be guilty of one of these things that he shall confess that he has sinned in that thing.

Why is that? Because these sins that we're talking about here, one, they're ignorant, but we've covered ignorant sins up to this point. But two, it might be private sins that we're talking about that only the sinner knows about.

In Leviticus 1, in the burnt offering, when they bring that burnt offering, they lay their hands upon it and we covered that in Leviticus 1, how they work for the lay of hands means to lean heavily upon when they do that.

They are recognizing that they have sinned against a holy God. That is their confession. And it's no different throughout any of the rest of the offerings that we've read about.

[19 : 54] That is the recognition that I'm a sin, a sinner. So here though, we have a verbal confession of the sinner.

And why is that? Well, the other ones were more public. This one here, these sins here could be more private. It says that he should confess that he has sinned in that thing and he shall bring his trespass offering unto the Lord for his sin, which he has sinned.

A female from the flock, a lamb or a kid of the goats for a sin offering, and the priest shall make an atonement for him concerning his sin. Now this is what I was talking about before we really got started tonight.

Yes, it refers to it as a trespass offering, but it says you're bringing this for a sin offering. And there's people out there that will go to great lengths to separate the trespass offering and the sin offering. And the Bible plainly says that they are the same thing, that it is a sin offering, which is what we covered last week in Leviticus chapter four, and it continues on into five and the next chapter in chapter six.

[21 : 00] But it says here, like we read last week, says the one that brings their trespass offering can bring a female from the flock, a lamb or a kid of the goats for a sin offering.

So like we explained last week, you can bring a female because it's not concentrating so much on the offering itself as it is on the reason that the offering is being made.

They didn't want, God, I don't believe wanted them to put value on the offering itself. We'll see that towards the end of the chapter, the value that's put on another offering that God puts into law that is to be brought.

But here it can be a female. And we talked about that once again last week, and if he'd be not able to bring a lamb, then he shall bring for his trespass offering, which he has committed two turtle does or two young pigeons under the Lord, one for a sin offering and the other for a burnt offering. Let's keep on reading. And he shall bring them unto the priest who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder.

[22 : 10] And he shall sprinkle of the blood of the sin offering upon the side of the altar, and the rest of the blood shall be wrung out at the bottom of the altar. It is a sin offering. And he shall offer for the second, offer the second for a burnt offering according to the manner.

And the priest shall make an atonement for him for his sin, which he has sinned, and it shall be forgiven him. So once again, we see kind of a decline in the offerings, like we saw in the burnt offering and other offerings, because God is making a way that everyone can make this offering. If you can't bring a lamb or you can't bring a goat, then God says bring two pigeons or two turtle does. And we've covered that.

So not everybody could afford a lamb or a turtle does and pigeons are pretty common place over there now. And they were back then as well.

So God's making a way that everyone can come in. He doesn't end it with this here. But the significance of this is the person to bring a lamb or goat brings only one.

[23 : 23] But the person bringing turtle does or pigeons, they're to bring two, one for a sin offering and one for a burnt offering. Why would that be? Do you think?

I mean, it's up for debate. I'm not God. I don't know exactly what he was thinking in that. But if you go back to the peace offering, the peace offering was the exact same way, the burnt offering was the same way.

You know, the people that were poor, they had less to offer. So if they could bring two birds, two pigeons or two turtle does and offer one for a sin offering and one for a burnt offering, then hopefully that would help them see that it's not the offering itself.

It's not the lamb. It's not the goat. It's not a bullock. And that's not even mentioned here. It's not the size of the offering and it's not the value of the offering.

It is the offering itself. It is what God demands. And if all that these people could bring into God was a couple of birds and that's what God demanded, then they are meeting what God required.

[24 : 35] And I believe that's the reason behind it. One for a sin offering and one for a burnt offering. We'll keep on reading here in verse 11. It says, but if he'd be not able to bring two turtle does, we're going even poorer than the poor here.

If he'd be not able to bring two turtle does or two young pigeons, then he that sin shall bring for his offering the tenth part of an ephah, a fine flower for a sin offering. He shall put no oil upon it.

Neither shall he put any frankincense there on for it is a sin offering. Again, we keep reading in these verses. It is a sin offering. So do not make a distinction between the trespass offering and the sin offering.

They are one and the same. But he says, if you can't afford or you can't find two pigeons or two turtle doves, bring some flower, bring some flower.

Where did we see that at? That was in the meat offering back in Leviticus chapter two, where we first read about that about bringing the flower and some of it was mingled with oil and the poorer folks, they would bring their little wafers and it would be dead with oil or anointed with oil as the scripture said in Leviticus two.

[25 : 47] But here God says, that's not what I want. This isn't for a specific meat offering. He says it is a sin offering and that's why there is to be no oil and that's why there was to be no frankincense.

What was the frankincense symbolic of? That was symbolic of the sweet savor that it was to be in the nostrils of God folks. This is a sin offering. Sin stinks in the nostrils of God.

It stinks in his nostrils. God hates sin and God cannot stand sin. God didn't want frankincense and he certainly didn't want any oil mixed in with the sin offering.

With the meat offering, yes, that was all great and fine and well. That was a celebration. That was a fellowship offering, a fellowship between man and God, a fellowship between man and his fellow man that had a locked faith of him.

This was not a fellowship offering though. It was a sin offering. God did not want oil mixed in with it. He didn't want anything mixed in with this offering that even resembled or symbolized the Holy Spirit or resembled or symbolized the word of God or anything else that you might think of that that oil symbolizes in the scripture.

[26 : 56] He says no oil and no frankincense. You just bring the flour. This is what you bring. Then he says, then he shall break it to the priest and the priest shall take his handful of it, even a memorial thereof and burn it on the altar according to the offerings made by fire unto the Lord.

It is a sin offering. What's the huge difference between this one being just flour, nothing else added to it and the other sin offering?

Anybody? It's a sin offering. What was Christ? He was an offering for what? For our sin. Why was he an offering? Because without the shedding of blood, there is no remission.

Folks, in this and the Bible plainly says it is a sin offering. There is no blood shed in this flour. I've heard some really weird things about the animals that may have trodden the soul where it's wheat or where there's barley or whatever it was, was grown talking about their blood.

No, folks. No. This is all these people could afford. This is all they could do, but it also would give them something to look forward to, even though there was no blood shed.

[28 : 14] Even though God says this is a sin offering, even if they bring their flour and the priest takes his handful out of it and he burns it on the altar.

Even though this is the case and there is no blood shed, it is still a sin offering for the poorest of the poor. It gives them something to look forward to. They can look forward to Leviticus 16, the day of Atonement, when all of Israel's sins were pushed back.

I won't even say forgiven. They were pushed back. They were pushed out of the way for a year until the next day of Atonement. But there was no blood shed in this one for the poorest of the poor.

They give them something to look forward to. They might have it in their mind. They might have it in their mind. But they are all able to bring a lamb or a goat.

The whole uncle or whoever, he was able to bring a couple of pigeons or turtles does. But this is all I've got. That's all God requires. It's all God requires is that you bring this part of flour and they throw it on the altar and it's burned.

[29 : 25] And that is your sin offering. And then they can say, I did all I could, but I still got the day of Atonement coming up. I still got that where there will be blood shed, not only for my sin, but for the sin of the entire nation of Israel.

And I am part of the nation of Israel. That's what they had to look forward to. So it might lay in their mind. I didn't have much to offer God. Folks, if you give them what it requires, that's all it takes.

That's all it takes. And now in the New Testament, I can't give God anything for salvation. It's already been given. The life of Christ has already been given. His blood has been shed.

And that's what God the Father will see as my justification, is the blood of Jesus Christ. That blood was shed.

That's what anybody who is lost right now, that's what they have to look forward to. And that's all that they can look forward to. That's all the hope that they have of redemption. That's all the hope that they have of heaven.

[30 : 28] That's all the hope that they have of being reconciled back unto God the Father, is Jesus Christ. And us being born again Christians, folks, that blood is what cleanses that blood.

It is what has reconciled us. It's what has saved our souls. It's the offering that was made on our behalf. And we still have something to look forward to in that.

We have an entire eternity to look forward to, to spend with the God that saved our souls, with the God that loved us so much that he gave his only begotten Son.

Verse 12, then he shall bring it to the priest and the priest shall take his handful of, even a memorial there of, and burn on the altar according to the offerings made by fire out of the Lord. It is a sin offering, I think I just read that.

The priest shall make an atonement for him as touching his sin, for he has sinned in one of these and it shall be forgiven him and the remnant shall be the priest as a meat offering.

[31 : 30] It's given by the offerer as a sin offering, but the remaining portion of this flower goes to the priest as a meat offering.

It's not offered to God as a meat offering. It's offered to God as a sin offering, but that which was left over. God got his part, he got the part that the priest scooped out and threw on the altar and it was completely consumed by the fire there on the altar, which is symbolic of the wrath of God.

It's consuming that, that, that offering, which is symbolic of consuming the sin. So this would have been a great relief to the person that that's all that they could bring was a little bit of flower.

God got his part, the priest got his part and I've got the day of atonement. So that would have brought great comfort to any Israelite that was in those kind of, those kind of straights.

Verse 14, And the Lord spake unto Moses saying, If a soul commit a trespass and send through ignorance in the holy things of the Lord, then he shall bring for his trespass unto the Lord unto the Lord, a ram without blemish out of the flocks with the estimation of shekels of silver after the shekel of the sanctuary for a trespass offering.

[32 : 51] And he shall make amends for the harm that he had done in the holy thing and shall add the fifth part there too and give it unto the priest. And the priest shall make an atonement for him with the ram of the trespass offering and it shall be forgiven.

And something I ain't mentioning yet tonight, I don't know I've mentioned it other Wednesday nights I've been talking, but we've read it several times here. It shall be forgiven him. It shall be.

Not it might be, not it may be, not God will chew on it for a few days. God says if you do this the way that I'm telling you to do it, it shall be forgiven you. Now this sin though that we're talking about here says if a soul commit a trespass and sin through ignorance in the holy things of the Lord is specifying something else here.

We've gotten beyond those first few verses that we read where it's talking about touching an unclean animal or the carcass of an unclean animal or touching a man in his uncleanness or whatever the case is.

We've gotten beyond that. This is talking about the sinning in ignorance in the holy things of God and service to the Lord and worshiping the Lord. This will be talking about the tabernacle service and later on the temple services and worshiping God.

[34 : 06] If you this is what God has put forth that you're to bring as a trespasser a sin offering to him if you have sinned in worshiping him.

I mean this kind of goes back to verse four where it says or if a soul swear pronouncing with his lips to do evil or to do good. It don't matter what you swear and it don't matter what kind of oath you're making and whether it's to do evil or to do good.

We can, I mean what's the famous saying? I'm not trying to be derogatory but the famous saying is the rogue to hell is paid with good intentions. I mean that's basically what verse four is saying there.

It doesn't matter what kind of oath you're making whether it's good or whether it's evil or whether you intend to do good or intend to do evil. If you don't follow through with that it is sin against God.

And here we're talking about worship of God. We're talking about service to God and people sending in that service to God and it says that he shall bring forth for his first trespass offering to the Lord a ram without blemish.

[35 : 12] Here we've left a female of the flock now, a female lamb or a female goat and it specifies a ram without blemish because this sin is in service to the Lord.

It's more heinous. Now folks, you may agree, you may disagree with me. There's degrees to sin. I understand sin is sin is sin in the eyes of God and that the smallest lie is equivalent to a murder. All of us have sinned. Every one of us have sinned. I mean James tells us if a man keeps the whole law he had offended them one point and he is guilty of all. If you've offended him one point of the law of God you're guilty of all.

You stand guilty before God. I understand that there's degrees to sin. There's degrees of penalty for sin and I believe Scripture backs all this up. This here just specifies a ram without blemish.

We didn't read that in the previous one to do with lambs or goats to do with a female from the flock. We didn't read that but here is specified a ram without blemish out of the flocks.

[36 : 23] Then it says with thy estimation my shackles of silver after the shackle of the sanctuary for a trespass offering. So not only are you to bring a ram unto God for a trespass offering or for a sin offering, you're also to bring money.

The value of this ram and we covered this last week or the week before when we were talking about the difference between females and males, male animals were worth more than females were. This sin here is costing this person something. It's costing them more than what a female would cost as far as the offering goes.

It holds more value to the center but not only the ram but the shackle and basically they would bring this animal to the tabernacle later on to the temple.

But they would bring the priest would look at this animal and determine its value and that's the and a fifth above that is what is to be given to the sanctuary.

[37 : 34] So they bring a ram that's of value to them plus the money to go along with it and people will look at that and they'll say so in other words sin is perfectly fine for a cost.

And this scripture such as this has been deemed like that. No that's not what it is folks. I've said it a hundred times over with repentance comes restitution.

It's not that I'm paying for salvation but when I repent or when I repent unto God that comes with restitution. What is that restitution? Well one I'm trying to do better.

I'm trying not to do the things that my flesh wants me to do. That's restitution. I can throw a hundred grand in the offering plate that's coming Sunday and it ain't going by any kind of salvation to God. It ain't going by any kind of relationship to God. That's not what this is getting at and other people will look at this and they'll say and I've actually heard this not locally but I've heard it that well Mekhizadeg and Genesis was given a tithe.

[38 : 44] Everybody knows what a tithe is. It's 10% right? One tenth. This says to give a fifth. What's that? That's 20%.

You got one tenth, five tenths or one fifth and you got 10% and 20%. And it has been preached that because of sin we're to give 20% now.

Just have the usual 10%. I've heard it folks. I've heard it. And you know what I say? Well praise the Lord somebody else who's a reekin' of Vitticus.

That's what I say about it but they got the wrong idea out of Vitticus with that. That's not, we're not getting at someone buying their salvation. We're getting at someone has sinned, a grievous sin against God and worshiping God and in serving God and God says you're going to pay for this. And this goes back to what I said earlier. God will forgive the sin. He made a way that the sin can be forgiven and it says there at the end of verse 16 and it shall be forgiven him if he does what I say.

[39 : 55] Once again I can throw all kinds of money in the offering plate. It ain't going to buy salvation but if I come the way that God has prescribed per the scriptures through Jesus Christ and faith and repentance then I can be saved.

This is the way that God made for these people though. Christ had not yet stepped on the sin. He had not come yet. These Israelites were still out in the wilderness.

They hadn't even made it to the promised land yet. Christ was in the plan but Christ was not on earth at this point.

God says this is going to cost. He shall make a man from the harm that he had done in the holy thing in my service and worshiping me and shall add the fifth part there to and give it to the priest and the priest shall make an atonement for him.

It makes it sound like if you consider the priest as a type of Jesus because the priest is the one making an atonement for the sinner. It makes it sound like that the sinner is paying off the priest to make an atonement for him.

[40 : 59] That's not what it is folks. You remember the Levites, the sons of Aaron, they got no inheritance when they got to the promised land. When they got the canons and God told them that it would be that way, that the tribal Levite would have no inheritance.

They had no way of making money. Just their work and their job was to serve in the temple. They couldn't go out to the local 7-Eleven and get a job or get a job as a bag boy at the local food city. They could not do that. They had no way of making money. They had no way of buying groceries. That's why God gave them part of the meat offering. God made a way that they could be fed. God made a way that they could have money for the necessities that they stood in need of. It wasn't them buying atonement.

It is simply God saying, this is how it is. This is how it's going to be. This is your payment. This is your restitution for the sin that you've committed against me.

[41 : 57] But again, that verse ends with it, shall be forgiven him. And if a soul sin and commit any of these things which are forbidden to be done in the commandment of the Lord, though he wished it not, yet is he guilty and shall bear his iniquity.

Again, we read this, though he wished it not, he may not even be aware of it. Even if that's the case, he's still guilty of it.

And the Bible says he will bear his iniquity. Verse 18, and he shall bring a ram without blemish out of the flock, with thy estimation for trespass offering unto the priest, and the priest shall make an atonement for him, concerning his ignorance wherein he erred and wished it not, and it shall be forgiven him.

It says he shall make an atonement for him concerning his ignorance, concerning the fact that this fellow that wished it not, wasn't aware of it, as the Scripture says, he's making this offering unto God in view of the fact that this person, this sinner, was unaware that they were sinning, unaware that they had sinned in the worship, and unaware that they had sinned in the service of God, says this priest shall make an atonement for him with his offering.

Once again, we see this over and over, the priest will make an atonement for the sinner, a great high priest, Jesus Christ, makes an atonement for us, the sinners. It hasn't changed a bit, it's still a priest, it is the priest that makes an atonement for sinners.

[43 : 37] Everything that we're reading here pointed directly at Jesus Christ, directly at him. But again, that verse ends with it, shall be forgiven him.

It is a trespass offering, he has certainly trespassed against the Lord, he has sinned against the Lord, trespassed, transgressed.

However you want to phrase that, that either way he is offended, a holy God, and this offering that we've read about here in these last few verses as well as beginning chapter 1, verse 1 through verse 14, all of this was sinned against God.

But again, I want you to pay attention to how it talks about the ignorance of the people, and how some of them wouldn't even realize that they were sinning.

And then you got willful, saying, well you ain't even going to get into that tonight. But this is just about the people that were unaware of what they were doing.

[44 : 43] But yet God sees it as defilement, God sees it as sin. This is quite the opposite of, say it, a sin like Akins.

We should all be familiar with that over in the book of Joshua. We all know that God told the Israelites not to take of anything, not to take of any spoil, and what did Akins do?

He took a Babylonian garden, he took, I believe it was 200 shekels of silver, and a wedge of gold, and he hid it in his tent. And what did Joshua say to him?

When God revealed to Joshua what was going on, what did Joshua say to Akins? He said, he said to give glory to God, confess your sin to him.

Folks confession gives glory to God. Confession of our sin gives glory to God. And also, for one, God says that we're sinners, and our confession affirms that God is true in what he says.

[45 : 55] So that gives glory to God. Our sin doesn't give glory to God. Our confession of our sin gives glory to God. But how else does it glorify God? Well, if we're doing it as saved individuals, and it ain't just in the Old Testament, you read about confessing sin, you read about it in the New

Testament as well, James touches on it in his book.

And confession is good for us, I told you all before. I don't want to know every dirty secret of your past, and you don't want to know mine. And it's none of my business. And mine is none of your business.

You know, I'm haunted with those things. I'm haunted with what I've done in the past, even though I know it's forgiven. Your homing was some of the things that you've done.

And every one of you probably just went back in your mind and thought about something that I don't know what to know about. It happens. That's not ignorant sin. When we're out in Boston, the world, you know, we're sinning, but it's not ignorant sin, because at that point we don't care if we're offending God or not.

But you remember who we're talking about. You remember that the law of God was given to these people just a few days at most a few weeks before what we're reading right here.

[47 : 16] You remember that his moral law was given to them from Mount Sinai, and God is saying when these things happen, this is what you must do.

But if you do it the way I tell you to do it, then it shall be forgiven. It shall be. Aiken sin wasn't ignorant. Aiken had been warned what not to do, and he did it anyway.

And it not only cost Aiken his life, it cost his family's life, it cost his livestock's life. They took everything that Aiken owned and took it out and scorched it.

Folks, sin's got a heavy price, and Jesus Christ paid that price for us. Going back just a few verses, we can read that and make something out of it that it's not that they were told to bring in offering plus money.

Folks, sin's got a price, and the more grievous the sin, the greater the price is. Not just in our lives, but folks, it was a grievous price that Christ paid for us.

[48 : 27] Every one of these offerings, we read about the bloods, frankly. We didn't go much over that tonight because we've gone over it in previous lessons in Leviticus. We read about the turban does in the Pensions, turning their heads rung off, or having their heads rung.

They said, not divided asunder. Their heads wasn't rung off. And then the rest of the blood rung out at the base of the altar. That's brutal.

Folks, that was a picture of the violence that Christ suffered for you and that he suffered for me.

That's what we need to think of when we read these things.

That brings us to the end of chapter five. Anybody got any questions or comments on any of that?

All right, God bless you all.

I appreciate you. Thank you. Thank you.

[49 : 32] Thank you.