

Friday, August 11, 2023 • Read Leviticus 4:1–6:7

Questions from the Scripture text: How do 4:1–2 clue you in that this is a new section? What sort of sin is dealt with first? Whose unintentional sin, specifically (v3)? What is to be brought near as what? What is specified about the bull? Where does he bring it (v4)? What two things does he do to it? Before Whom? Where must the blood be brought this time (v5)? What must the priest do (v6)? How many times? Where? Where else must blood be applied (v7)? And then, where may/must the remaining blood be poured? What then is taken (v8–9)? Like what (v10)? To do what? Where must the rest be taken (v11–12)? And what must be done with it? Who else might sin in this way (v13)? And from what may it be hidden? What does this still make them (end of v13)? What mercy occasions this procedure (v14a)? What do they bring where (v14b)? Who lean their hands upon its head (v15)? And then do what to it? Who, then, brings what where (v16)? What does he do with it, how, and where in v17? Then what (v18a)? And then what (v18b)? Then remove what and do what with that (v19)? Like what (v20)? What does this do? What must be done with the rest (v21)? Like what? Whose unintentional sin does v22 now address? What does this make him (end of v22)? What mercy occasions the procedure (v23a)? What is he to bring (v23b)? Of what sex, and of what quality? What two things is he to do to it, where (v24)? What is it? Where (only) is the blood applied this time (v25)? And what is to be burned (v26)? Now whose unintentional sin does v27 address? Against which commandment? What does this make him/her (end of v27)? What mercy initiates this procedure (v28a)? What is he to bring (v28b)? Of what sex? What is he to do, only where (v29)? Then what does the priest do with the blood (v30)? And with the fat portions (v31)? With what result? What else may he/she bring (v32)? Of what sex? How does the procedure if it is a lamb (v33–35) compare to if it is a goat (v29–31)? What is one sort of sin that needs atoning (5:1)? And another (v2)? And another (v3)? And what kind of speaking, when swearing an oath, is a sin that needs atoning (v4)? What added step is there, when it is something that he did intentionally—even if he didn't realize at the time it was wrong (v5)? What must he bring as restitution for an intentional sin (v6)? As what is this restitution received? What does the priest do for him (v6)? What special case does v7 treat? What should he bring? Why two? To whom does he present them (v8)? What does the priest do with the bird that is for the sin (v8–9)? What does the priest do with the bird that is for the ascension (v10a, cf. 1:14–17)? What case does v11 now treat? What must he bring? What can he bring instead? What mustn't he put on it (cf. 2:1–2, 15–16)? Why (end of v11)? To whom is he to bring it (v12)? What does the priest do with it (cf. 2:2, 9, 16)? As what is it received (end of v12)? What does the priest do (v13)? With what result? What does the priest himself receive? What introduces a new section in v14? Against what, in particular, is this trespass (v15)? What is to be brought? And what added to it, according to what valuation (v15–16)? What doesn't the worshiper know in v17? What is the difference, then, between v15–16 and v18–19? What sets the sins in 6:1–3 apart from the ones detailed before? What must the one guilty of this do (v4)? What must he add to it (v5)? What does this imitate (cf. 5:15–16)? After the restitution, what is to be done (v5–6)? What does the priest do (v7)? With what effect?

How could the sinner approach God, if he had committed a new/particular sin? Leviticus 4:1–6:7 looks forward to the evening sermon on the coming Lord's Day. In these sixty-one verses of Holy Scripture, the Holy Spirit teaches us that **while God had provided a way by which sinners may ascend with tribute and enjoy God's peace, any specific sins had to be specifically dealt with before they could come near via the three main offerings.**

Atonement and forgiveness for particular sins. When we first heard about coming near by ascension (“the ascension offering”), the Scripture said that the ascension atoned for the worshiper himself. But sometimes, we realize that we have committed a specific sin that must be dealt with. This section is marked with the refrain that the priest makes atonement (reconciles by undoing penalty and impurity) for the particular sins of the sinning party (4:20, 26, 31, 35; 5:6, 10, 13, 16, 18; 6:7).

In anticipation of the Lord Jesus Christ's perfect priesthood, the Lord provides a priesthood whom He has anointed and appointed to be able not only to mediate our drawing near to God but also to take actions by which heaven and earth will agree that particular sins have been forgiven and cleansed. But there is a great difference between these priests and the Lord Jesus: the ability to forgive. Throughout this passage, there is an important distinction between the language used for atoning (“the priest shall make atonement”) and the language used for forgiveness (“it shall be forgiven him”). This is a reminder that the priest cannot forgive sin; only God can forgive sin. And, praise God, these provisions are a demonstration that He does forgive!

The sin offering would have to be brought near before any ascension, tribute, or peace (i.e. burnt offering, grain offering, peace offering) could be brought. And its procedure includes elements from these others:

- There is the selection and presentation of the appropriate substitute.
- Then, there is the leaning ceremony to identify with the substitute.
- Then, there is the slaughtering to indicate that the life belongs to God and not the man/congregation. This is done by the worshiper himself in every case except with the birds, when even the head is not completely wrung off, in order to have as much blood as possible for the application.
- Then, there is the application of the life-blood of the substitute to the place of worship. This is especially that application of blood to which Heb 9:22 refers when it says that without the shedding of blood, there is no forgiveness of sin.
- Then, there is the offering of the fat as in the peace offering. It is different this time, because the sweet aroma is not the whole worshiper ascending as in the ascension offering, or YHWH's portion of the fellowship as in the peace offering, but now a propitiation. An offering of the self to be burned, that all of the wrath might be consumed, and YHWH would be *propitious* (entirely favorable) to the worshiper.
- In case of priestly/congregational guilt, the substitute is then burned. Not to ascend to YHWH but in a clean place outside the camp (4:12, 21). The guilt must be removed from the people entirely. As we will see in 6:24–7:10, if it is a sin or trespass offering that is brought near in the context of a church that is right with God, the meat and the hide are given to the priest through whom God has ministered this forgiveness.

Unintentional sin (indeed, all sin) needs atonement and forgiveness. One clear teaching of this passage is that when the Lord gives us to discover that we are guilty of a sin that we didn't know at the time was wrong, or didn't mean to commit it, it still needs to be atoned for and forgiven (4:2, 13, 22, 27; 5:15). It is a grave mistake to think that sin is only guilty or defiling if we mean to sin! One of the reasons we are less aware of our need for Christ, and less grateful for His redemption, is because we have not begun to comprehend the immensity of the sin that we have been forgiven.

The trespass (offering) is a subcategory of the sin (offering). The sins in 5:1–4 are the sort of things that seem to a fallen humanity like they wouldn't be a big deal. But we learn that God places importance upon things like following through on observing oaths (v1, e.g. at weddings, ordinations, membership, etc.), or being properly prepared for worship (v2–3), or refraining from idle or thoughtless words (v4).

Indeed, all sin needs atonement and forgiveness. In the case of these more “respectable” sins, there is the added requirement that the worshiper “confess” (v5). The word means to throw open. The idea is that the Lord brings us to expose to the light the greatness of the wickedness of these things by our having to own them before Him. In the context of a passage that is on the removal of guilt, we can see that the more we realize the greatness of our sin, the more we will realize the greatness of the grace that has removed it!

Representatives Who Bring Guilt upon Others. There are two instances in which the blood of the sinner is to be taken inside the holy place and sprinkled or splattered before YHWH in front of the veil (4:6, 17) and then smeared upon the horns of the incense altar (v7, 18). Why must the life (the blood) be brought into the holy place and applied to the place of YHWH's atonement for the nation and the place of YHWH's hearing of the prayers of the nation? Because it is the nation itself, the church itself, that has come under guilt. The worship of an unrepentant, two-faced church is offensive to God (cf. Isa 1:11–17). Their sins must be cleansed if their worship is to be acceptable (cf. Isa 1:18).

The guilt of the church as a whole is obvious in the second instance (v13–21), and this shows us what is happening in the first instance (v3). The anointed priest has been consecrated by God as a representative over the people. When he sins, it doesn't just bring guilt upon himself; he is “bringing guilt upon the people” (v3).

Those who are federal representatives in the home or in the church must take heed; for, their sins bring guilt upon the whole, not just themselves. And when they are the ones who lead in worship, or who intercede, or who apply the means of grace, this guilt becomes most dire!

Rulers too must be more careful of their guilt. This is presented subtly by the distinction between the male goat (4:23) that substitutes for a ruler and the female goat (v28) or lamb (v32) that substitutes for a person of the land (v27a).

Equal opportunity forgiveness. The Lord makes provision not only for those who cannot afford a lamb (5:7) but even those who cannot afford two birds (v11). The sins of the poor need atoning, and God shows them mercy both by treating their sins seriously and by accommodating their lack of earthly means so that they may still have the atonement ritual that assures them of God's forgiveness that will come in Christ.

Sin against the sacred requires restitution. When we sin against the holy worship of YHWH (v15), we rob God of what is His due. When we sin against the property of another, we rob our neighbor of what has been given to him by God as his due (6:1-3). In both cases, we see the addition of one fifth of what is offered (or restored, in the case of a neighbor). This not only underscores to us the importance of giving God His due in worship, but it also helps us understand the eighth commandment better. Once property is "sacred" to him as assigned by God. When a man steals, he must give the extra restitution not only to man ("add one fifth more," v5) but also extra restitution to God ("with your valuation," v6)

The value of a clean conscience. Our temptation is to do only that which we are compelled to do. But there is tucked away in 5:17 an important lesson on the keeping of a clean conscience before God, especially as it touches the holy things and God's commandments concerning them. We must "come clean" to God, even if we only suspect that we might have sinned. Note the phrase, "though he does not know it."

We have a God Who has provided full and free forgiveness in Jesus Christ! Why wouldn't we freely come with everything in which even though we might have sinned and enjoy cleansing from guilt?! Let us come to rejoice in the wonderful fulfillment of the happy refrain throughout this text: "Because Jesus the High Priest has made atonement for him before YHWH, he shall be forgiven." How great our guilt has been. How greater Christ's grace has been!

What is your habit for bringing your sin to God? What do you realize, there, about your sin? About His grace?

Sample prayer: Father, we thank You that You have provided Christ not only as our ascension, tribute, and peace, but even as our sin offering. Grant that as quick and frequent as we are in sinning, so also we would be just as quick and frequent in confessing our sin and enjoying Your forgiveness in Him. And glorify Yourself by this forgiveness, we ask through Christ, AMEN!

Suggested songs: ARP51A "God, Be Merciful to Me" or TPH340 "There Is a Fountain Filled with Blood"

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Leviticus 4. Verse 1 through 6 verse 7, these are God's words. Now, you always spoke to Moses saying, speak to the children of Israel saying. If a person sins an intentionally against any of the commandments of yahweh and anything, which not to be done and does any of them if the appointed priests sins.

Bringing guilt on the people, then let him offer to your way for his sin, which he has sinned. A young paul with that blemish, a sin offering. Yes, i bring the ball to the door of the tabernacle meeting before you always lay his hand. From the bull's head and kill the bowl before y'all play.

Then the anointed priests shall take some of the bulls blood. Bring it to the tabernacle of meeting the priest. So dip his finger in the blood and sprinkle some of the blood seven times before yahwe. Front of the veil of the sanctuary. The priest shall put some of the blood of the horn on the horns of the altar of sweet incense before you all play.

Which is in the tabernacle of meeting. He saw four. The remaining blood of the bullet, the base of the altar of the burnt offering, which is at the door of the tabernacle of meeting. He should take from it all the fat of the bowl as this as the sin open.

The fact that covers the end trails and all the fat which is on the entrance, the two kidneys and the fact that is on then by the flakes Patty lobe. Attached to the liver above the kidneys. He shall remove. It was taken from a bowl of the sacrificing peace offering.

And the priests shall burn them on the altar of the burnt. Put the balls hide and all its flash. Its head legs and tails, it's awful. Hobo he shall carry outside the camp to a clean place. Where the ashes are poured out and burn it. On the wood with fire.

Where the ashes are poured out, it shall be burnt. Now, if the whole congregation of Israel sends an intentionally and the thing is hidden, From the eyes of the assembly. And they have done something against any of the commandments if yahweh and anything, which should not be done. And our guilty.

When the sandwich they have committed becomes known, then the assembly shall offer a young bull for the sin. And bring it before the tabernacle of meeting and the elders of the congregation shall lay their hands on the head of the bowl before you all away. And then the bowl shall be killed before.

Yahweh, the anointed priests will bring Some of the bull's blood to the tabernacle of meeting. Then the priest will dip his finger in the blood and sprinkle it seven times before you always In front of the veil and he shall put some Of the blood on the horns of the altar, which is before you always Which is in the tabernacle of meeting.

And you support the remaining blood at the base of the altar burnt offering, which is a podor at the tabernacle of meeting. He shall take all the fat from it and burn it on the altar. And he shall do with the bowl as he did with the bowl as a sin of.

That's ye shall do with it. So the priest, she'll make a tournament for them and it shall be forgiven them. And he shall carry the bull outside the camp and burn it as he burned the first bowl. It is a sin offering for the assembly. When a ruler has sinned and done something unintentionally.

Against any of the commandments of yahweh is god and anything which should not be done in his guilty. Or his sin, which he has committed comes to his knowledge. You shall bring as his offering a kid of the goats a meal without blemish. And he shall lay his hand on the head of the goat.

And kill it at the place where they kill the burnt offering. Before y'all it is a sin offer. Racial. Take some of the blood of the syn offering with his finger, put it on the horns of the altar. Of burnt offering and pour its blood at the base of the altar of burnt offering.

And he saw burn all this fat on the altar. Like the pattern, the sacrifice of the peace offerings that the priest will make a time and for him concerning his sin. And it shall be forgiven him. If any one of the common people sins unintentionally by doing something against Any of the commandments of Yahweh and anything, which ought not to be done and is guilty.

Or if his sin, which he has committed comes to his knowledge. Then he shall bring as his offering a kid of the goats email without blemish. For his sin, which he has committed. And he shall lay his hand on the head of the sin offering. Killed us in offering at the place of the burnt offering.

Then the brief shall take some of its blood with his finger, put it on the horns of the altar of burnt offering. And pour all the remaining blood at the base of the altar. Is a remove all it's fat as fat as removed from the sacrifice of the peace offering.

And the priests shall burn it on the altar for a sweet aroma. To y'all play. So, the brief shall make a 10 minute forehead and it shall be forgiven him. If he burns a lamb as his Sent offering. He shall bring a female without blemish. And he shall lay his hand on the head of the sin offering and kill it.

As i said, offering at the place where they kill the burnt offering, The priest shall take some of the blood of the sin offering with his finger. Put it on the horns of the

altar of burnt offering and pour all the remaining blood. At the base of the altar, which will remove all its fat.

As the fact of the lamb is removed from the sacrifice of the peace offer. Then the priests shall burn it on the altar according to the offerings, made by fire to Yahwe. So the priest shall make a tournament for his sin, but he is committed and it shall be forgiveness.

If a person sins and hearing the utterance of an oath and is a witness, whether he has seen or none of the matter, if he does not tell it, He bears, guilt. Or if a person touches any unclean thing where whether it is the caucus of an unclean beast, or The caucus of unclean livestock or the caucus one, queen grieving things and he is unaware of it.

He shall, he also shall be unclean and guilty. Or if he touches human uncleanness, whatever uncleanness with which a man may be defiled. And he is unaware of it when he realizes it. We should be guilty. What if a person swears speaking thoughtlessly with his lips? To do evil or to do good, whatever it is that a man may pronounce by now?

And he was unaware of it when he realizes it. And he shall be guilty in any of these matters and it'll be when he was guilty in any of these matters. That he shall confess it, he has sinned. And that thing, and he saw bring his trespass offering to y'all, hey, for his sin, which he is committed.

A female from the flock lamb kid of the goats as a scent offering. So the brie still make a tournament for him concerning his sin. He's not able to bring a lamb and we shall bring to y'all way for his trespassing is committed to turtle doves. Two young pigeons.

One is a sin offering the other as a burnt offer. Things. I'll bring them to the priest who shall all for that, which is for the sin offering first And ring off its head from its neck button, shall not divide it completely. And he saw sprinkle some of the blood of the sin offering and the side of the altar.

The rest of the blood shall be drained out to the base of the altar. That is a thin off. He's so offer. The second is a burnt offering according to the prescribed manner, So the priest will make a tournament on his behalf for his sandwich? He is committed and it shall be forgiven him.

But if he is not able to bring two turtle doves or two young pigeons, Then he who sin shall bring for his offering one tenth of an effort, fine flower. As a thin off. You shall put no oil on it. Nor should you put frankincense on it? For resistant offering.

Then he shall bring it to the priest and the priest will take his hand full of it as a memorial for him. And burn it on the altar. According to the offerings made by fire to alpha, it is a sin offering The preschool, make atonement for him for his sin that he has committed and many of these matters.

We're going to show me forgiven him in the rest, shall be the priest as a grain often. Yahwe spoke to Moses saying if a person commits a trespass and sends unintentionally in regard To the holy things of Yahweh. Then he shall bring to you all by us as trespass, often.

A ram without blemish from the flocks, your valuation, and checkles of silver. According to the shekel of the sanctuary as a trespass offering in each, shall make restitution for the harm that he has done in regard to the holy thing and shall add one fifth to it. Then give it to the priest.

So the bridge will make amendment for him with the ram and the trespass offering and it shall be forgiven. If a person sins commits any of these things which are Forbidden to be done by the commitments. We always though he does not know it yet, he is guilty. And shall bear his iniquity.

He shall bring to the priest a ram without blemish from the flock with evaluation is address best offering. So the priest shall make a tournament for him regarding his ignorance? In which he aired and did not know. And it shall be forgiven him. It is a trespass offering. He has certainly trespassed against yellow.

And you always spoke to him as a saying if a person sins and commits a trespass against Yahweh, my 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 out what was lost and life was very good.

And swears falsehood. Any one of these things that a man may do in which he sins Then it shall be because he has thinned and is guilty. That he shall restore what he has stolen or the thing which is exorced extorted. Or what was delivered to him for safekeeping and lost thing, which he found.

Roll that about which he has sworn falsely. He shall restore. It's full value. Add one fifth more to it. And give it to whom ever it belongs in the day of his trespass offering. And he saw bring his trespass offering to Yahweh. Ram, without blemish from the flock, with your evaluation As a trespass offering to priest.

So the priests don't make a tournament for him before y'all play and he shall be forgiven. For any one of these things that he may have done. In which he trespasses. So far the reading of god's inspired in an air at work. All of these. Sin and trespass. Offerings are Provided to, The people of israel.

Because it's not just their sinfulness that keeps them separate forgot from god. So in order to draw near As we saw from the beginning of the book, what had to provide for them? Um, the first sacrifice sometimes called the whole burnt offering, but Uh, which the text calls the ascension god had to provide for them.

The tribute sometimes called the grain offering with the text just calls of the tribute. About had to provide for them, the peace. Which happily is often called the peace offering. But god provides them. Ascension tribute in peace. But one of the results of us being sinners is that we commit actual sins.

And so, even though god has provided the lord jesus as our ascension, a great, meet our peace. By him, we know. We have access to god in him. We are seated and heavenly places. Yet we do continue to experience guilt. Don't we because we continue to sin and if we stand and didn't feel guilty about it, Then we would be responding wrongly to our sin.

And so, even in the sacrificial system of israel, god provided them senate. God, provided them sacrifices. Not just to draw near to him like the ascension that tribute the piece. But also specific sacrifices like the sent offering of a trespass offering. By which to deal. With specific guilt from specific sins.

And by which to deal with specific damage caused. By specific symptoms. And that's the big difference between the thin offering, the trespass offering. The syn offering. This particularly Before dealing with a specific sin. And what sorts of sins have to be dealt with? Well, obviously, all intentional sins, have to be dealt with.

But even unintentional sins, we read over and over again. Unintentional sin has to be dealt with unintentional sin. Makes us guilty as well. A wrong intention, is a sin. But a wrong action is also a said. Even if we As far as we knew. Thought we had good intentions.

Yeah, and so we see the greatness of god's provision. Not only for them. That they could have these sent offerings or if they had done damage. Then. Uh, you know, whether it was some sort of Um, damage or armor offense against the holy things of the sanctuary and the priest in that case would That have to decide whatever the one-fifth extra amount, was going to be Or if they did damage to someone else's property, They would have to restore fully.

The thing or the value of the thing, and then one fifth of the value of the thing. The lord provided for them away of clearing themselves. From the particular sin, the particular damage. So that everything could be restored. So there could be brought to the place where they know their reconciliation with god through the main sacrifices, the ascension, tribute and peace.

And they can enjoy the favor of god. If we come to worship without having dealt with our sin, Uh, we may Go through the motions. But i think each of us have experienced this where there's something else between us and god, that is. That is on our hearts and we know that we're actually defiling the worship.

By worshiping as those who have not repented of our sins. Have not dealt with it before, God. Now, god was very merciful to his people. He provided. A sliding scale, sent offering even down to those who couldn't afford too doves one, for the sin offering and one for the, you know, one for the sin, and it's just called the sin.

The word offering is being supplied all the way through here. Um, It shouldn't afford one for the sin and one for the ascension, you could even bring Um, you can even bring grain. And it would be processed in the same way as the police officer. For us, it's even better.

We Don't have to bring anything. Well, that's not true. We bring everything. We bring christ himself. Priced himself, whose blood blood was shed once for all purifies forever and ever runs out of its power. For forgiveness, or for cleansing. So it always atones always reconciles. We comment. We received the forgiveness for the specifics incoming of god through christ and then we're ready.

To draw near to him again, with full. Uh, with the Our conscience clean. And, How much more ready even was after we have just enjoyed the forgiveness. Not just of our general sinfulness in christ, but it was specific sin that we had committed. And the god who has loved us.

And forgiven us much, he produces. What what does the lord jesus say he is forgiven much loves much. And so we can see how these things Um, preview. Something even more glorious although this is wonderful here in. Leviticus Something even more glorious and how we interact with God in The lord jesus christ.

And this is this is always available available to you as soon as you realize you have sent And you may not have intended it but it turned out to be a sin and sometimes It's something that because of increasing knowledge of the bible and of the truth and of god's law, we realize we spent our whole life committing this sin and we thought it was right and we thought it was good.

But because we're going to experience that god has actually put into his law provision for that. Because we experience that God has actually given us in christ. Provision for that, and we're able then much more freely able to be instructed and corrected into admit to ourselves. That this thing that we didn't know was a sin.

We've been doing and it is, Where we were able to admit that to ourselves and to god, because we have christ But whenever you sin or whenever you realize it, you have sinned. Immediately. Immediately. Come to god, confess your sin, lay your hand on jesus as it were identify yourself with him again.

Confess what you've done and that it was wrong. And you see the Parallel between the sin. We all when you come near. With the sin, offering the sin and the peace. In both cases, what happens? In both cases, the fat is removed. And god is pleased. The only difference is or goddess pleased with what christ has done and giving himself to be burned with fire and endure, all of the wrath that our sin deserved, and And propitiate god so that all the wrath has removed and goes entirely favorable towards us.

In the peace offering, then we would eat From it. But, In this case, If the priest or the whole congregation it's in, nobody would eat from it. The rest of it would be burned. Because the guilt was on the congregation as a whole, which tells you something about the importance of those who lead.

Uh, in worship the priests who led. Israel and worship. If they send the the guilt was the same as if the whole congregation it's in. And a dad who leads his family in worship. Or an elder or minister who leads congregation in worship. They need to. Appreciate. Grasp. The way they're sin, brings guilt upon the whole assembly, upon the whole household and upon even the worship.

Of the assembler of the house. All the worship needs to be attended for again now. Praise god. We have a priest who doesn't have his own sins to a tone for hebrews? Uh, identifies that. He? He has consecrated our worship. Once, and for all by, By his blood. The lord jesus.

But even in the civil sphere. You know, the, the chiefs of the people. When they send, they had to bring a mail. Whereas if a common certain person sinned pissing offering would be a female, why? To drive home again. To the, the person who's in authority, the person who's in responsibility, That part of his responsibility is to not sin and bring guilt upon those who are entrusted to his care.

This is why so dreadful. Not just for me, but for the whole house when i said, And god forgiven me, you forgive me. Pray for me. That i would keep close accounts with god. And walk and repentance with a clear conscience, enjoying three and full forgiveness from the lord jesus christ.

Because there's a distinction. There's a responsibility. The voice. The voice wants to learn how to walk with god with consistency. Because they're hoping to be. The leaders of a house someday. The leaders of worship in their house someday.

But the lord has made entirely favorable. And even. Even though. Um, When a common person sends, he may not eat of it and doesn't want to have a fellowship. In the sin, but it gets cleansed for the priest. He can eat of it will Hear about that later in chapter 7.

And when we get to, how you handle, the the meat, From the sin offering. But you see here, the great necessity. Of dealing within the value of a clean conscience. So that you can come before god. In fact. Um, You know there are provisions throughout. You see the unintentional sense is even that provision and Um, chapter 5 and verse.

17, the person. Sins and commits any of these things which are forbidden to be done to the commandments of Yahweh though he does not know. He's not, he's not even sure that it's a sin. Now, this is for the one who suspects that he might have sinned. I know for myself and i've seen it done in the ministry.

God forgive me. I may have already even done it myself, although i can't remember. Those who want to let people's consciences off easy. They suspect they might have sinned. But the but they don't know. Well the lord gives us an example. Here, not of trying to let ourselves off easy.

But, To treat it as if we had sinned. And come to god with the sacrifice that has been provided. And gone alone, of course forgives. And this is The last point will will make from this long passage. Then she could pray for me about how to organize it for preaching, in just a half an hour.

Ceremon where's the afternoon? But God alone can forgive sin. Over and over through the through the Portion that we read, it says the priest shall make atonement for him. That's active. The priest has given the Has been given the procedure. By which to apply the blood. Arrange the sacrifice and all those things.

But it's not the priest who forgives him, it says the priest shall make a tournament for him. And it shall be forgiven him. Because even the priest can't forgive him. But god makes a promise. That the worshiper doing according to God's word. And the priest doing. According to god's way.

That god will forgive the sin. As God alone. Can forgive sentence. This tells you to jesus says, doesn't it? Because there was a thing that he was standing, and Um, In a house and four friends and bought a paralytic and he looked at all their faces. He turns the paralytic and he says your sins are forgiven you.

Who can forgive sins but god. And they're right. No one. But jesus is god. In jesus forgives. High school.

Poor father, help us. With such resources, you have given us now. Not in Bowls and rams, and lambs, and doves and grain. But as you have given us resources in christ, Give us to avail ourselves. Of the ability always to come to you immediately with whatever sin We have committed.

And to be restored and have a relationship with you renewed. So that we are able to come and worship with a clear conscience through the same, jesus Christ. Who had owned for our sin. Give us this habit of living with you. Resting in christ, rejoicing. Over his attempt, we asked him his name,