

## Leviticus 4:1-5:13 — Sin Offering

**December 13, 2015**

Winter is almost here. One of the problems with the cold weather is the cold virus. This year the average preschooler will have nine colds. The average adult will have seven. Wouldn't it be nice to avoid the winter cold? There is only one foolproof way to not get sick this winter. It is not using hand sanitizer. It is not avoiding touching your eyes and nose. It is not doing the elbow bump instead of the hand shake from November to May. Does anybody know what it is?

The only foolproof way to avoid the common cold is to die.

No matter how many precautions we take we will get sick. Cold viruses are everywhere. They are on door handles, coffee cups, computer keyboards, cell phones and even church Bibles. If you are alive, you will be infected.

In a similar way, simply by virtue of being alive, all of us suffer from another disease. It is called sin. No matter how many precautions we take to avoid enticing sinful desires, like avoiding the bars, being careful about what we watch on television, not putting ourselves in compromising situations that can lead to temptation, and even making sure we get enough sleep to avoid unnecessary stress, we will be enticed to sin and we will give in to it. Even when we aren't enticed to sin we will sin because the disease of sin is thriving in our hearts. Lustful thoughts come to mind when we least expect them. When we are tired and stressed, we can act more like little demons than little angels.

Let one thing be clear. Stress, finances and fatigue don't make us sin. All circumstances do is reveal the sin that is already thriving in our hearts. All of us are infected. Tough circumstances just display the degree of our illness.

This is what I love about Jesus. When Jesus was tortured and crucified, he did not sin. Just as pain reveals the sinfulness of our hearts, pain revealed the purity of Christ's heart.

In preparation for Christmas, Pastor Jordan and I are teaching a small Christmas series from the book of Leviticus where we are studying the different types of sacrifices the Israelites were instructed to offer in the first chapters of Leviticus. In previous weeks we looked at the Burnt Offering — which covered sin and brought people into a relationship with God, the Grain Offering — which expressed thankfulness to God for meeting your daily needs, and the Fellowship Offering — which was a party to celebrate God's goodness. Today we look at the Sin Offering.

Before I get started, I need to warn you. This will be a very depressing sermon. We think of ourselves as basically good people. The Bible paints a very different picture. We are desperately sinful people. We are much sicker with the disease of sin than we realize. The only way out is to die. The only other option is for someone to die in our places. Before we look at Leviticus, let's answer some preliminary questions.

### **What is sin?**

- Sin is any time we don't follow God's revealed will.
- Sin is any rejection of his Word and claiming we know better.
- Sin is any rebellion against his authority.

Sin is an archery term. It means any time we are not 100 percent on target in our lives. You could be off dead center of a target by one ring or six rings. Either one is still sin. It doesn't matter the reasons you are off center of the target. You could be off target because you choose to not do what is right or you could be off target because of a gust of wind or a twitchy finger. It doesn't matter. Any time we are not 100 percent perfect, it doesn't matter the reason, we are technically in sin. When you think about it that way, it makes each of us uncomfortable. We live at least slightly off target all the time. When we are tired, we use sharp words toward people we love. We think about ourselves before we think about the needs of others. We lust. We have angry outbursts. The list could go on and on. We are sinners to the core.

### **What is the difference between the sin offering and the guilt offering?**

Next week we will look at the guilt offering. The Old Testament guilt offering and sin offering are similar because they are both about fixing the problem of sin in our lives. The guilt offering looks at sin as a debt. It looks at sin that needs restitution to other people or their property, not just forgiveness from God. I won't say much more on the guilt offering other than to tell you next week will be very practical as we learn how to heal broken relationships, which is something we all face.

This week we are looking at the sin offering which emphasizes sin that is more self-contained. The guilt offering has a horizontal aspect as it focuses on sin against other people. The sin offering has a vertical aspect as it focuses on our sin against God. Those are not hard and fast rules but just a generalization.

## What is the difference between unintentional sin and intentional sin?

And the Lord spoke to Moses, saying, “Speak to the people of Israel, saying, If anyone sins unintentionally in any of the Lord’s commandments about things not to be done, and does any one of them...” Leviticus 4:1–2 (ESV)

The sin offering fixed unintentional sin. Unintentional sin is sin committed by mistake or ignorance. Let me explain this in greater detail.

**Unintentional Sin** — Unintentional sin is something you didn’t consciously choose but you slipped into it. The Hebrew word describes a boat that drifts. You didn’t steer the boat to sea, you were just in the boat and because of the ebb and flow of the current the boat came unmoored and drifted to sea. It drifted you where you didn’t want to go through no conscious, premeditated decision on your part. That is a good description of unintentional sin. It is sin that happens to you simply by virtue of being alive. It happened without premeditation or planning.

If you are driving down the road and didn’t see a speed limit sign that dropped the speed limit from 40 mph to 25 mph, when the police pull you over for speeding, you are still guilty of sin. You committed the sin in ignorance. It was not committed intentionally. If you saw the sign and didn’t give a rip so you kept on speeding, that is intentional sin. In the same way, ignorance of any of God’s laws in the Old Testament didn’t excuse anyone from obeying them, it just meant that when someone pointed out your sin, you could offer the sin offering for forgiveness of your sin.

**Intentional Sin** — This is any sin where we chose to do what we know is wrong. It is any deliberate act of rebellion against God’s known will or known Word. In the Old Testament there is no sacrifice anyone could offer to restore their

relationship with God if they committed intentional unrepentant sin. That is a scary proposition. The sin offering won't help. The guilt offering won't help.

What does the Old Testament say about intentional sin?

But the person who does anything with a high hand, whether he is native or a sojourner, reviles the Lord, and that person shall be cut off from among his people. Because he has despised the word of the Lord and has broken his commandment, that person shall be utterly cut off; his iniquity shall be on him. Numbers 15:30–31 (ESV)

Intentional sin is also called high-handed sin. It results in someone being utterly cut off from the nation. That is harsh. I told you that you wouldn't like this sermon. Everyone is uneasy in their seats this morning.

The problem is most of us came this morning thinking that all sin was only high-handed deliberate sin. Most of us had no idea there is no offering for deliberate sin that someone could make in the Old Testament.

**Was there any hope for an intentional sin?** There were only two options for intentional sin.

Leviticus 16 describes one other offering in the Old Testament that only made by the priest and it was only made once a year. It was called the Day of Atonement. It was the one day in the year where the high priest when into the holy of holies in the tabernacle where God dwelled and he put blood on the ark of the covenant. Effectively it was like hitting the reset switch on everyone's lives. It was a complete restart for everyone.

The only other option was to simply cast yourself in hopeless desperation upon the mercy of God for your intentional sin. After David intentionally committed adultery with Bathsheba and intentionally murdered her husband, look what he said in Psalm 51:

For you will not delight in sacrifice, or I would give it; you will not be pleased with a burnt offering. The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise. Psalm 51:16–17 (ESV)

David cast himself on the mercies of God because there was not an offering for his intentional sin.

Let's look at the sin offering and what it teaches us about unintentional sins.

### **What were the different offerings for unintentional sin?**

There were six different sin offerings. They were ranked from the most costly to the least costly. The cost of the sacrifice did not escalate with the severity of the unintentional sin. The cost of the sacrifice escalated with the status in society of the person that sinned. The more influential a person was in society, the more devastating the consequences of his sin and the more costly the sacrifice needed to pay for his sin. As we jump into the text, it starts with the priests. Unintentional sin by a priest was the most devastating type of unintentional sin.

#### **1. The Priest**

And the Lord spoke to Moses, saying, "Speak to the people of Israel, saying, If anyone sins unintentionally in any of the Lord's commandments about things not to be done, and does any one of them, if it is the anointed priest who sins, thus bringing guilt on the people, then he shall offer for the sin that he has committed a bull from the herd without blemish to the Lord for a sin offering. He shall bring the bull to the entrance of the tent of meeting before the Lord and lay his hand on the head of the bull and kill the bull before the Lord. And the anointed priest shall take some of the blood of the bull and bring it into the tent of meeting, and the priest shall dip his finger in the blood and sprinkle part of the blood seven times before the Lord in front of the veil of the sanctuary. And the priest shall put some of the blood on the horns of the altar of fragrant incense before the Lord that is in the tent of meeting, and all the rest of the blood of the bull he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting. And all the fat of the bull of the sin offering he shall remove from it, the fat that

covers the entrails and all the fat that is on the entrails and the two kidneys with the fat that is on them at the loins and the long lobe of the liver that he shall remove with the kidneys (just as these are taken from the ox of the sacrifice of the peace offerings); and the priest shall burn them on the altar of burnt offering. But the skin of the bull and all its flesh, with its head, its legs, its entrails, and its dung— all the rest of the bull—he shall carry outside the camp to a clean place, to the ash heap, and shall burn it up on a fire of wood. On the ash heap it shall be burned up. Leviticus 4:1–12 (ESV)

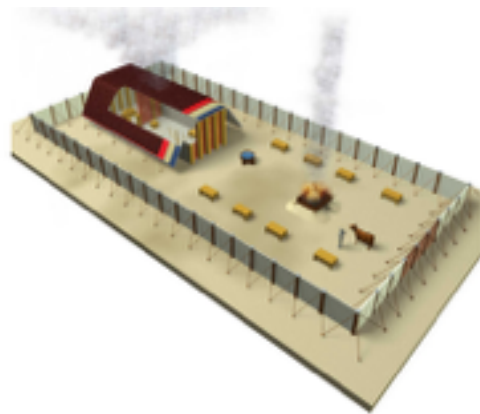
We are talking about the anointed priest. This could be the high priest but it most likely means any priest that sinned by unintentionally violating God's law. Maybe the priest forgot to perform a ceremony properly. Maybe the priest stubbed his toe and said something very unpriest-like with his mouth. I don't know. He sinned unintentionally.

The problem was the priest's sin didn't stay self-contained. The text says his unintentional sin brought guilt on the people. The sin of a religious leader didn't just bring guilt on himself. The sin of a religious leader brings guilt on the people he leads.

I think there is truth here we can apply to life today. The sin of pastors and spiritual leaders doesn't just influence them, it spreads to the congregation and infects others, especially to those over which they have spiritual authority. Look at the sins of prominent pastors in our country. Their sins influence their people and everyone that follows them on the Internet or television. Since the unintentional sins of a spiritual leader are so serious, they have to offer the most costly sacrifice in the Old Testament system for that sin, a bull from the herd. The priest was to lay his hand on the head of the bull, confess his sin publicly over the bull then kill it. The bull died for his sin.

Notice what happened next. The anointed priest was to take some of the blood from the bull and go into the tent of meeting, and using his finger, sprinkle blood seven times in front of the veil of the holy of holies. Then the priest was to put some of the blood on the horns of the altar of fragrant incense.

Let me show you what this looked like. Here is a mockup of the tabernacle. You can see the worshipper with his bull by the altar of burnt offering in the courtyard. All previous sacrifices referred to this altar of burnt offering in the courtyard. You can see tables for butchering the animals. Inside the tent, right



next to the holy  
of holies where  
God dwelled,

was a small altar called the altar of incense. Priests  
burned incense every morning and evening on that  
altar representing the people's prayers. This is the

piece of furniture that was closest to God. The priest  
had to go all the way into the tent right up to the curtain, only inches from God's  
very presence and sprinkle blood on the curtain seven times to cover the guilt of  
his sin. The number seven represented completeness and perfection. Then he  
put blood on the horns of the altar of incense, which was the piece of furniture  
right next to God's presence. Why did the priest need to go so deep into the tent  
right next to God's presence to atone for his unintentional sin?



The unintentional sin of a priest was so serious because it polluted God's very house. That is why it required the most expensive sacrifice to cover his sin and the blood of that sacrifice needed to be brought to the very threshold of God's presence.

The unintentional sin of a spiritual leader doesn't just bring guilt on God's people but it pollutes God's very house.

This teaches us the absolute necessity of a holy life for those in spiritual leadership. More important than giftedness for ministry is holiness in ministry. This is why James said:

Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness. James 3:1 (ESV)

We think the most devastating sins are the sins of our political leaders. God says the most devastating sins are those of the pastors, teachers and elders in his church. Their sin contaminates the very house of God. Their sin doesn't just contaminate them, it contaminates the congregation. This is very different from the way we think.

This week, as I studied, Leviticus was a sobering reminder that the most important thing for the pastors and leaders of CrossWinds is the holiness of their lives. Even our unintentional sins need to be dealt with and confessed because they affect you and pollute God's house.

How does the offering finish? The rest of the blood of the bull the priest poured at the base of the altar of burnt offering in the courtyard. Just like we saw in the fellowship offering last week, the fat of the bull — which represents the best part of the animal, the liver and kidneys — which represent the seat of

emotions, were given to God on the altar of burnt offering. It was a way of saying God gets the best and God gets our hearts.

The rest of the bull was taken outside the camp not to be eaten but to be burned in a clean place. Burning the bull meant nobody benefited from the sin of a leader.

## 2. The Community

If the whole congregation of Israel sins unintentionally and the thing is hidden from the eyes of the assembly, and they do any one of the things that by the Lord's commandments ought not to be done, and they realize their guilt, when the sin which they have committed becomes known, the assembly shall offer a bull from the herd for a sin offering and bring it in front of the tent of meeting. And the elders of the congregation shall lay their hands on the head of the bull before the Lord, and the bull shall be killed before the Lord. Leviticus 4:13–15 (ESV)

The next level of unintentional sin, that is slightly less serious, is what is called unintentional community-wide sin. We often think of sin as an individual event. The Bible says sin is not just an individual choice. Sin is also a community choice. Just as we bear guilt for our individual sins, we bear guilt for our community sin. In our nation, we condone abortion. Most of us do not personally condone abortion, nor have we personally had an abortion, yet every one of us bears part of our society's collective guilt for the practice of this national sin.

Part of us rebels against this, yet part of us understands this. While we don't like bearing the guilt of our society because we didn't personally make the choice, that is the way life works. Raise your hand if your healthcare premiums went up this year. Did anyone personally choose that? Our premiums went up because of a societal choice. All of us bear the consequences of our national choices.

Both Jeremiah and Daniel, while personally righteous people, identified themselves with their nation and spent a lot of time confessing the sin of their nation. They called out to God asking for mercy on the sin of their nation. They both had a very strong national sense of sin and a national sense of responsibility. They didn't just confess and pray about the sin of their personal lives, they confessed and prayed about the sin of their nation.

One easy point of application is we should have a more national sense of our sin. We need to ask God to forgive us for the sin of our nation. As I reflected on my pastoral prayers I was challenged to regularly pray for the forgiveness of our national sin. I challenge you to do the same. This week, don't just confess your personal sin in your personal prayer time. Confess our national sin and pray for us as a nation.

How serious is unintentional society-wide sin? It is serious enough that the most costly sin offering must be offered, the male bull. Like the sin of the priest, the offering was taken into the most penetrating place, right up to the curtain of the holy of holies. The blood from the male bull was sprinkled seven times in front of the curtain of the holy of holies. It was also put on the horns of the altar of incense. The rest of the blood was poured out at the altar of burnt offerings. The fat, kidney, and liver were burned on the altar of burnt offering while the rest of the animal was burned outside the camp. Unintentional corporate sin is serious sin.

Since unintentional community sin is so serious, it would be wise for us to not ignore it but for us to pray about it and confess it for our church, our city and our country.

### 3. A Leader

When a leader sins, doing unintentionally any one of all the things that by the commandments of the Lord his God ought not to be done, and realizes his guilt, or the sin which he has committed is made known to him, he shall bring as his offering a goat, a male without blemish, and shall lay his hand on the head of the goat and kill it in the place where they kill the burnt offering before the Lord; it is a sin offering. Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out the rest of its blood at the base of the altar of burnt offering. And all its fat he shall burn on the altar, like the fat of the sacrifice of peace offerings. So the priest shall make atonement for him for his sin, and he shall be forgiven. Leviticus 4:22–26 (ESV)

Now we move to secular leaders of the people. This was anyone in a position of authority over others that is not part of the priesthood. These were the mayors, the judges, the company presidents, and the police officers. Their unintentional sin is also serious but not nearly as serious as the priest.

Since they were less influential, a leader only had to bring a male goat. He laid his hand on the goat and confessed his sin. The blood of the goat was put on the horns of the altar of burnt offering in the courtyard; his unintentional sin didn't contaminate God's house so the blood of the offering didn't need to go into God's house. Like the bull, the fat, kidney and liver were burned on the altar of burnt offering.

We learn that while the unintentional sin of a community leader is devastating, it is not as devastating as the sin of a spiritual leader.

#### 4. Common People

If anyone of the common people sins unintentionally in doing any one of the things that by the Lord's commandments ought not to be done, and realizes his guilt, or the sin which he has committed is made known to him, he shall bring for his offering a goat, a female without blemish, for his sin which he has committed. Leviticus 4:27–28 (ESV)

In the subsequent paragraph the instructions were repeated, allowing a common person to bring a female lamb instead of a female goat. This offering for unintentional sin was so common that God gave options.

In a similar way the unintentional sin was confessed onto the head of the female goat or lamb by putting the sin's hand on it. Then you killed it, which reminded you the only way to pay for your unintentional sin was the death of a substitute. Then the priest put some of the blood on the horns of the altar of burnt offering in the courtyard. He also took the fat, liver and kidneys from the animal you butchered and gave these pleasing parts to God.

The less influential a person is in society, the lower the cost of covering their unintentional sin. Before we get to the last two offerings for unintentional sin, God inserts a little side commentary.

#### **What about unintentional sins touches other people?**

We have seen how unintentional sin was paid for with the sin offering but what about sin that doesn't stay confined to your life? What about sins that touch others? Did people just confess their sin on animals to be right with God or was there something more to do? Let's find out.

#### **The sin of keeping your mouth closed when it should be open.**

If anyone sins in that he hears a public adjuration to testify, and though he is a witness, whether he has seen or come to know the matter, yet does not speak, he shall bear his iniquity; Leviticus 5:1 (ESV)

This was somebody who either saw a crime or learned something about a crime. He heard a call for witnesses to the crime but in his mind said, “I don’t want to get involved,” or “I am afraid of repercussions and my own safety so I will keep quiet.” He thought keeping out of trouble was the wisest thing to do so even though he had information that would help the case; he stayed silent.

The Bible says that choosing to not get involved is the same as promoting injustice. Keeping quiet because we don’t want to get involved when we have information that would help touches other people. It hurts other people.

The Bible tells us we sometimes sin against others and we hurt others not because we say too much but because we say too little. We act like cowards. When we see an accident on the highway but are late for an appointment so in a snap decision we decide to keep on driving, we commit this sin. We should have changed our schedule and offered to be a witness to what happened so the truth would be found.

### **The sin of uncleanness.**

...or if anyone touches an unclean thing, whether a carcass of an unclean wild animal or a carcass of unclean livestock or a carcass of unclean swarming things, and it is hidden from him and he has become unclean, and he realizes his guilt; or if he touches human uncleanness, of whatever sort the uncleanness may be with which one becomes unclean, and it is hidden from him, when he comes to know it, and realizes his guilt... Leviticus 5:2–3 (ESV)

Sometimes the sin offering is called the purification offering because it was not only offered for unintentional sin but was offered for someone that became ritually unclean. Details of what made a person ritually unclean are found in Leviticus 12-15. The idea is somebody sat in a seat where a ritually unclean person sat. This is a like being at the YMCA and forgetting to spray and wipe

down the machine before you use it. Yes, some of those people who sit on those machines at the YMCA are not just ritually unclean. They are literally unclean.

The problem was that once someone became ritually unclean, he or she could not be around the tabernacle. Once she realized her guilt, she couldn't just blow it off, because she was ritually affecting other people. Your unintentional sin is not just influencing you, it is influencing others. What should you do when something you have unintentionally done hurts others?

**The sin of opening your mouth when you should keep it closed.**

...or if anyone utters with his lips a rash oath to do evil or to do good, any sort of rash oath that people swear, and it is hidden from him, when he comes to know it, and he realizes his guilt in any of these... Leviticus 5:4 (ESV)

Sometimes, when we get angry, we say foolish things or we say rash things we later do not intend to carry out. How many of us have made a foolish promise in our anger? I have. As a young parent I said a few of those when disciplining my children. In frustration I think I threatened to ground one of my children for a month. After I calmed down I reduced it to a day.

The point is our rash words spoken out of anger influence others. They hurt others. Many people think they can just forget about those words they said in anger and move on. They think they don't count because they were said in anger. The problem is those rash words keep ringing in everyone's ears. They remember them. What are we to do when we have hurt someone by some rash words we unintentionally spoke in anger? We need to not just confess our sin to God. We need to confess our sin to those our rash words touched.

...when he realizes his guilt in any of these and confesses the sin he has committed, he shall bring to the Lord as his compensation for the sin that he has

committed, a female from the flock, a lamb or a goat, for a sin offering. And the priest shall make atonement for him for his sin. Leviticus 5:5–6 (ESV)

This is the first occurrence of the word confess in the Bible. What we learn is that when our unintentional sin touches others we don't just need a sin offering to make things right with God. We need to confess our sin to the person we hurt plus get right with God.

The word for confess implies public confession. It means we actually tell the people we hurt with our words or our silence that we were wrong and we ask their forgiveness. This is very practical. Multiple times this week we will either say hurtful things out of anger because we cannot keep our mouths shut or we will avoid conversations we should have to help other people because we are cowards who would prefer to keep our mouths shut when they should be open. The Bible says don't just ask God to forgive you when your sin unintentionally touches others. Confess your sin to the person you hurt and ask his or her forgiveness too.

As the offering finishes it tells us about the poor. What is someone to do if he or she is too poor to offer a sin offering of a lamb?

## **5. The Poor**

But if he cannot afford a lamb, then he shall bring to the Lord as his compensation for the sin that he has committed two turtledoves or two pigeons, one for a sin offering and the other for a burnt offering. Leviticus 5:7 (ESV)

God provided a way of atonement for the unintentional sin of the poor with doves or pigeons.

## **6. The Destitute**

But if he cannot afford two turtledoves or two pigeons, then he shall bring as his offering for the sin that he has committed a tenth of an ephah of fine flour for a



sin offering. He shall put no oil on it and shall put no frankincense on it, for it is a sin offering. Leviticus 5:11 (ESV)

If someone was so poor they could not offer even birds, God provided for them to be able to offer a small amount of flour, roughly the equivalent of enough flour to make a loaf of bread.

What becomes immediately clear is no matter what your financial status or status in society, God made a way for you to find forgiveness for your unintentional sin.

### **How does this point to Jesus' coming at Christmas?**

How does any of this point to Jesus and why he came at Christmas? I hope you were a little depressed this morning. Most of us came this morning not even knowing there was guilt for unintentional sin. Most of us only thought of sin as intentional.

After looking at this passage, if you are like me, you realized you are more sinful than you thought. If I had to offer these sacrifices, I would be a very poor man because I am a very sinful man. If we were cut off from the people for our intentional sin I think this church would be empty almost every week.

If there is to be any hope for us we need a better way to deal with all of our sin. That is why Jesus came at Christmas. In the book of Hebrews it says:

When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), then he added, "Behold, I have come to do your will." He does away with the first in order to establish the second. And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. Hebrews 10:8–10 (ESV)

Jesus came at Christmas to do away with needing to kill animals every time we unintentionally sin. Jesus paid in full by his own death once-and-for-all

for all of our unintentional sins we commit out of simple error or ignorance. He even paid for all of our intentional sins.

Doesn't this make us much more appreciative of Jesus and why he came at Christmas? While these Old Testament sacrifices were good because they brought people into a relationship with God, they were very costly and difficult. Thank you Jesus for doing away with all of this by your death on the cross. Now we can focus all of our adoration and joy upon you because you took care of our entire sin problem. All we need is simple faith in you

### **Applications to Remember**

1. **Sin is not just intentional. Unintentional sin also separates us from God.** We often think of sin as only intentional. Sin is also unconsciously committed by simple error or ignorance.
2. **The more influential our position, the more serious our sin.** The more authority, especially spiritual authority, we have over others, the more serious your sin. It affects more people.
3. **Sin is not just an individual choice, it is community-wide choice.** We often think of sin as only individual choices we make and of which we need to repent. We learned that the community also bears guilt for community-wide sinful choices like abortion or unjust laws. As members of a community, we need to repent and seek mercy for our community's sin, not just our personal sin.
4. **Whenever our sin touches others we need to confess our sin to those we hurt, not just to God.** That doesn't mean we justify our sin with extenuating circumstances, we must confess it and own it. Sin is easy to

confess to God, but it is hard to confess to people. God calls us to confess sin to others whenever it touches them, even if it was unintentional.



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