

# Leviticus 3:1-17, 7:11-21 (Teaching)

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[ 0 : 0 0 ] Thank you. Eve. We're in the Middleteers 3 in and out.

I've done double burn. I got a whole lot to say. So we're going to be in the Middleteers 3 yet, but we're going to be in probably several other places. I've done scripture tunes to put the Bible handy as we're going through this.

We're going through the Middleteers 3, but there's a few other places. I'd like to go. The Middleteers 3 deals with the peace offering. This is the Middleteers 1 which covers the burnt offering.

And as I've already said, there is an order to these offerings. It's a divine order. I give them the Almighty God and it's there for a purpose.

The burnt offering had to be made. That sacrifice was burned. The whole sacrifice was consumed in the burnt offering.

[ 1 : 0 4 ] This was the atoning offering for the sinner to be reconciled back to God. That was God's momentum, the momentum that he was reconciled to man.

But that was man's way to be reconciled unto God. Then the biblical is too less. We've recovered the grain offering or the meat offering that King James Bible called it.

This was an offering given to show our devotion to God and our trust in God. The God that gives us the instructions for that burnt offering.

The God that reconciled us and made a way for us to be reconciled back unto him. And that covers Leviticus 1 and 2 in a real small tight nut shell.

Leviticus 3, we see the peace offering. And this is probably the most misconstrued offering in the offerings in the first few chapters of Leviticus.

[ 2 : 0 4 ] And it's been misconstrued and taken the wrong way. A lot of that is because of the church. The church has taught it the wrong way.

They've taught it in a way that God never meant for it to be. And men have gone around and they've turned the peace offering into something that it's not. And just as an example, and you might find it humorous, but it's a good example nonetheless.

Let's say a husband and wife getting an argument, they have a spat. And the husband goes by Food City to the floor of the apartment on the way home after this spat. And he buys her some flowers and he brings them home.

What does he see that as? Peace offering. A peace offering, that's right. I hope that's not a biblical peace offering though. That's what we will call a peace offering. That's not what the peace offering is in Scripture.

And that's what we're going to look at tonight, is exactly what the peace offering is. And what it entailed, yes. And the sacrifice that it entailed.

[ 3 : 0 6 ] But exactly what was the purpose of the peace offering. And that's what we're going to look at tonight. So, Leviticus chapter 3, begin at verse 1, says that if his oblation be a sacrifice of peace offering, and if he offered it up to her, whether it be male or female, he shall offer it without blemish before the Lord.

And he shall lay his hand upon the head of his offering and kill it at the door of the tabernacle of the congregation. And Aaron's sons, the priests, shall sprinkle the blood upon the altar round about.

And he shall offer of the sacrifice of the peace offering, offering made by fire unto the Lord, the fat that covered the inwards, and all the fat that is upon the inwards, and the two kidneys and the fat that is on them, which is by the flanks and the call above the liver, with the kidneys, it shall he take away.

And Aaron's sons shall burn it on the altar, upon the burnt sacrifice, which is upon the wood that is on the fire, it is an offering made by fire of a sweet savor unto the Lord.

I know that was a lot of reading in a short amount of time, but this is really not a whole lot different than what we find in the burnt offering. And what you'll see between the peace offering and the burnt offering are some similarities, but there are also some contrasts here given.

[ 4 : 26 ] So here it says that if it's an offering made of the herd, and if you remember from the burnt offering, that would be of the bigger animals, of oxen, and cattle, and things along those lines.

It'd be one of that, that they bring this offering the same way they would a burnt offering. And the hand is laid on this offering just as it was in the burnt offering.

And I've talked about that in Leviticus chapter 1, how that is not a magical transfer of sin into the animal to be given, and it's especially not that in the peace offering.

It is an identification with that animal, yes, but there's a lot of folks out there that will actually teach that your sin is somehow magically transported from your body into the body of that animal, then the animal is killed because God must punish sin. That's not what it is. My sin is not transferred into that animal.

I'm identifying with that animal, and I'm claiming that animal. If I was a Jew back 1500 years before Christ, I would have claimed that animal as my substitutionary sacrifice for my sin.

[ 5 : 36 ] And that's what the laying on the hands was, was identifying with that animal. But after this happens, after the laying on the hands, the animal is killed just as it is in the burnt offering.

And it gives an order here, says Aaron's son shall burn, burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire. It is an offering made by fire of a sweet savor unto the Lord.

This is a very significant verse, verse number five here. It says that the peace offering is laid upon the burnt offering. Folks, this peace offering wasn't for the atonement of sin. The atonement of sin was made with the burnt offering.

And the atonement of sin was made every day. There was a morning oblation and there was an evening oblation. There was a morning sacrifice and an evening sacrifice. There was always a burnt offering going on in the camp of Israel.

And this peace offering was to be laid upon the burnt offering. The atoning was being made in the burnt offering. So what's the purpose of the peace offering if the atoning already being made?

[ 6 : 43 ] The purpose of the peace offering was not to make atone for sin. Once again, that was the burnt offering. The peace offering was a celebration. It was a thanksgiving unto God because of the burnt offering, because of reconciliation.

It's laid on top of the burnt offering. The burnt offering isn't scooted to the side. It isn't gotten out of the way. The peace offering is brought and placed upon the burnt offering.

And we'll see it later on in a couple of the other places that we want to go. This was made in a celebratory manner because of the atoning of sin.

The forgiveness of sin and the reconciliation of God to man and of man to God. The peace offering wasn't to obtain peace with God. And that's where people get this messed up with.

The peace offering wasn't to gain that peace with God. Peace had been gained through the burnt offering. This peace offering was an offering made to celebrate the peace that they had with God.

[ 7 : 50 ] And to thank God for the peace that they had with him. That was the purpose of the peace offering. That's why it's so important to see that the peace offering, and some people refer this as different things.

Some people refer to it as the fellowship offering. In fact, other English translations of the Bible have been listed as a fellowship offering. And you'll see why in Leviticus 7, hopefully here just a little bit.

But whether you call it the peace offering or the fellowship offering, it was given because of the reconciliation that God had with man and man had with God. Not to obtain peace with God. Peace was obtained through the burnt offering.

So we'll continue on in verse 6, and it says, And if his offering for a sacrifice of peace offering under the Lord be of the flock, male or female, he shall offer it without blemish. If he offer a lamb for his offering, then shall he offer it before the Lord.

And if he lay his hand upon the head of his offering and kill it before the tower knuckle of the congregation, an errand of sun shall sprinkle the blood thereof round about upon the altar. And he shall offer of the sacrifice of the peace offering, an offering made by fire under the Lord.

[ 9 : 01 ] The fat thereof and the whole rump it shall he take off hard by the backbone and the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys and the fat that is upon them, and the fat that is by the flanks and the call about the liver and the kidneys, it shall he take away.

And the priest shall burn upon the altar as a food of the offering made by fire unto the Lord. So once again, a lot of reading in a short amount of time. There's a couple of things different in this one though, and the offering by the flock, that we don't find in the offering by the herd. One of them is this word rump, exactly what we think that it means. It means the very hindquarters, and it says that he should remove it hard from his back.

That means he's got to go up onto his back. If you read this with me, you read a lot about fat in these offerings. The fat was the best part. The fat was the richest part of the animal.

We look at fat here in the west, and we think, well, I'm trying to lose weight. But fat out of my diet, they didn't look at fat like that back in the Bible days. That was the richest, and it was the most tasteful part of the animal.

When you think about it, folks, when you cook a good steak, we'll say, where does the flavor come from? Yes, there's some flavor in the meat, but if you cook it in a pan, where does that extra flavor come from?

[ 10 : 28 ] It comes from the fat that's inside of it. Why do we say grease off of sausage? Why do we say grease off of bacon? That grease is nothing more than fat because it gives things flavor. Why do we pour that grease into flour and milk and make gravy out of it?

Because without that grease, there would be no flavor. It just tastes like flour and milk, which isn't appealing to me. But that grease, the fat, it gives it flavor. And these people here, in this time, the fat was the richest and the tastiest part of the animal, and God says, that part's mine. The part that you want the most out of these animals, it's mine.

And where it talks about removing the rump hard from the back, there was a certain Syrian sheep at this time that its tail weighed up between 12 and 15 pounds. It was full of fat, and it was a very tasty part of this sheep that these people wanted. And God says, no, that part's mine. You give me the best, just like with the bird toffery. It had to be a male. It had to be offered without spot and without limits.

Just like the meat toffery. God wanted the best that the people had. He not only wanted the best, but He wanted the first fruits of what they had. They bring those first fruits, and that was the guarantee of the harvest to come.

And here in this peace offering, God says, you give me the best. God always wants our very best. Even if our best isn't very good in the world's eyes, even if our very best isn't very good in the rest of the church's eyes, as long as I know it's my best, and as long as Almighty God knows it's my best, that's all that really matters.

[ 12 : 08 ] God wants the best, and He wanted the best part of these sacrifices, and your best will cost you something. It may not cost you anything monetarily. It may not make a deal that you're checking it out, but your best will cost you something. I said these fat parts of these animals, they were very valuable to these people.

And that's why God said, this is going to cost you something. I want that part. You can have the rest. You're going to feast on the rest yourself, you and your friends and the priests and everyone else.

You're going to feast on the rest of this animal, but I want the best parts. I want what you see to be the tastiest parts of these sacrifices. That's why we're reading some of the things that we are.

Verse 12, and if there's... wait a minute before we give a verse 12, I'll pick up. What else is different between these and this is the burnt offering that we've read here?

You can offer either a male or a female here. What's so significant about that? Well, a burnt offering, it had to be a male. God specified that. But here in this peace offering, it could be male or female.

[ 13 : 16 ] God was not concentrating so much on atonement in this as the effects of atonement. Once again, this was a celebration of the offer for the peace that he had with God.

God wasn't as concerned about the atonement itself as he was the effects of atonement, the effects of reconciliation. How did you feel when you were saved? I remember how I felt. I felt like I had 33 years of sin lifted off me.

I felt like I'd been forgiven for 33 years of blackness and darkness in my life. I felt like I'd been forgiven and I shouldn't have been. And that puffed up a celebratory attitude within me.

And of course, that was the Holy Spirit that God had moved inside of me instantaneously, the moment that he saved me. And yes, I wanted to praise God and yes, I wanted to tell people that this day I want to praise God.

And I want to tell people about Jesus Christ and about His goodness and about reconciliation and about the burnt offering that He made of Himself on across the Calvary so that no one of my sins can be forgiven and not going to be reconciled with God, but that anyone who comes to Him in faith and repentance can be forgiven and have reconciliation with their Creator. So, like I said, the male or female in this peace offering, God wanted, didn't want the Atonement itself concentrated on as much as how the Atonement would make us feel and how our attitude to Atonement would be. This was a thanksgiving offering. This was a free will offering.

[ 15 : 00 ] Thanksgiving offerings were free wills. God didn't make people give Him thanks. God wanted thanks, yes. And God wanted praise, yes. But no thanksgiving offering that you read about in the Scripture was a commandment of God. They were all free will offerings.

And this peace offering was a thanksgiving offering for a free will offering. Now on to verse 12, And if His offering be a goat, then He shall offer it before the Lord.

And He shall lay His hand upon the head of it and kill it before the tabernacle of the congregation of the sons of Aaron shall sprinkle the blood thereof upon the altar round about. And He shall offer thereof His offering, even an offering made by fire unto the Lord.

The fat that covered the inwards and all the fat that is upon the inwards and the two kidneys and the fat that is upon them, which is by the flames and the call above the liver with the kidneys, it shall He take away and the priest shall burn them upon the altar.

It is the food of the offering made by fire for a sweet savor. All the fat is the Lord. It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood. So here we have another pretty significant difference here.

[ 16 : 14 ] We have a goat that's mentioned. Now you can say, well, that could be the flock, and yes it could. But this goat kind of takes the place of what the turtle dove would have taken the place of in the burnt offering. Remember in the burnt offering we had the offering of the herd and offerings of the flock. Then we have the offering of the offerings of fowl really, or of birds, and turtle dove or pigeons. Those were from the poor flock.

And this goat is significant here. Now some people will say that this goat was inserted here by the Lord to once again take the attention away from the top of sacrifice that it was.

We all know that Jesus Christ was the Lamb of God. We read that several times over in the New Testament. We know that he was referred to as the Lamb of God, not only by John the Baptist, but by John the Revelator as well.

And we realize this, and some people will say, well, this is taking the attention away from that Lamb of God and making Jesus a goat. And they'll say that that's an impossibility, that that happens.

So folks, once again, it's not the offering that we're to be concentrating on. It's the effects of the offering. It's the peace that we have with God is the reason that we're giving this offering.

[ 17 : 40 ] Yes, we can say that a goat is a picture of Christ. If Moses can hold up a serpent in the wilderness, and that can be a top of Christ, or a picture of Christ, that Christ named himself in John chapter 3 in the New Testament, then folks, why can't that goat be the same way?

Why can't that goat be that type of sacrifice? It's not the type of sacrifice that people will say, well, that couldn't have been Jesus. I mean, a serpent is a picture of evil. A serpent is what beguiled Eve into sinning to begin with.

And yes, that's true, but nevertheless, we have the top in the book of Moses holding a serpent up. When God sent fiery serpents into the camp of Israel, and he commanded Moses that he make a raising serpent, he make a serpent out of brass, and holding it up on the pole, and the any man that looked upon it, any man that looked upon it, just gazed upon it for a second, they would be healed of the poisonous bites of those fiery serpents.

And Jesus Christ made that up to be a picture of himself in the New Testament. So if we can have a serpent being a picture of Christ, we can have a goat being the same.

And it's not evil at all. And anybody that makes it evil needs to read a little bit deeper into these types. The verse 17 again, it says, it shall be a perpetual statute for your generations throughout all your dwellings, that you eat neither fat nor blood. Does that mean because I like state medium rare that I'm going to hell?

[ 19 : 11 ] Absolutely not. What are we specifically talking about in this context right here? Now we can go on into Leviticus and get into more about the blood and not eating the blood.

We're not going to do that tonight. But in this specific context here, we're talking about an offering. We're talking about an offering that is being made unto God. He says, you're not to eat the fat of this offering.

The fat is mine. We just read it a couple of verses ago. All the fat is the Lord. We're specifically talking about this offering. Not to mention God was giving this law to a bunch of Jews.

Once again about 3500 years ago. And I'm not a Jew nor was I around 3500 years ago. This law about not eating blood does not necessarily apply to me. He applied it to his people.

He had a purpose for doing that. And that purpose was because the Canaanites and the Moabites and the Parasites and all those other rights that we read about in Scripture, they're the ones that done that. They're the ones that enjoyed doing that.

[ 20 : 14 ] And God says, you're going to be separate from how those people are. Just like not eating shellfish. Just like not eating pork. There was nothing simple about those particular animals. Although I know the Bible calls them unclean.

But God had a purpose in that and it was to separate his people from all those people that were around him. So that anybody that said, no, I don't eat pork. That will offend my God. They would know that was one of God's people.

They would know that was a Jew. That was one of the people that God delivered from the other side of the Red Sea out of the bondage of Egypt. That was a separation that God wanted his people to have. And I'm getting way off track with my teachers now. So y'all forgive me for that.

He says, another thing we've read a couple of times here in Leviticus chapter 3 was that this was food. It was meant for food. That's what we're going to get into next if y'all click with me over to Leviticus chapter 7.

I really wanted to split this into two separate lessons. But I couldn't figure a good way to do that. So that's why I'm talking really fast tonight. I wasn't trying to cram it all in.

[ 21 : 24 ] Leviticus chapter 7 beginning at verse 11. Now we've read about the peace offering. We've read about what the peace offering is. We talked about what it was for. That it was not to obtain peace with God. Peace was obtained through the burnt offering that was brought out in Leviticus chapter 1.

Now we're going to read about the law of the peace offering. So Leviticus chapter 7 beginning at verse 11 says that this is the law of the sacrifice of peace offerings which he shall offer unto the Lord.

If he offer it for a thanksgiving, then he shall offer it with sacrifice of thanksgiving. Unleavened cakes mingled with old and unleavened wafers anointed with old. And cakes mingled with old to find flower and fry.

That sounds kind of like Leviticus chapter 2, don't it? What we were reading about the meat offering there. Unleavened cakes mingled with old and unleavened wafers anointed with old. Remember last week we talked about how the unleavened cakes would be, they would be concocted with the old mingled in with them.

But the wafers would be just hard crackers really is what they're talking about. And they would be dabbed with old. And he says this is the law of the peace offering with this. He says if he offer it for a thanksgiving, then shall he offer it with the sacrifice of thanksgiving.

[ 22 : 46 ] So this is something in addition he shall offer it with the sacrifice of thanksgiving. Then verse 3 or 13, I'm sorry, besides the cakes he shall offer for his offering leaven bread with the sacrifice of thanksgiving of his peace offering.

Well my goodness we've gone from unleavened bread to leavened bread. And we talked about this last week, we talked about how leavened is really a picture of sin, it's a picture of evil. More often than not, in the scripture. Is it any different here? Does it mean anything different? Not really. It doesn't.

And verse 12, we'll read it again. If he offer it for a thanksgiving, then he shall offer it with the sacrifice of thanksgiving. Unleavened cakes mingle with old, unleavened waiters anointed with old, and cakes mingle with old, a fine flower. This is the Christ part.

This is the part talking about Christ and about the peace offering. Remember we're talking about the law of the peace offering here in Leviticus chapter 7. This is the part talking about Christ. That's why it's got unleavened bread. Then you get to verse 13, besides the cakes, besides these things.

This is in addition to the cakes, in addition to the waiters. Besides the cakes, he shall offer for his offering, leavened bread with the sacrifice of thanksgiving, of his peace offering.

[ 24 : 06 ] This is our reaction to what we're doing. This is us. This is our part of it. First of all, we're offering these unleavened cakes and unleavened waiters anointed with old, sanctified, consecrated, anointed, set apart. Just as God does us with the Holy Spirit. If we're born again, we're all anointed with the Holy Spirit.

That's the common anointing that everybody that is born again has. We all have that. We have there in verse 12, the cakes and the waiters.

This is the part of the offer. This is the part of the offer. This is the part of Christ. This is the part of the offer toward what Christ has done or toward what God has done.

Remember folks, this was 1500 years before Christ was ever born. People didn't know the name Jesus Christ. They knew there was a promised Messiah. They knew that there was a seed that would be born of woman that was going to bruise the head of the serpent. They understood the promise of these things, but they did not know the name Jesus Christ yet.

But all these things are a shadow of what was to come. All of these offerings were a shadow of Christ and they were a shadow of what was to come. We've talked about it. I've heard Byrne talk about it. Y'all heard me talk about it. Everything in the Old Testament, as far as what you read about these offerings in Leviticus, as far as what you read over in the book of Exodus and Leviticus and Numbers to do with the Tabernacle, and everything thereof, it was all a foreshadow pointing directly at the Savior that we have in Jesus Christ. Every one of those things, not only the Tabernacle, but the altar itself, the labor was, the shoe bread was, the table that the shoe bread sat on, all of these things, the candlesticks, everything was a picture and a shadow of what was to come, which was and is Jesus Christ.

[ 26 : 12 ] Verse 14, And of it He shall offer one out of the whole, blation for an heave offering unto the Lord, that shall be the priest that sprinkled with the blood of the peace offerings. And the flesh and the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered. He shall not leave any of it until morning.

So here in verses 14 and 15, it says, And of it He shall offer one out of the whole, blation for an heave offering unto the Lord. And unfortunately, the absolute definition of heave offering has been lost to history. You can read in Jewish history, you can read in books, you can look it up online, and there are several different interpretations of what the heave offering actually was.

The best interpretation that I found that I can probably buy into, because I've read some really off the wall stuff, but the best one I can buy into was it was simply an offering that was thrust up toward heaven.

And we'll see it again here in just a little while in Leviticus chapter 7, as far as the meat of these offerings goes. But don't get too caught up in that heave offering, because like I said, from the time of Leviticus until 2023 where we're at now, no one, not even the most educated rabbi on the planet right now can tell you for certain what the heave offering was.

Verse 15 again, the flesh and the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered. The flesh of this. Now folks, that doesn't include the fat. Remember we read in Leviticus chapter 3, all the fat is the Lord.

[ 27 : 55 ] But the rest of it went to the offerer, and it not only went to the offerer, but it went to the priest, it went to Aaron, it went to his sons. This was part of their meal, this was part of what they could consume. God says, I don't want all this, you're going to share in this, and that's what it's called, the fellowship offering.

And it's not only fellowship with God, but folks, this highlights fellowship with our fellow man, fellowship with other believers. This was fellowship with other Jews, other people that God had delivered from Egypt. Other people of a light faith, if you'd like to phrase it like that.

But it was fellowship with those that were like us, and it was fellowship with God. Verse 16, but if the sacrifice of his offering be a vow or voluntary offering, it should be eaten the same day that he offered his sacrifice.

And on the morrow also, the remainder of it shall be eaten. Now there's a couple of different ways you can offer this peace offering. One is just simple thanksgiving unto God, simple thanksgiving for the peace that you have with God.

Here we read about another way or another reason, if you will, that the peace offering can be offered. And it's because a vow has been fulfilled unto God. We know about vows, if you read much in the Bible, it's best not to vow a vow unto God and keep it.

[ 29 : 20 ] It's better not to vow a vow unto God, really, because we're human. But if we vow a vow unto God, we better keep it. And the peace offering was offered at the time that vow was fulfilled. A great example of that is Hannah, when she brought Samuel to the temple.

She offered a peace offering when she'd done that. She fulfilled a vow. Remember Hannah prayed unto God for a son, and God gave her a son, and she said, you know, if you give me a son, I'll give him to your service all his days.

She kept him till he was finally waning. But when she brought him, when she brought him to give him over to the service of the Lord, she offered a peace offering. And that's a fulfillment of what we're reading here in verse 16, verse 17, but the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

So they've got two days to eat this offering now. He says, it needs to be consumed on the first day. He said, but if it goes on in the second day, that's fine. On the third day, nobody needs to eat the meat of this offering.

He says, it's to be consumed by fire. The remainder of the flesh of the sacrifice on the third day shall be burnt with fire. And if the flesh of the sacrifice of this peace offering is beaten at all on the third day, it shall not be accepted.

[ 30 : 40 ] Neither shall it be imputed unto him that offered it. It shall be an abomination, and the soul that eateth of it shall bear his iniquity. And we look at that and say, well, I left over three days old. What's wrong with doing that? I'll tell you what's wrong with doing it.

God said not to do it. That's what's wrong with it. But nothing physically wrong with the food. God simply made a commandment. He said, the first and the second day, you can eat of this meat. The third day, you don't do it.



That's all we need to know. We don't need to know God's behind the same reasonings for it. God simply said, you don't do it. It is to be burnt with fire. And so that's what these people had to do.

And we look at it and we say, it should be an abomination, and the soul that eateth of it shall bear his iniquity. In other words, the entire offering process, the entire peace offering process.

From the first day when it's first offered, and the offerer puts his hand on it and kills it, and Aaron and his sons do their thing. They sprinkle the blood and the fat is offered up on the altar because all the fat is the Lord's.

[ 31 : 51 ] And then they offer this grain and unleavened cakes and unleavened wafers and they offer their leavened bread and all these other things. They can ruin the entire fellowship with God by eating of this meat on the third day.

I hope we can do the same thing with our lives as New Testament Christians. We can worship God, we can pray, we can breathe the Bible, we can walk just two peas in a pod as they say in God.

But when we start doing what God says not to do, we ruin our fellowship with God. I ain't saying God's ready to cast you in hell at that point, but you ruin your fellowship with God. Are you cast out into outer darkness at that point? No. No.

And thank God we're not. But we can absolutely wreck the fellowship and the relationship that we have with God. But praise God, we can go all the way back to the religious one and we can bring the burnt offering back to the door of the tabernacle of the congregation.

We can go to God and we can say, God, I know you recognize yourself to man and I'm here to recognize myself back to you. I shouldn't have sinned, I shouldn't have done what I did. I shouldn't have strayed to the right or left. I should have stayed on the straight and narrow.

[ 33 : 16 ] And that's how we get back in fellowship with God. Repentance. Thank God for repenting. Repentance ain't just for someone wanting to be saved or someone that's coming to be saved. Repentance is just as much for saved people as it is for lost people.

Repentance should be a daily part of your life. Why? Because you sin every day and I sin every day. We get to repent every day. We can go find the flesh daily, moreify the deed to the flesh as Paul wrote in the New Testament. And that's a daily thing that we've got to do.

So, if we go eating the flesh on the third day, we can always go back. We can always go back to that burnt offering. The burnt offering is Jesus Christ. He was completely and wholly offered just as that offering was in Leviticus 1.

Verse 19, The flesh that touches any unclean thing shall not be eaten, it shall be burnt with fire, and as for the flesh, all that be clean shall eat thereof.

But the soul that eateth of the flesh, shall the sacrifice of the peace offering that pertain unto the Lord having his cleanness upon him, even that soul shall be cut off from the people.

[ 34 : 29 ] Hopefully we can't worship God for unclean. These people couldn't. Now what made them unclean? All kinds of things made them unclean. I praise God. If you don't appreciate Jesus Christ, you read through the book of Leviticus sometimes. You read through the book of Leviticus. You read just the book of Jesus Christ.

Of leprosy and what leprosy done to people, what leprosy calls to happen in people with bodies and the cleansing methods that was used for leprosy. And having to call the priest and not only to call the priest from the person, but you had to call the priest from the person who was in the church.

And there were all kinds of rules and stipulations and regulations and statutes and walls that govern this, that were given by Almighty God. If you don't appreciate Jesus Christ, he can just cleanse you of that leprosy. We're seeing that.

Read through the book of Leviticus sometimes. These people had it rough. They did it. I don't envy a Jew not one bit, 1500 years before Christ.

I don't. They had it rough. But these were laws given by God, unto not the heathen and not the pagans ever given. His people. His people. So they had the question to sacrifice the peace offerings that pertain unto the Lord, having his uncleanness upon him, even that social be cut off from these people.

[ 35 : 59 ] We can't worship God if we're unclean. That's why we need to begin our prayers with, first of all, thanks to him that he was a Christian. And God is a forgiving God. And thanks to him, God for that burnt offering, for Jesus Christ, for giving himself that I could be reconciled to God and God to me.

We begin with acknowledging who God is and what God has done in our lives. Then we might go on to repentance of sin. Then we might move on to some other things. But folks, we can't worship God if we're unclean.

You might say, well, Spencer, you know, I've heard you say it, and I've heard Burns say it, and I've heard countless preachers say it, and we sin every day. I've said it since I've been standing out here, and we do. The main group. The main group we're unclean every day, but both praise God. There's blood of Jesus Christ.

I'm made clean, and I'm seen as clean. I'm seen as clean in the eyes of God. Even though I might feel reticent, and I might feel weak, I'm seen as clean, and I'm seen as holy, and I'm seen as righteous in the eyes of God.

How do we become unclean? How do these people become unclean by touching their dead body? They could become unclean by that, by touching someone with leprosy. They didn't have to be dead. They were considered unclean for that. There's all kinds of ways that people could be deemed unclean.

[ 37 : 39 ] We're all adults in here. Women, they're time and the long. They were deemed unclean. Their husbands, if they touched their wives at that point, the husbands were deemed unclean. There's all kinds of ways to be seen as unclean here. Like I said, if you don't appreciate Jesus, read the book of Leviticus. Read it.

Jesus is a whole lot easier. Salvation is a whole lot easier with Jesus than it was by a band of law. There was no salvation by a band of law. There never was salvation. Salvation has always been a faith. That's a whole other lesson.

But the soul that he hath of the flesh of the sacrifice of peace offering, I'm sorry, I just read that. Moreover, the soul that shall touch any unclean thing, has the uncleanness of man or any unclean beast or any abominable unclean thing, and he hath of the flesh of the sacrifice of peace offerings which pertain unto the Lord.

Even that soul shall be cut off from his people. Once again, folks, just to reiterate, this is after everything else to do with the peace offering that we're talking about.

This is the very end of the peace offering that we're talking about. I fleshed the first day. I fleshed the second day. What's wrong with a little nibble here on this third day?

[ 38 : 52 ] I hate for all that meat to go to waste because God said not to do it. That's why I'm back and ruin the entire peace offering that we're giving unto God. Verse 22, And the Lord spake unto both the saints, spake unto the children, and the Israel's saying, You shall eat no matter of fat, or a box, or a sheep, or a goat.

And the fat of the beast that doth love itself, and the fat of that which is torn with these may be used. In any other yeast, you shall know my aid of it. For whoever eats the fat of the beast, of which men offering may be by fire unto the Lord, even the soul that eateth it shall be cut off from his people.

And I'm not going to spend a whole lot of time on this blood thing, but we know from the book of Leviticus that the life was in the blood, and the blood is life.

And God said, Do not eat of the blood of any sacrifice or of any animal. You don't eat that. Why was that? Because God said to.

There's all kinds of reasons we can get into, and all kinds of speculation actually that we can get into. But once again, all these laws that were written about here, they were a shadow. They were a shadow. What can wash away my sin, nothing but the blood of Jesus?

[ 40 : 22 ] How is your ambition of sin obtained through the shedding of blood? I think this was a reminder to these Jews, not to eat the blood.

You remember the blood that you struck on the post and on the side post of your doors and eateth. You remember that blood. You were delivered because of that blood. You didn't suffer the plagues of the death of the firstborn that I pronounced on the eateth. It was because of the blood that you've done that.

You remember the sacrifice that Almighty God had to make when he had to kill an innocent animal in the garden so that he could clothe Adam and Eve because her faith leaves what you do in the job.

You remember the blood done this, in the blood is life, and blood is life in the body. I think this was a constant reminder of these Jews that blood is life, and life is in the blood. It was a foreshadow of the life that we have in Jesus Christ through his shed blood.

If all these things were foreshadowed, that would have been a foreshadow for this. They were not to eat of it. The Lord said, speaking of the children of Israel, he that offers the sacrifice of his peace offerings unto the Lord shall bring his oblation unto the Lord for the sacrifice of his peace offerings.

[ 41 : 45 ] His own hands shall bring the offerings that the Lord may bough fire. The fat with the breast shall bring that the breast may be weighed for a wave offering before the Lord. The truth definition of it has been lost in history over 3500 years of time. However, the best explanation for it that I have found that I can die into is just what it says that it is.

The priest would take it and he would weigh it before the Lord. As if to say, look what I've got. I've got this offering. Remember it's called a wave offering for the Lord.

Anything that we give to the Lord is an offering that we're given unto him. But I said, don't get too cold up in the wave that the heave offering here.

The breast may be weighed for the wave offering before the Lord. The priest shall burn the fat upon the altar, but the breast shall be errands and his sons in the right shoulder shall he give unto the priest for a heave offering of the sacrifice of your peace offerings.

The one among his sons of Aaron that offered the blood of the peace offerings and the fat shall have the right shoulder for his part for the wave for the wave breast and the heave shoulder have I taken of the children of Israel from all the sacrifices of their peace offerings and have given them and the Aaron and the priest and the his sons by statute forever from among the children of Israel.

[ 43 : 13 ] So God says, we're going to take all these parts. The fat is mine, all the fat is mine, but we're going to take these parts off of these need offerings. You're going to give them to the priest. The rest is yours. Feast on it.

Remember this is something that God has given these people though. These people, yes, they brought the sacrifice. They brought the offering unto God. Yes, they done that.

And they went through all of this, what we would call rigor more, rigor more. They went through all the all the stipulations of the offering to offer and all this meat is out there now and Aaron's sons get apart the priest that the no longer priest got a part of it.

The priest has done this, got his part so on and so forth. But folks, it turns into a feast for not only the priests, not only Aaron and his sons, but from the offer as well. And they sit down in fellowship over what?

Over the peace that they have with God. Just what we began with tonight in the book of chapter three. It was peace that they had with God.

[ 44 : 22 ] What happened to the Israelite? So they turned the peace offerings and the burnt offering and the meat offering and all the other offerings. They turned it into a weakness.

They turned it into a civillism. And it wasn't just on the third day that we're talking about over time. God got to where he said, I don't want anything to do with your offering.

And even God mentions the order. He says, I don't want anything to do with your burnt offerings, your meat offerings, or your peace offerings. And he gives it in that order. You turn over in the book of Malachi chapter one. That's exactly what had happened. They turned all the offerings into a weakness.

It didn't matter. And God called him out. And he said, your bread offerings that you were bringing, they're polluted. He said, would you offer the lame and the sick to your governor?

Would he accept you if you did that? And yet you're giving it to me expecting me to accept you. And once again, in Malachi chapter one, you're reading Proverbs chapter seven about a certain woman that's pictured there. And what does she tell the young man that she seduced him?

[ 45 : 37 ] She says, I have peace offerings. She had been to the temple or to the tabernacle. She had been where she was supposed to go. She had taken her peace offering and she had gone through all the steps of it. And everything she was supposed to.

But instead of sitting down in fellowship, what she did, she took her peace offerings and she ran home. And she made those guilty feasts out of it to seduce men on the streets.

It's probably chapter seven you can read that. We'll read through all that to not for time's sake. But with all that being said, I would like to turn to Psalmist chapter 66.

Psalmist chapter 66. There's one verse of what people know in this Psalm and I know it well and we all probably do too.

And that's that, by regard to the living in my heart, the Lord is my prayer. And that seems to be what we concentrate on in this Psalm.

[ 46 : 53 ] But the Psalmist here, we read about the burnt offering, which we covered in the Obiticus chapter one. But we also read about a peace offering if you pay real close attention in Psalm 66. We'll blow through the whole thing real quick.

Make joyful noise unto the God all ye land, sing forth the honor of his name, make his praise glorious, say unto God how terrible our God now works. Through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee and shall sing unto thee. They shall sing unto thy name, Silah.

Come and see the works of God, he is terrible in his doing toward the children of men. He turned the sea into dry land, they went through the flood on foot. There did we rejoice in him, he ruleeth thy power forever, his eyes behold the nations, letting up the rebellious exalt themselves, Silah.

O bless our God, O ye people, and make the voice of his praise to be heard, which holdeth our soul in life and suffereth not our feet to be moved. For thou, O God, hath proved us, thou hast tried us as silver this tribe. Thou broughtest us into the net, thou laidst affliction upon our loins.

Thou hast caused men to ride over our heads, we went through the fire and through water, but praise God, thou broughtest us out into a wealthy place. I will go into thy house with burnt offerings, I will pay thee my vows, there is a burnt offering, and there is a vow being paid.

[ 48 : 26 ] I will go into thy house with burnt offerings, I will pay thee my vows, with my lips about it, and with my mouth, and my mouth hath spoken when I was in trouble. I will offer unto thee burnt sacrifices of fat wings, with the incense of rams, I will offer bullocks with gunners. Silah.

Come in here, O ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard a nickel in my heart, the Lord will not hear me, but verily God hath heard me. He hath attended unto the voice of my prayer, a blessed be God, which hath not turned away my prayer, nor his mercy from me.

Did you see the peace offering? We read about the burnt offering twice. And then he says, I will offer in verse 15, we read about the burnt offering first in verse 13, then verse 15, I will offer unto thee burnt sacrifices of fat wings, with the incense of rams.

That's the burnt offering. I will offer bullocks with goats, which is read about goats. And we only read about goats specifically in Leviticus 3, but once again, in Leviticus 1, that could be a sacrifice of the flock, but we read specifically about it in Leviticus chapter 3, that it be in a peace offering.

He says, I will offer unto thee burnt sacrifices of fat wings, remember all the fat is God, all that belongs to the Lord. And he specifies here with the incense of rams. So those are already burning. Then, semicolon, where a sentence could end, but it continues.

[ 50 : 06 ] I will offer bullocks with goats. He's laying bones on top of the burnt offering. He's offering a peace offering unto God, seal it.

Come in here now, verses 16 through 20 again. Come in here all ye that fear God, and I will declare what he has done for my soul. What has he done for his soul? What did we read about in all these previous verses? How God had laid affliction on them. He laid affliction on their loin.

Now, granted, we read about deliverance too, but we read about affliction. And he says, come in here all ye that fear God, and I will declare what he has done for my soul. I cried unto him with my mouth, and he was extolled with my tongue.

If I regard him iniquity in my heart and Lord, when I hear me, but barely God hath heard me. And he hath attended to the voice of my prayer. He's given a peace offering. Why? The burnt offering was already there.

And he was celebrating peace that he had with God, exactly what we started out with in Leviticus chapter 3. The psalmist was talking about a burnt offering and laying the peace offering on top of that, the cause of the peace that he has experienced with God.

[ 51 : 17 ] You go back to Proverbs chapter 7, you'll read that at home tonight if you want to. That was a woman that had taken advantage of the situation. She had gone, she had made her offer, and they had sold the meat there, but she took what was due to her, her God's law.

And she took it home and made evil use of it. Here, the psalmist sees exactly what God has done for him. That woman in Proverbs 7, if she had a clue, she could care less about what God had done for her.

She was going to use that peace offering for her own satisfaction, for her own gratification, for her own desires. But here, the psalmist says, verily, God had heard me. He has attended to the voice of my prayer, blessed be God. He has not turned away my prayer, nor his mercy from me.

There's a peace offering being made here, and this is the attitude that we should have, the same attitude that this psalmist has. He has not turned a deaf ear to my prayer. He has heard my prayer. Yes, if I regard an equity in my heart, the Lord will not hear me.

But it goes on to say after that, he says, but verily, God hath heard me. In other words, I'm not regarding an equity in my heart. Why? The burnt offering was made. The burnt offering was made of reconciliation, and now I'm giving this peace offering because of the peace that I have with God, because of the atoning blood of the burnt offering that this peace offering is laying on top of here.

[ 52 : 53 ] Folks, when we praise God, we give Him thanksgiving. We should have the exact attitude of this psalmist, yes, we've been tried. Yes, we've been tried. As silver is tried. Yes, we've been put through the fire. We've been put through the sea.

But God is delivered. He deserves our peace offering, which is with our lips, which is with our heart. He deserves that from us. He saved our soul, and He loves us. But not only did He save us, and He loves us, folks, He loves you, and He loves me with the exact same love that He loves Jesus crossed with. And that is something we're thankful for. Amen.

He delivered me, and He deserves every bit of peace offering I can give Him. Once you get the peace offering, it's not to obtain peace. It's the cause we have peace with God. That's what I want you to get out of all this that I've talked about tonight. That's what I want you to remember.

That it is not to get peace with God. Peace with God was made through Jesus Christ dying on a cross. That was the way peace with mankind was made with God.

And we offer praise to God continually with our lips. He brought chapter 13 talks about it. That's our offering unto God. If that's the best we got, it's just to give Him praise every day. And God knows that you're best and He knows that's my best. That's good enough. Amen.

[ 54 : 25 ] That's good enough. I appreciate your kind support. I think I got any questions or comments from anyone.