

Leviticus 1:1-17 (Teaching)

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Preacher: Spencer Baumgardner

- [0 : 0 0] We're going to be in the book of Leviticus, in Leviticus chapter 1. Leviticus is one of the most strayed from books, if not the most strayed from book, in the scripture.
- For some reason, us Gentile Christians don't like to delve into it. And unfortunately, it's totalled in some churches, even from some pulpits, that we don't need to worry about the book of Leviticus.
- The book of Leviticus is not the more than a bunch of laws, ordinances, ceremonies that were given to a bunch of Jews, and that's not us.
- It's far from the truth to say that we don't need to understand the book of Leviticus. The entire Old Testament of the Tecanon scripture points toward Jesus Christ.
- All of it points toward Jesus Christ. The entire book of Leviticus points to Jesus Christ. And if you think that the book of Leviticus is not important, I'll give you this little fact. There are more spoken words of God in the book of Leviticus than there are in any other book in scripture.
- [1 : 1 9] 58 times you will find, to one extent or another, the Lord said, the Lord spake, the Lord commanded, but the Lord said these things.
- If you would take your red letter Bible if you have one and put that over the Old Testament to the book of Leviticus, the words of God being in red, most of the book of Leviticus would be in red.
- There's got more spoken words of God than any other book in scripture. So that tells me it's important. It's important for us to read it. It's important for us to study it. And most of us only know a little bit about chapter 16. We know a little bit about Leviticus 16. Leviticus 1 is just as important.
- I mean, it's just like the Gospel of John. Everybody knows John 3.16. We've known it since we were 3, 4, 5 years old. What does John 15 say? What does John 3.17 say?
- Those who are in red too, in your red letter Bible, Jesus says those two, they're just as important. I've read John 3.16. I thank God for it. But the rest of it is important too. Leviticus is very important. Leviticus chapter 1 covers the subject of the burnt offering.
- [2 : 3 7] The first offering brought up in the book of Leviticus. Amongst many other ones, we have the heave offering, we have the grain offering, we have the peace offering, the sin offering.
- We've got all kinds of offerings that are brought up in the book of Leviticus. But the burnt offering is brought up first. This isn't the first time a scripture is brought up, though, when Noah stepped off of the ark.
- When he came off of the ark, he took of the clean animals and made burnt offerings out of them. So this is far from the first time that the burnt offering is brought up, that this burnt offering points directly at Jesus Christ.

It shows us Jesus Christ, but it not only shows us Jesus, it shows our part in this whole thing, not our part in our salvation. Only God can say, if we have no part in our salvation, God came to where I was, He pointed my sin out to me, He saved me, He's keeping me, He'll get me home one day.

I have nothing to do with that. That is all God. But it takes faith and it takes repentance. And God grants both of those things according to what I read in the scripture.

[3 : 49] Anyway, Leviticus chapter 1, beginning at verse 1, it says, The Lord called unto Moses and spake unto him out of the tabernacle of the congregation. And we'll stop right there. I understand there's one more word, but we'll stop right there.

The Lord called unto Moses and spake unto him out of the tabernacle of the congregation. He spoke to them out of the tabernacle. Keep in mind the law and the ordinances and the ceremonies, everything that we read about here in the book of Leviticus takes place in about 50 days between Exodus 25 and Numbers chapter 10.

There's around 50 days that takes place there. And all these laws and all these ordinances are given during that time. I don't know if it was a few days after the law was given to Mount Sinai. I don't know if it was a couple of weeks. Scripture really doesn't tell us the exact amount of time.

But we can surmise that it was given during that 50-day period between Mount Sinai and the law being given and the beginning of the tabernacle and the instructions for it being given in Exodus 25.

On through Exodus chapter 40, the end of the book of Exodus, and that goes on to about Numbers chapter 10. Numbers chapter 10 is the number of the book after Leviticus here.

[5 : 16] All this is given in that time period there. So there wasn't any room, there wasn't any time for those Israelites that heard the law that God had spoken unto Moses.

Moses related to them. There was no time for them to have forgotten about the lightning, for them to have forgotten about the thunder and forgot about the quaking. And all that was going on there, Mount Sinai. It was at most a few weeks when all this was given. The chances are there was a few days, maybe a couple of weeks when all this was given.

But it says, the Lord called unto Moses and mistaken him out of the tabernacle of the congregations. This is how important it is. He called to Moses. I understand Moses was God's man.

Moses was the mediator between the Israelites and their maker, between the Israelites and the one who had freed them from the bondage of Egypt. Moses was the man that God himself had designated. God had called Moses from the burning bush and designated him as the one to go in the Pharaoh and to tell Pharaoh to let his people go.

Moses is the mediator here. Moses is the intercessor and God called to him. But remember what we just talked about. This is directly after Mount Sinai.

[6 : 37] We'll just call it the Mount Sinai incident if you would like to. This is directly after the law was given. And Moses had come down off the mountain and gone back up into the mountain.

The next time that he was up in the mountain, what happened? The Israelites forgot all about God. They forgot all about the wall. They forgot all about their maker. And they made a golden cast and they began to worship that as a God, as their God, as the one that delivered them out of Egypt.

This was enough to make God angry and it did make him angry. But God called to Moses. He didn't just wipe out the Israelites. He could have.

He didn't just wipe them all out though. He called to Moses but from where? From the Tehran Air Force of the Conjugation. Even though those Israelites, even though they had that quickly turned their back on God, that quickly had run to an island. Even though that had happened, God still had them to build the Tabernacle.

He still gave the instructions for the Tabernacle. He still said, I want to dwell among my people, among my chosen, among my elect that I chose.

[7 : 48] God chose Abram to come out of the land of earth. He just looked down one day. I don't know all the ins and outs of it, but I can tell you now, Abram was a simple man, just as I am a simple man.

And God simply looked down one day and chose Abram to be the father of the nation Israel. God chose him to do this. And he did not wipe these Israelites out just because they went to the whoring after others.

He called them out of the Tabernacles of the congregation. This means he was no longer up there on the mountain where the quakings and the latinings and the thundries that we were talking about was. That's past at this point. He called them out of the Tabernacle. He called them from between the share of them. He called them from the mercy seat. He called them Moses.

One of his chosen people. I'll tell you now, the Tabernacles of the congregation saying, speak unto the children of Israel, say unto them, if any man of you bring an offering unto the Lord, he shall bring your offering of the cattle, even of the herds and of the flock.

Speak unto the children of Israel. Once again, God's not calling in anger here. He's given an invitation. He says, if, to speak unto the children of Israel and say unto them, if any man of you bring an offering unto the Lord, he's not commanding that this offering be brought.

[9 : 16] We'll get into that in the next verse or two. If he's not commanding it, he's not demanding it. He says, if someone brings an offering, if any man of you bring an offering unto the Lord, he shall bring your offering of the cattle, even of the herd and of the flock.

If his offering be a burnt sacrifice, as I heard, let him offer a meal without blemish, he shall offer it of his own voluntary will at the door of the Tabernacle of the congregation before the Lord. He shall offer it of his own voluntary will.

Again, keep in mind, when we're talking about directly after Sinai, directly after the law was given and directly after the Israelites have broken the first two of those commandments.

So shall I have no God before your God? You shall not worship idols. You shall not do these things directly after that. He's saying, but if someone wishes to commune with me, if someone wishes to have fellowship with me, this is what it is.

He says, I call to worship God. It's an invitation to come to God. It's an invitation. He says, if one of you comes and brings an offering, bring it to the door of the Tabernacle of the congregation or the 10th of meeting, whatever you want to call it, it's all the same thing.

[10 : 33] But bring it to that door. Bring it to the very door of where I am, of where I am going. Let him bring this offering to me. And once again, keep in mind how angry God could have been.

But God determined long before all this, God could see before any of these people that he was addressing through Moses, see before they were born. He knew what they would do. Jesus Christ doubted for you and I. Praise God.

He doesn't know that we were sinners, knowing that we would be sinners. I wasn't allowed 2000 years ago, but Christ still knew that I would be a sinner and yet he laid down his life for me. That is a merciful God.

God could have just walked out the entire world and said, I'm going to try it again. But no, that wasn't God's plan. It was never His plan. There is no plan B with God. It's been plan A from the get go. And from the get go, Christ was consecrating. He was sanctified.

He was set to the side to be the propitiation for your sin and for my sin. God knew that these Israelites would turn on him. He knew that they would go running after other idols. He knew that what they would do. And yet, he still allowed them to build this tabernacle and still allowed them to carry him around in the wilderness with them.

[12 : 02] And he followed them. We know about the pillar of cloud by day and the pillar of fire by night. Folks, at this point, the pillar of cloud had settled on the tabernacle. It had settled where God was.

And when that pillar settled, the people had to settle. God's people had to settle. And they would sit there and they would commune with God and they would go in and out under God and they would make their offerings under God. Whether it was a peace offering, whether it was a burnt offering or a grain offering or any other offerings that we see in the Scripture, these are the times that they would commune with God.

And this is one of these times that we're reading about right here, if His offering be a burnt sacrifice of the herd, let Him offer a male without blemish. A lot of people make a big deal over this male saying that was the sign of Christ. It's not the sign of Christ in that it was male.

And ladies, I'm not trying to offend you all in saying this. Male is the sign of strength. It's a sign of strength and scripture. It's just a natural thing men are naturally stronger physically than women are.

I ain't saying that I'm stronger than every woman that's on the face of the planet. But as a general rule and as a general statement, that's what this is speaking of. It's speaking of strength. Let Him offer a male from the flock without blemish.

[13 : 34] That is the important part. Not if it's male or female, but male is what God demanded. Male is what God said it should be. But it must be without blemish. It has to be without blemish and it has to be without spot. He shall offer it of His own voluntary will as the door of the tabernacle of the congregation before the Lord.

Verse 4, And He shall put His hand upon the head of the burnt offering and it shall be accepted for Him to make an atonement for Him. He shall put His hand upon the head of the burnt offering.

This is basically the same thing as what we refer to nowadays as the laying on of hands. What was He doing though? What was the Offerer doing to this sacrifice?

Some people say He was magically transferring His sin from Himself to the sacrifice. No, no. He was simply associating with that sacrifice. He was saying, I'm the sinner. I'm the sinner of this animal. This ox, this goat, this sheep, this turtle dove. We'll get it all up here in a few minutes.

Whatever the animal was that was being offered, this is my substitute. This is what's taking my place. This is what's dying for me. This was a confession by whoever brought the offer. It was a confession. I'm a sinner. I have sinned against God. I have offended God.

[15 : 07] This is my substitute. I'm the one that deserves death. It's no different in the New Testament. You and I are the ones that deserve the death. You and I are the ones that should have bled on the cross. You and I are the ones that should have been discouraged. We're the ones that deserve to suffer and agonizing death.

Not cross. Not cross. As I say this, no God was ever found in His mouth. No God was found in His mouth at all. He was completely and utterly innocent of any sin, of any wrongdoing that man never even had a bad thought come to his mind.

You and I, we deserve that death. This animal, that the people that the Israelites would bring, it didn't deserve to die. Animals don't sin against God. Animals don't have that kind of conscience. Animals act like animals. That's what they do.

Y'all heard me say before that heathens act like heathens and pagans act like pagans because that's all they know to do. Animals are the same way. All they know how to do is be an animal. Lions know how to be a lion. Tigers know how to be a tiger. Dogs know how to be a dog. And cats know how to be a cat. That's how the good Lord designed them.

That's all they know. They don't know how to sin. They don't know the difference between right and wrong. You cat doesn't know any better than to scratch you when it does. You dog doesn't know any better than to bite you when it does.

[16 : 36] That's what they do. They are wild creatures. And now we can domesticate them, yes, but inside they are still animals. They are still animals. We know the difference between right and wrong.

We know the difference between good and evil. These animals were innocent. And it says, he shall put his hand upon the head of the burnt offering and it shall be accepted for him to make atonement for him. There's no doubt here. He shall put his hand upon the head of the burnt offering and it shall be accepted of him.

When we came or we come to Christ, I don't know anybody's heart here tonight. If you come to Christ though, you're laying your hand upon Christ. When you came to Christ, you're saved tonight. When you came, you laid your hand upon Christ and you said, this is my offering. This is what took my place.

Thank you. Instead of me, instead of me, the one who truly deserved to die, the one who truly deserves the death, I'm placing my hand upon Jesus Christ. And when you read this in the original Hebrew text, it means to lean heavily upon the sacrifice.

Now, just to lightly put your hand on it, it means to lean, to put your weight on it, to mean what you're thinking, to mean your faith and what that sacrifice is for. When we come to Christ, we have to mean it.

[18 : 04] Amen. We have got to mean it when we come. That's faith. That's faith. And that's repentance when we repent. You all probably heard the saying, repentance is not when you cry.

I've seen a lot of people go to office and cry and go right back out, living the way that they were. And you all probably seen that too. Repentance is when you change. With repentance comes your restitution. That restitution is not for salvation, that restitution is because of salvation. It's the cause we have been saved. The cause we can spend the rest of our life trying to pay God back for something that there was no price for. The price has been paid back to us.

The price was Jesus Christ. We cannot pay that price. We could not pay that price. And we can never pay that price. These people here, God, have given another chance to you.

We said, when they lay their hand upon the burnt offering, it shall be an atonement. When they do this, and they do it with the right heart and the right mind and the right spirit and the right faith. When they do it the right way, the way that God prescribed to do it, the same way that we come to Jesus Christ and faith and repentance.

When we do it the way that scripture prescribed it to do, God will save our souls. God will save our lives when they do that. He'll save the worst drug head. He'll save the prostitute. He'll save the drunk. He'll save the biggest liar, the biggest thief, and the worst murderer on the face of the planet.

[19 : 37] If they come in the way that scripture has prescribed them to come and faith and repentance, and they lay their hand upon Christ, and they lean on Christ, and they don't stop. They don't stop leaning on Christ.

I heard a couple of people talking about their bad days today. How the days started out bad. I heard that the Seedmen, when we do them, we lean on Christ. We lean on the promises of scripture. We lean on the promises as was brought up earlier, that it won't always be this way. That there's a better day coming. We lean on the promise that in that city there is no night there.

For the Son, He is the light of that city. Lord of God. We lean on these things. We lean heavily upon them. Verse 5, And He shall kill the bullet before the Lord and the priest. Aaron's Son shall bring the blood and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

Would you notice something here? We've already read that the sacrifice shall be an atonement for who, for the offer, for the one that brought it. Now, here it says, And He shall kill the bullet before the Lord. Who is He? That's not the priest.

That's the one that brought the offering. It's the same hymn that we brought up in the previous verse. The one that brought the offering kills the offering.

[21 : 15] And you read about this later on in Leviticus, and you read about it a couple of different times in the Old Testament, as far as making accusations goes, as far as deeming people's centers goes, as far as stoning people to death. Who's the first one to lay hands upon them? Who's the first one to cast a stone? The accuser was.

Here, in this, the very one that brought the offering is the one that does the slaying. That's not always the case, but in the case of the burnt offering. That's what I'm reading here in Scripture. They bring it there, yes.

They come to the door of the tepidunacle of the congregation, yes. And we're there with their offering, but they are the ones that slay the offering. They're the first ones to lay their hands on it. They lay their hands on it as an indication, this is my substitute.

And in cases like this, they would kill the animal themselves. So he shall kill the bullet before the Lord, and the priest, Aaron's son, shall bring the blood. That's significant.

The offerter is the one that slays the bullet, the very one that brought the animal, but the priest of the warner shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tepidunacle of the congregation.

[22 : 44] I hope that's been argued for 2,000 years now. Who killed Christ? Who killed Jesus? Was it the Romans? Or was it the Jews? Or was it the Jews that were screaming crucified? Was it this one? Was it this one? Was it this country? Was it that country? Was it Jews? Was it Gentiles?

Don't you kill Christ and I kill Christ? Cross would have never died had we not been sinners. You would have never had to have died had we not been sinners. Never would he have had to have left his place in glory and come here and bleed and die had it not been for sin in your life and in my life.

We killed Christ. The Jews killed Christ. The Gentiles, the Romans, they killed Christ. We all had our part in it. This person that brought the offer and killed the offer. I killed my offer.

There is a priest to sprinkle the blood. There is a priest to sprinkle the blood. I ain't talking about going to your local Catholic church and begging a priest to come and sprinkle blood for you. We have a great high priest in heaven.

We have a great high priest that ascended and currently sets up the Father's right hand making an intercession for you and I. He is our high priest. It can get no higher than that. But he is the one that had to sprinkle the blood. He's the one that had to show the Father this is what I've done.

[24 : 20] He's the one that had to please the Father in his entire life that he lived here was done to do nothing more and nothing less than to please the Father.

He lived to please the Father. Every time you see him bring up the Son. He glorified the Son and Christ was glorified on the Father. He lived to please the Father. He is our great high priest. Now when this bullock is killed, when this offering is killed, the previous verse is killed to make an atonement.

How many of us use that word on a daily basis? Atonement. It's an important word. Not praise God for the word. And you actually read it more in the book of Leviticus again than you do anywhere else in Scripture combined. You can take all the rest of Scripture and you don't read about atonement more than you do in the book of Leviticus.

Atonement is very important. However, you don't really read that word much in the New Testament. One time if I'm not horribly mistaken. One time you see a form of the word atonement in the New Testament, yet Christ was and is our atoning sacrifice.

He took our place and washed away our sin. Now the word atonement itself means to cover. It means to cover so that God can't see our sins.

[25 : 50] My Bible teaches that not only are my sins covered, they're completely gone. They're washed away. They can't just be covered and me come into the presence of a thrust.

Holy God, they must be gone. That is the reason that God spoke to Moses out of the tabernacle of the congregation. He spoke to him because he wanted to commune with his people and he said, if they want to commune with me, if they want to worship me, if they want to be with me, if they want to have anything to do with me, they will follow this prescription that I am giving to you right now.

This was the only way to do it. And this was a way not for their sins to be washed away as they are in the New Testament in the blood of Jesus Christ. It was a way for their sins to be rolled back that they could still be in right relationship and good fellowship with God.

Verse 6, And he shall play the burnt offering and cut it into his pieces, and the sons of Aaron the priest shall put fire upon the altar and lay the wood in order upon the fire, and the priests Aaron's son shall lay the parts, the head and the fat in order upon the wood that is on the fire, which is upon the altar.

But his inward in his legs shall he wash in water, and the priests shall burn all on the altar to be a burnt sacrifice, an offering made by fire of a sweet savor unto the Lord.

[27 : 21] Verse 6, And he shall play the burnt offering and cut it into pieces. Who is the he, the same one that had to kill the animals who begin with the only other person or actually people that you read about are the priests, the sons of Aaron, and that's plural.

We're back to a singular now. It's still talking about the he that brought the offering to begin with the same he that slay the offering. He shall play the name. He shall play the burnt offering and cut it into his pieces.

And the sons of Aaron the priest shall put fire upon the altar and lay the wood in order upon the fire. I've seen and I've heard much about this laying the wood upon the altar for the fire, and I've seen some people trying to make some really spiritual things of that that I think are pretty far-fetched and pretty far out in the left field as far as putting the wood in order for the fire.

But I will tell you this much. Everything that God does is done decently and it's done in order. God does have an order in the way things should be done. That's why He's given these instructions to Moses.

He says, these people can't just come to the door of the tabernacle of the congregation and expect me to commune with them. They must bring a sacrifice. This is the only way that's going to be done.

[28 : 51] And folks, if we get to God, it'll be through Jesus Christ. Jesus Christ said to Himself in John 14 that He is the way and the truth in the life. No man will come unto the Father but by Him.

Amen. We've got to come by Jesus Christ. We've got to come through Jesus Christ. And any time we go to God thereafter, it's got to be through Jesus Christ that we do that.

Amen. Just like when we pray. We just have a little side note and it just kind of hits me. When we pray, how do we pray? We pray in the name of Jesus Christ. Have we not? Because I began emotional not prayer.

You started out in the name of Jesus Christ. Why do we do that though? It's not a magical temptation. It's not an automatic key to get to God.

Why do we pray that? Why do we pray in the name of Jesus other than the fact that Scripture tells us to? Because that's the name that's all powerful. There's no other name under heaven by which men must be saved.

[29 : 52] There's the most powerful name on the planet. There's the most powerful name in the entire universe. That's why we pray in that name. Because we pray in any other name, it's not going to get us anywhere. It's not nearly powerful enough.

We could pray in the name of St. Paul or St. Peter or St. John and think that we could get somewhere with God. Hopefully it won't work. Those names aren't strong what the name of Jesus Christ is. We pray in the name of Jesus Christ because of the power of the name of Jesus Christ.

It tells us, Almighty God, God the Father recognizes that name, that name of Jesus Christ and he knows that Christ died, that we, lowly humans, could have a way under him.

He shall flay the burnt offering cut into his paces. And the sons of Aaron appreciate the fire upon the altar and lay the wood in order upon the fire. And the priests, Aaron's sons shall lay the parts, the head and the fat in order upon the wood that is on the fire, which is upon the altar.

Why the head and why the fat? Why is that brought up there? It just seems gross, don't it? It just seems almost out of place. Why I'm just saying they're going to cut it up in pieces and they're going to lay it all out there. The head and the fat. Why?

[31 : 07] Was that symbolic of the entire animal that was brought? That's something that's unique about the burnt offering. And there's other offerings as well that are very similar.

But the burnt offering was the entire animal. The entire animal was offered up. But why the head and the fat as the scripture puts out here, it teaches us.

The head would be the knowledge, the head would be an outward part. What would the fat be? The fat comes from the inside, most of the fat is right in here, right around the heart.

To me, it's symbolic of the entire existence of whatever that animal was, whether it was a boy, whether it was a ram, whether it was a sheep, whether it was a dove, or a pigeon.

Regardless of what it was, that was symbolic of the entirety of the folks when Christ suffered, His entire body suffered. His entire body was agonizing and paining.

[32 : 19] Now I understand the scripture says not a bone in His body should be broken, and it wasn't. I suppose He was a broken man that fell on that cross, but He was broken for you and I.

But He suffered for you and I. He fled for you and I. And it was His entire being from His head to His torso all the way down to His feet.

And nothing more than pain and He did it for you and He did it for me. He was our first, the first offering. He is our sacrifice. He is the one that we let our hands upon and we lean upon. He's the one that we do these things with.

The priests, Aaron's son, shall lay the first, that heads the bed and work on the wood that is on fire and shall have reason to be with. Power which is upon the altar, but His embers and His legs shall be washed in water, and the priests shall burn all on the altar to be a burnt sacrifice, an offering made by fire of a sweet savor unto the Lord.

And I'm going to ask you to remember in that verse there, remember this was to a sweet savor unto the Lord. We can get into the washing of the legs and the hand warts, but remember once again what it's saying here, His embers and His legs shall be washed in water.

[33 : 39] The very one that brought that offering is the one that's got to wash those inwards. He's the one that's got to wash the legs. While washing them, if they're going to go on the altar anyway, just to be burnt.

There are all kinds of reasons that are floating around out there, but once again, all of us, when you remember, at the very end of verse 9, there was an offering made by fire of a sweet savor unto the Lord.

And it is offering me of the flocks, namely of the sheep or of the goats for a burnt sacrifice. He shall bring it a male without blemish, just as if it was with the herd in the previous verses.

If it's of the flock, if it's a sheep or a goat, it must be a male and it must be without blemish. And he shall kill it on the side of the altar northward before the Lord, and the priests there and sons shall sprinkle his blood round about upon the altar.

He shall kill it on the side of the altar northward before the Lord. Either way, we don't have this specific direction in the offering brought from the herd. We don't have the northward direction brought there.

[34 : 49] But both times, what I want you to see is that he killed it before the Lord. It's being offered before the Lord. Christ was offered before God the Father. He was offered before not only God the Father, he was offered before all mankind.

If you remember the inscription that was written above Jesus' head, it was written in Greek, in Hebrew, in Latin. That's because that was the three dominant languages of that region at that time. That was so that anybody passing by there could see that this was Jesus of Nazareth.

This was Jesus, the one who claimed to be king of the Jews. Anyone that passed by there could have read that inscription and known who that was hanging there. You read in the book of Isaiah, in Isaiah chapter 53, which gives a better account of the crucifixion of Jesus Christ than anything you'll read in the New Testament.

But you read about the visage of Jesus Christ and how there was no beauty to behold in the end. Hope is Jesus was unrecognizable hanging there on that cross.

And it breaks my heart when I think about it because he did it for me. He did it for me. These animals, after they were flayed, they were cut in pieces, you could never have told that was a boa.

[36 : 11] Or a sheep that was laying there. The only difference between those towards the end of this chapter, when you get to the turtle's eye or the pigeons, it says they shouldn't be torn apart basically.

But these other animals, you could not recognize them after they were cut up and they were flayed in their pieces. You could never get it.

You could guess that part of the boa was actually part of the sheep or vice versa. Cross was unrecognizable hanging there on that cross. No beauty to behold in him.

The praise God takes all kinds of beauty. The book of Psalms says he's all together and lovely. Now that I'm saved, back before I was saved, I couldn't see any beauty in Jesus.

I couldn't see any beauty in the Bible. I could see no beauty in the church and anything spiritual. But since I've been saved, Cross is the most beautiful part of my life. He was unrecognizable to me at one time. But now he's not. I recognize the voice. I recognize the spirit. I recognize the drawing. I recognize it all.

[37 : 31] This was nothing more than a drawing of God with people to come to the Tebanical, the congregation to come and have fellowship with him. It was a drawing for me. If you're sitting here saved, it was a drawing for you.

He shall kill on the side of the altar northward before the Lord and the priest Aaron's son shall sprinkle his blood round about upon the altar. Once again, we've got the offerer being the one that killed, but we've got the priest being the ones to present the blood and to sprinkle the blood just as in the offerer with the heart.

He shall cut into pieces with his head and his fat and the priest shall lay them in order on the wood that is over the fire, which is upon the altar. He shall wash the embers that live with water and the priest shall bring it all and burn it upon the altar.

It is a birth sacrifice and offering made by the power of a sweet savor unto the Lord. There we have it again, a sweet savor unto the Lord, just as we read in verse 9. It doesn't matter which one of these sacrifices it was.

Do you think who had the oxen? Who had the bigger animals? Those that had more land, those that needed their land work. There were the ones that had those. Who had more land? Who needed their land work? Who was able to gather more crops?

[38 : 50] It was basically the richer people. Those that were more well to do. Those that had more than others. Who had the sheep? And who had the goats? Those were generally the, that's what we would call nowadays the middle class.

They're the ones that had those. Yes, they had those to feed their families and maybe to get milk out of the water in the case of us. But both of these offerings were made as a sweet savor unto the Lord. God is no respecter as person.

I phrase God as the ground level of the food of the cross. It doesn't matter how rich we are or how poor we are. It doesn't matter how mean we've been or how good we think we've been. It's all heaven when it comes to Jesus Christ. None are good, none are good, none are good. None of us deserve salvation. I know people, and I'm sure you do too, I've never come, I've never smoked, I've never drank, I've never stepped foot inside of a bar, I've never danced, I've never done this, I've never done that.

Well, big will. Well, wouldn't you crucify instead of Jesus? I'll tell you why, because he was burnt. That's right. He is burnt. That's right. He was sent.

Verse 13, verse 14, and if the burnt sacrifice for his offering to the Lord be a fowl, and he shall bring his offering of turtle to us, for young pigeons, if it be a fowl, if it be in the flock, if it be in the herd.

[40 : 19] Well, she's going through different tasks of people here. God is doing this, knowing that some people are better off than others, that God made a way that anyone, anyone could come to the door of the Tevinacle with a congregation and say, I wish to fellowship with God.

I wish to make a burnt offering. Turtle guns and pigeons are very, have a heavy population, and that even today they do. And they did back then as well. They're very easy to come by.

But it was a sign that you were poor, if that's the kind of sacrifice you were bringing. I'll tell you how I know that, because the Bible says that in the Bible teaches that Christ became poor and that we can become rich.

It teaches this. How do I know if Christ was poor? Well, for one of these, he said the foxes have holders. In the first of the year, he had a nest that the son of man had not in his way, his hand. He was homeless.

He spent most of his time staying with friends, staying with Mary and Martha, Lazarus, and other folks.

[41 : 36] Now you read in book chapter two, after Christ was born, Mary had to go to the church, after the days of Mary's purification, which shows that Mary wasn't sinless by the way, but that's a whole other lesson. After the days of her purification, they offered sacrifice to turtle guns.

They were poor, but that's all they had. That's all they had to offer. They followed the law. They followed the law. But that wasn't the burnt offering that they were offering.

You see turtle guns mentioned in several of the other offerings that can be made throughout the book of the bit. We're trying to stay concentrated on the burnt offering here, though. But that shows they were poor, becoming the type of offering that they brought. If a rich person, if someone had all kinds of money, had brought a turtle gun as a burnt offering, I don't think God would have recognized it.

I don't think he would recognize that they had brought one of the flock. Regardless of how small their flock may have been, they would bring one of the herd. If they had one of the herd, it was a male, and it was without spotting, without blemish, that's what they were to bring.

You have to bring something that meant something to you, something that was worth something to you. The Bible teaches that we should give ourselves as a living sacrifice unto God, wholly acceptable unto God, which is our reasonable service. That's our reasonable service.

[43 : 09] And we should be a living sacrifice unto God. If the burnt offering, if the sacrifice that he's offering to the Lord be a thousand, he shall bring his offering of turtle guns or of young pigeons. And the priest shall bring it unto the altar and ring off his head and burn him on the altar.

And the other one of the offerings that he's offering to the Lord be a thousand, he shall bring his offering of turtle guns or of young pigeons. And the priest shall bring it unto the altar. And the offering of turtle guns or of young pigeons.

And he was as innocent as this pigeon from his turtle gun. And he was as innocent as a sheep. I say this, as the lamb goes to the slaughter. That's the same way that Jesus went to his own slaughter.

No one that was the very purpose that he came for was to die. He said he came to seek and to save that which was lost. Folks of Christ had come here and he had lived in a ripe old age and he had died of a heart attack. It would have done you and I no good.

Without the shedding of blood, there is no remission for seeing you. Without the shedding of the blood of these animals that we're reading about now. There was no remission. There was no rolling back. There was no chance for fellowship with God for any of these Israel lives.

[44 : 50] Blood had to be shed and it had to be shed by an innocent animal and this is not something that was new. This was something that was started back in the garden when Adam and Eve fell. When Adam and Eve sinned and God made skins to cover them because their fig leaves wasn't doing the job right.

What do you think he made those skins of? He made them out of innocent animals. Blood had to have been shed in order for that to happen. God is the one that initiated blood shed. God is the one that said blood shed must continue and God is the one that said in that motion that Jesus Christ will be the once and for all sacrifice for all of mankind.

There's no need for us to go to a priest anymore other than the high priest Jesus Christ. There's no need for us to offer animal sacrifices anymore. The sacrifices done been given. There's no need for any of it.

The priest shall bring on the altar, ring off his head and burn it on the altar and the blood thereof shall be rung out at the side of the altar and he shall pluck away his crop with his feathers and cast it beside the altar on the east part by the place of the ashes.

And he shall cleave it with the wings thereof but shall not divide it with thunder. And the priest shall burn it upon the altar, upon the wood that is upon the fire. It is a burnt sacrifice and offering made by fire from a sweet savor unto the Lord.

[46 : 19] The third time we read about a sweet savor unto the Lord and we read about it after each sacrifice whether it be in bulls or oxen, whether it be in sheep or goats, or whether it be in the four man's sacrifice.

Two turtles, those are two young pigeons. Regardless, if it was a sacrifice that was made unto God with the right heart and the right mindset and the desire to have fellowship with him and the effort has been put forward.

I've got this bird, this is all I've got, I've got this sheep, I've got this father and I'm taking it to the door of the tabernacle of the congregation because I want to have fellowship with God.

If it's done in that spirit, it is a sweet savor and the nostrils of Almighty God, a sweet savor to him when we come to him. Even now, better believe when we got saved it was a sweet savor unto God, the sweet savor of the nostrils of God when we got saved.

The folks that I said before, if someone showed up at the door of the tabernacle of the congregation without their sacrifice, they couldn't have been hurt. God wouldn't have done anything for them.

[47 : 42] But if they come with the sacrifice, if they come with the pigeon, or if they come with the goat, or with the nons, and they don't have the right frame of mind, God's not going to hear that either.

It's no different than if we're sitting here in a church service, this is just an example. If we're sitting in a church service and after service, somebody's come up here to the altar and they're on their knees and they're crying out to God for some need in their lives.

Maybe they're crying out to God for salvation, maybe they're crying out to God for healing, but either way their heart is being poured out unto their maker. And I'm standing over here just shooting the breeze of somebody.

I'm saying I'm doing something simple. If that's happening, I'm saying that we can be at the same place, but have different intentions in our heart.

I may be talking to Bern about the next time we're going to go door knocking, or something along those lines, right up here in the same general vicinity, but somebody could be up here either getting right with God, or getting something straight with God, or begging God for healing, or begging God for mercy, or begging God for comfort, or whatever the case is.

[49 : 09] I'm not up here crying out to God for anything, but this person over here, it's the same way here, the same way what we just read. It depends on how we come to God.

Folks, it's no different now. We come to God without the right spirit, without the right intent. Honestly, if you go to God in prayer without the will of God, your prayers are going to be heard. And I can promise you, if you've got open, unrepentant sin in your life, God's going to hear that the psalmist makes that very funny.

If I regard a liquid in my heart, the Lord will not hear me. He will not hear me. Not he may not, but he might not. He will not hear me. He will not hear my prayer.

If we come to God, the way that He has described, none of the same, we've got to come to the altar, we've got to hit our knees at the house, on the couch, where the case is, and sacrifice the sheep, or sacrifice the pigeons, where the case is. But we go to God the way that He has said to go into His Scriptures.

And we go to Him in the name of Jesus Christ. And we go to Him with the will that He has set forth in our lives, with His desire in our lives. And if we go to God like that, He has no reason to not answer our prayers.

[50 : 30] No reason whatsoever. That brings us to the end of the video. Chapter 1, 17 Short Verses. Once again, the burnt sacrifice is extremely important. His offering is very important.

They burnt the whole thing. Everything in the burnt offering, the entire animal was consumed. Some of the other offerings that you read about in the book of the business, the waste parts, some of the inward parts, they were taken out of the can, they were done away with.

But in the burnt offering, the entire offering was consumed just as Jesus Christ was entirely given for you and I.