

# Leviticus 7:1-10, 35-38 (Teaching)

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[0:00] David. David. Part of Leviticus 7 and 9, we covered most of Leviticus 7 back when we covered Leviticus 3.

And it's all messy. The more I think about it and the more I look at it hindsight, personally I wish I had been taught Leviticus 3 the way that I did. I did and it's behind us now. There's just a whole lot to cover in one session.

But there's a whole lot to do with the law of the peace offering which you find in Leviticus 7. And of course Leviticus 3 is about the peace offering.

The law of the peace offering is directed more at the priests, which is what we've been finding pretty much since Leviticus 6 and 1-8. The law regarding the priests and as far as all these offerings go. But as I said, we've done covered that. So we're going to cover the first several verses in Leviticus 7 and 9 and the last few verses of Leviticus 7.

[1:12] Since we've already covered the law regarding the peace offering. And this as far as I know will be the last installment I guess if you want to call it that.

Of this. I really want to get through these offerings. I think they're needful for the church. I think it's needful for the church to see the Old Testament law and not only what was given in the law but why it was given in the law.

In the grand scheme of things the biggest why was the point directly toward Jesus Christ. And most of y'all have heard me say before if you read something in particular to do with the law in the Old Testament and you can't find a way to apply it to New Testament Christianity.

You're understanding that it's probably wrong. And that's not an insult towards you because I do that. I'll look at something and I'll go way out on a limb sometimes.

And then I can't find any real application toward Christ or Christianity or the cross. As far as the New Testament church is concerned.

[2:30] If that's the case, if I find myself out on one of those limbs I'm probably interpreted that scripture wrong so I have to go back and reread it and re-study it. So hopefully this has all been a blessing and a help to you.

But we'll start in Leviticus chapter 7 beginning with verse 1. It says likewise this is the law of the trespass offering. It is most holy in the place where they kill the burnt offering.

Shall they kill the trespass offering and the blood thereof shall they sprinkle round about upon the altar. And I'll stop right there. Once again, these laws are pertaining to the priests.

Not necessarily the offeror that has brought these. We read about the trespass offering. I explained then that the trespass offering is called a trespass offering in scripture.

I can't deny that. However, it is a sin offering that's being brought. Those two, they kind of go hand in hand as far as the scripture goes.

[3:32] But it says this is the law of the trespass offering. In verse 1 it says in the place where they kill the burnt offering shall they kill the trespass offering and the blood thereof shall he sprinkle round about upon the altar.

And we learned about the trespass offering a couple of chapters ago. But this is something here that we didn't read about as far as the trespass offering goes.

As far as the blood being sprinkled round about the altar. We read about it. We read about the fat and we read about what was to be offered to the Lord. We talked a little bit about what was allowed to be kept by the people, about the priests, whatever the case was.

But here we read about the blood being sprinkled round about the altar. So a lot of this is repetitious. It seems that we do learn a couple of new things about these offerings. Verse 3, And he shall offer of it all the fat thereof, the rump and the fat that covereth the emwards and the two

kidneys and the fat that is on them, which is by the flanks and the call that is above the liver with the kidneys it shall he take away.

And the priests shall burn them upon the altar for an offering made by fire unto the Lord. It is a trespass offering. This is very repetitious of what we read.

[ 4 : 57 ] Not only of the trespass offering, but of other offerings that have been brought up throughout these seven chapters of Leviticus. Remember, we read that all the fat belongs to God.

All the fat belongs to the Lord. So all the fat is given to him. We talked about the fat and the kidneys and the call and how these were the most choice things of these sacrifices.

And God says, those are mine. The best parts are mine. God allows provision for His people, though, and all that. It says, Every meal among the three shall he thereof, it shall be eaten in the holy place.

It is most holy. And we talked about this a little bit last week. All the males of the priests, that would be all of Aaron's sons. And their job was to do the tabernacle service and later on the temple service.

They're the ones that sprinkled the blood. They're the ones that got the shoe break ready. They're the ones that set it upon the table. They're the ones that burned the incense.

[ 6 : 06 ] It was the priests, the Levites, the sons of Aaron. These are the very ones that were in service to God on behalf of the people. The people were allowed to bring their offerings unto God, but it was the priests that done the actual services.

Now we read, and as far as the sacrifices go, if you all recall back over the different sacrifices, we read where many times the Offerer is the one that actually done the killing.

But the blood was not sprinkled by the Offerer. The blood was sprinkled or gotten in the bowls or put on the horns of the altar, whatever that was only done by the priests.

The actual killing may have been for the Offerer, but the priests themselves, who were the mediators between God and the other Israelites, they were the ones that had to present the blood and they had to do it the way that God said to.

As the sin offering is, so is the trespass offering. There is one law for them, the priests that make up the tally therewith shall have it. So here we have something else that we don't read when we're going through the sin offering, the trespass offering.

[ 7 : 19 ] He says there's one law that pertains to both of these things. He says the priest that actually makes this atonement, the priest that after the animals killed and the blood, everything's done with the blood that needs to be done, whether it's put on the horns of the altar, whether it's sprinkled, whatever the case is, the priest that done this service, that priest could have the remnant of that offering.

It was for him. But notice it just says the priest that make up the tally therewith shall have it. It's his, it's in his possession to do with what he will, to do with anything that he wants.

It is that priest that is allowed to do that. And many times it was shattered in a fellowship feast.

Other times you may have just been for the priest and his family. But either way, it was the priest. God made provision for his priest.

Remember we've talked about how the, the, the tribal Levi was told they would have no inheritance once they got to the promised land. They said the scripture said the Lord would be their portion in the promised land because they are the ones that were going to be doing the temple service.

[ 8 : 35 ] They wouldn't be able to go out and get jobs or raise crops. They wouldn't have time for any of that. So this was God's provision for them. It says in the priest that offered any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he had offered.

Now I don't think it's an accident that this verse here, verse eight follows verse seven. Now remember we talked about the remnant of the sacrifice in verse seven, how that belongs to the priest.

And here it says as far as the burnt offering goes, that the, that the priest that, that performs the duties of the burnt offering, the skin belongs to him. To do with as he wishes.

If he wants to make leather out of that skin and use it for his own, own purposes, it's his to do. If he wants to take that skin and give it to someone else, he can do that.

But this is something we didn't read about in chapter one. This is something else that's new. We didn't read about the skin that was being left over in chapter one. Folks, when, when we read about the offer shall kill the sacrifice, the offer shall do this, that word for kill, it denotes slaughtering.

[ 9 : 47 ] It's the same way an animal will be killed for consumption, for human consumption. They would slit its throat, they would skin it, and they would divide it all out. And we read in Leviticus one, Leviticus three about how the order of it was supposed to be and how they would lay these things upon the altar, what God called for the fat and the call and the kidneys and all these other things.

And all those things were God's. But this is something new that we just read that the skin belongs to the priest that performed the duties.

And he, like I said, he could use it for himself, he could use it for any purpose that he wanted to. If he knew somebody else, then he would have worked. It was his to do with as he wished. And once again, I don't think it's an accident that it follows verse seven here because that belonged to the priest, the remnant of the offering and the skin of the burnt offering belonged to the priest to do with as he wishes.

And in starting this tonight, we talked about how we should be able to apply things to the New Testament church or to Christ or to the cross, anything along those lines.

Folks, the offering itself in New Testament Christianity is Jesus Christ. We cannot deny that the scripture makes it plain.

[ 11 : 11 ] These verses and chapters that we've been reading through Leviticus, they make it plain that the ultimate sacrifice was Jesus Christ. They were a type and a shadow of what was to come in Jesus Christ.

He being the offering, he is also the priest that presents the blood to God. He presents the blood to the Father. But whatever's left over, including the skin, including anything else, it's Christ.

It's his to do with as he wishes. And if you take this and you go plumb back to the garden, I know we've talked about since we've been going through Leviticus, I've heard Berm bring it up and teaching and preaching as well.

You go all the way back to Genesis to the garden. You go all the way back to Adam and Eve's fall, Adam and Eve's sin, and then covering themselves with fig leaves.

And a slaughter took place there of innocent animals to get their skins to cover Adam and Eve with. That was God's slaughter. It was God's animal.

[ 12 : 18 ] It was innocent animals that God killed. And God could have done anything in the world that he wanted to, including just killing Adam and Eve and starting all over again had he wanted to.

But he chose not to do that. He took one of his own creations and we can pretty well, rightfully assume it was a lamb, even though the Bible doesn't say that.

But as much as we read about the Lamb of God, even throughout these chapters in Leviticus, we've been reading, all linked to the New Testament, Christ being referred to as the Lamb of God.

We can pretty roughly assume that, but either way, it was an innocent animal that was killed. And it belonged to God and God could do with it whatever he wanted to.

And God chose, God chose to use that skin to cover the sinfulness of Adam and Eve, to cover their embarrassment, to cover their shame.

[ 13 : 17 ] If you recall in the scripture when Adam and Eve, it says over there in Genesis, that when they realized they were naked, they were ashamed. God used the skin of an innocent animal, something that belonged to him, to cover them up.

And it's no different now in the New Testament church. Christ uses his righteousness. Christ uses his work on the cross. Christ uses himself to cover us.

He uses something that only he and only God the Father, God the Son, and God the Holy Spirit had, which was righteousness. Because we have none. The Bible says none are righteous.

No, not one. So he uses something, his righteousness, to cover us in our dignity, to cover us in our sin. And he is the priest. He's the great high priest. And he could do with that anything that he wanted to. The priest shall have it.

It shall be the priest. It shall be his position to do with what he wills. And Christ chose to use himself and use his righteousness and use his work to cover us, to give to us, to impart to us.

[ 14 : 32 ] So that's the best application as far as Old Testament to the New Testament, as far as that goes. The great high priest Jesus Christ had his possession and he could have done with anything he wanted to.

But he chose to give it to us and to cover us with it. And all the meat offering that is bacon in the oven and all that is dressed in the frying pan in the pan shall be the priest that offer it.

Offer it. And every meat offering mingled with oil and dry shall all the sons of Aaron have one as much as another. And we talked about this in chapter 2 when we talked about the meat offering or the grain offering.

However, you'd like to phrase that and how it was not only an offering unto God. And remember, they would bring their flower or their part of the flower that God required as an offering.

And the priest would take that part of it in his hand and he would throw it upon the altar to be burned. God says, that is my part. That's the part that's designated to me. And I told you all then that the rest would be used for a fellowship feast. And that's why some people refer to that.

[ 15 : 50 ] And actually some of the English translations of the Bible call it a fellowship offering. Because that's exactly what it was. But it not only designated or showed fellowship between the offerer and the priest or just the priest themselves when they would feast upon it.

When they would use it. I mean folks like I said earlier, they're the ones that prepared the chute bread. They're the ones that set it up on the table. Where do you think that they got the flower for that? Where do you think that they got the things that they needed to make that bread?

It was from offerings that were brought unto God. But God said, okay, this is my part. You can have the rest. But remember just a lesser or two ago, we talked about even the priest had to give a tent of his part of that offering.

So God had already gotten his part from the original offerer, but the priests were not excluded from that. Everyone was required to give God his part that he wanted, that his law laid out.

So here we have, if you remember from Leviticus chapter two in the meat offering, we talked about the flower, the fine flower, and how some of it was mingled with all.

[ 16 : 59 ] And then it talked about the lower class, if you'd like to call it that, and talked about how they would offer smaller portions of it, and basically crackers that were anointed with all, that would have all dipped upon them.

That's what we're talking about here when it's talking about that which is in the oven, that which is in the frying pan. We're talking about those different classes, because remember, not everybody can offer the same thing.

That's one of the greatest things that we learn in these few chapters of Leviticus that we've gone through, is that not everybody had an ox to offer, not everybody had a lamb to offer.

Not everybody had fine flower to offer, but God made a way that everyone could serve him, and everyone could feel like they had done the part that God required of them.

So that no rich Israelite had any right whatsoever to look down upon a poor Israelite. No one that had a lamb had any right to look down upon a poor Israelite.

[ 18 : 04 ] And the poor Israelites couldn't look down on the poorer Israelites either, because everybody had a way to serve God and to give God the sacrifice of the offering that he required.

Whether it was a blood sacrifice, or whether it was a grain sacrifice, or a meat offering, God made a way for everyone to take part in this. So that ends the part of the laws of all these offerings, and we get into the peace offerings, which we've already been to.

So if y'all skip to Leviticus 7, start with verse 35, it says, This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day when he presented them to minister unto the Lord in the precephalus, which the Lord commanded to be given them of the children of Israel in the day that he anointed them by a statute forever throughout their generations.

This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings, which the Lord commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to offer their ablations unto the Lord in the wilderness of Sinai.

So back to verse 35, he says, This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire.

[ 19 : 35 ] So once again, we're concentrating on, this is directed at the precephalus, at the ones that are doing the service of the Lord in the tabernacle, when the tabernacle would be built, and these services actually started, but talking about the anointing of Aaron, the anointing of his sons, and this anointing, it was unlocked the anointing that the rest of the Israelites had.

All of them had an anointing of God, just like all Christians now have an anointing of God that we call the Holy Spirit. All the Israelites, whether they were Levites, or the tribe of Reuben, or

Benjamin, or Judah, whoever, whichever tribe they were from, all of them had an anointing in that they were all God-chosen people.

They were all the children of Jacob. They were all the sons and daughters of Israel. So this was their anointing, but God specifies here a specific anointing on Aaron and his sons to the priest. And what was that anointing? It was a consecration. It talks about the law of the consecration in those verses. It was a consecration or a sanctification. God had set them apart for his work and for his service.

And he says, this is the portion of the anointing of Aaron and the anointing of his sons out of the offerings of the Lord, may the hour and the day he presented them to minister and the Lord in the priest's office.

[ 21 : 10 ] And this anointing took place actually after all was said and done. The tabernacle had been built, the altar had been prepared. All the furniture, all the tabernacle had been prepared.

All these things had taken place, but it was eight days after everything was ready and everything was prepared. It was eight days before the service actually began, before that part of the laws of God actually took place, before this consecration, before it was eight days from the time that everything was prepared until this all took place.

There was eight days' time. That was the anointing which God gave. And it said, which the Lord commanded to be given them out of the children of Israel in the day, they had anointed them by statute forever throughout their generations.

The folks in Scripture forever means forever. And people will look now at Israel, that little speck of sand that they've got over there that we call Israel.

They'll say, well these sacrifices aren't taking place. There is no temple. There is no tabernacle. They're not keeping the commandments of God.

[ 22 : 31 ] And they'll look down their noses, I'm talking about Gentiles, they'll look down their noses at Israel, those that are somewhat familiar with the Bible, somewhat familiar with Leviticus and Exodus and Numbers and Deuteronomy actually.

They'll look down their noses at them and say they're not doing what God says, they're not keeping the commandments of God. But folks, we've got no right to do that. We're not keeping the commandments of God either.

We do our best. We do our best, but we could not and cannot keep those commandments perfectly. That's the whole reason Christ had to come and die.

If it were possible that we could be saved by the law, then that's how it would have been by, but it's not. There was never a law given, never once in the Scripture was there a law given that we could earn salvation by.

Never once. Don't believe me, Regulations chapter 3. Paul explains it a whole lot better than what I can. But there is never a law, not in all the Old Testament was there a law given where we could be saved, where we could earn our salvation by keeping that law.

[ 23 : 47 ] It is always been by grace in the Old Testament and the New Testament. God has chosen people by his grace, God chose Abraham when he called him and come out of the land of earth.

God chose Noah. I mean, Noah wasn't anything special. I understand Noah and Job and a couple of others in the Scripture. It talks about, they were good and perfect men and so on.

But folks, they were sinful just like you and I are sinful. They're the only unimple man who's ever walked the plants in Jesus Christ. God manifests in the flesh. That's the only sinless person that's ever walked this earth.

So, there was nothing special about Abraham. God simply chose Abraham. God simply chose Noah. God simply chose Moses. Out of all the Israelites, God chose Moses to go to Pharaoh and to say, let my people go.

And God chose Moses to bring his people up out of Egypt, out of bondage and to get the law from him on Mount Sinai. And to present his law, God's law to his chosen people.

[ 25 : 02 ] God chose these things and it was all by grace that he'd done it. Nothing that they'd done, nothing that they'd married themselves. It was all of God.

Folks, salvation is all of God. We could try and keep the law till we were blue in the face and never, ever, ever earn our salvation. He chose the tribal Levi to do the temple service and to do the Tabernacle service.

Not because Levi was a good guy, not because he just liked the way he looked more so than his eleven brothers. He simply chose them because that was his choosing.

He's God and he can do it. He can choose whomever he wants to or whatever he wants to at any given time. He is God and it's all by grace that he does these things.

He chose to consecrate them. He chose to sanctify them and he chose these laws that he's given them as far as his offerings goes. And he made these laws but he not only made them so that they would have provision for themselves.

[ 26 : 11 ] That was part of it, yes. But the biggest part, speaking specifically about the priest and these offerings, the biggest part of this was it honored God. It brought honor to him. It glorified God that he had made provision for his people, for lowly human beings that didn't deserve it.

That glorifies God. And the salvation that Jesus Christ is able to work in the life of a lost sinner, it is not for the benefit of the sinner that God does that, it is to bring him glory.

He saves souls to bring him glory. He saves souls to bring him honor. And he saves souls for the sake of Jesus Christ.

It is not because we're good people and we deserve it. And these things that were written about the tribal Levi here, the Levi, it wasn't because they were good people. It wasn't because God was showing favoritism to them.

God simply chose to do it this way. This is the law of the birth offering, the meat offering, the sin offering, another trespass offering, another consecration to the sacrifice of the peace offerings, the Lord commanded Moses and Mount Sinai, and the day that he commanded the children of Israel to offer their oblations unto the Lord in the wilderness of Sinai.

[ 27 : 36 ] Very simply put, these are the things that God has commanded. And he commanded them to Moses to relay to the rest of the people, regardless of what the sacrifice was, regardless of what the offering was, whether it was the burnt offering.

And we've talked about how anyone, anyone in Israel could bring a burnt offering. Yes, they could do that, but there was also a burnt offering that was to be burning, not in day.

Well, that tabernacle was set up and the fire was going. There was to be a morning oblation and there was to be an evening oblation. There was to be a constant burnt offering on there.

And any Israel that wanted to bring a burnt offering unto God could do so. Any Israel that wanted to bring a meat offering unto God could do so. Any of them that wanted to bring a peace offering unto God, they could do so.

Any of them that had sinned, any of them that had trespassed, they could bring a sin offering unto God. And God, if you remember when we were going through the sin offering, God made provision there too.

[ 28 : 42 ] And he made it very plain that from the priest all the way down to the lowliest peasant of the Israel, all of them had a way to bring a sin offering unto God.

All these offerings that we've read about from the past few weeks, with the exception of the meat offering, we're talking about the one thing that they've all gotten common other than the meat offering.

They've all got a common denominator, and that's the blood. The blood offerings that were made. And folks, it's always been blood.

I mean, from the very get go, we talked about not long ago, when God killed innocent animals, there at least one innocent animal to make skins for Adam and Eve.

There was blood shed then. You think about that, you think about how offerings affected the entire race from Adam and Eve on up.

[ 29 : 48 ] I mean, when Noah stepped off in the ark, he offered burnt offerings to God. And that would have required blood shed. That's what God has required from the get go.

When God was going to deliver the Israel, that's how to be just. And that's the story of the Passover and the account of the Passover when God says, you know, you'll take a lamb without spotting without blemish, and you'll kill it.

You'll slaughter this innocent lamb, and you're going to take his blood, and you're going to take his hip, and you're going to strike it on your doorpost and strike it on the lemons.

It was blood then, he said, when I come through Egypt this night, I will smite the Egyptians. I will smite the firstborn. I'll do this thing. But when I see the blood, I'll pass over you.

It's been my blood from the get go. Folks, it is by blood now. And you've got to think, though, about this was in the initiation, really, the ceremonies that we read about so often in the Scriptures.

[ 30 : 54 ] I mean, we read about them from Exodus when the laws were first being given on through Leviticus. We read about them all throughout the Old Testament, offerings and sacrifices, and things along those lines.

Everything we've been going over for the past few weeks. They all have to do with blood, though, with the exception of the meat offering. There was no blood involved in that.

But it's always been my blood. Folks, it's by blood now. You think about these people, you think about young children. Think about young Israelite children that, you know, they're four, five, six years old, and they're just, you know, starting to kind of develop, not only their personalities, but getting to the point of their life where they can actually remember things.

I mean, I can remember things from when I was buried. I can actually remember my third birthday party, believe it or not. But you think about these children, though, and how many times they may have went to the Tabernacle with their father, and they went and they saw the offering, they saw their father kill this offering.

Whether it was a sin offering or a burnt offering, where the case was, a peace offering, and they saw their father kill it. But they have really understood what was going on with them.

[ 32 : 18 ] Probably not. I wouldn't have at that age, but I would have done it just because. Just because Dad said that's what God said to do. But these children would have been tagging along.

But as they got up in years, and they could remember all those trips going to the Tabernacle, later on going to the Temple, and they, you know, they might have been singing praises unto God.

They may have been singing something out of the book of Psalms for all that we know later on when the Temple was built. You know, singing how the living is unto God, and talking about how wonderful it is to go into His courts with thanksgiving and with praise.

But when they get to the courts, and they get to that point where they see the brazen altar, and they see the blood, and they see the, you know, the bold of the blood, and they see what's going on with slaughter of innocent animals, did their dad bother explaining to them, ever bother explaining to them why that was going on?

Because God requires blood. God requires this sacrifice. I hope it's no different now. If we have children, if we have nephews, nieces, even adults, even if we got parents that don't really understand the gospel, they've got to understand what the blood is about.

[ 33 : 40 ] I don't understand these preachers, these churches, and even whole denominations that are wanting to subtract the blood from the gospel. Without the blood, we don't have a gospel.

Without the blood, there's no remission. And we don't need to subtract that. We need to dwell on the blood. We need to think about the blood.

These Israelites, every time they win, because I don't read anywhere in scripture. I can't think of anywhere in scripture, so might correct me if I'm wrong.

I can't think of anywhere in scripture where God ever told him to clean the blood off the altar. I get you some water, get you a cup full of rags, take one of them skins that I give you, and wipe that blood off.

That blood was built up and built up, and built up as long as that tabernacle was mowed in, and not moved in. As long as the Israelites were in an encampment, that tabernacle was to be set up, and these offerings were to be made.

[ 34 : 44 ] And every time somebody comes out there, and they saw the slaughter that was going on, where they reminded of their sins, when they saw the fire, when they saw the smoke, even if they were in one of the tents way out from where the tabernacle was, we ain't talking about a couple hundred people, we're talking about a few million that were encamped about this tabernacle.

And even if their tent was way out, they could have seen the smoke coming up off of the altar, where the burnt offering was being given night and day, for a morning offering and an evening offering.

When they saw that, were they convicted of their sin? Did they say, this burnt offering is there because of my sin, because of my disobedience?

Because folks, only a convicted heart will understand what that offering really means, and it's no different than New Testament. Before I would say, before God ever convicted me, I didn't get the cross.

I didn't get the blood. I didn't get the nails. I didn't get the beating. I didn't get the beard being yanked out from the chin. I didn't get any of that before God convicted me.

[ 35 : 58 ] But when God convicted me, I realized that somebody had died in my place. I realized, not with very deep meaning, that came with time, but I realized that I was a sinner and that God was a Savior and that Jesus Christ is the way and the provision that He made, that I could come back to God the Father and I could be reconciled to Him.

These offerings were the way that sinful Israelites, and their sin was pointed up to them from Mount Sinai, when the law of God was given, there was not one single Israelite that could say, I had kept all ten of those to a T.

The law convicted them, whether they would admit it or not, the law convicted them. But these offerings, especially the burnt offering and the sin offering, the trespass offering, these were to bring God's people back to Him.

And remember, peace offering wasn't for that. The peace offering was because they had been brought back. They had been reconciled. God had fellowship with His people and His people had fellowship with Him.

And peace offering was an offering of praise unto God because of the peace that they had with God, not to obtain peace with God, not to gain peace with God. It was because the peace was already there.

[ 37 : 16 ] And that's something that I think I've grown pretty hard when we were teaching the Witticus chapter 3. But you think about all these things that I mentioned tonight, and think about all the bloodshed.

And I said the blood on the horn to the altar, the blood on the sides of the altar, the blood in the bowls at the base of the altar, the blood that was on the priest as they were doing the slaughter, the blood that was just all around.

Everywhere they looked, there was blood when they went to the tabernacle. Anytime they would pass by there was blood. And both sets the way it should be in a Christian's life.

I'm not saying dwell on the blood so much that it drives you crazy breathing along those lines.

Don't forget the joy that that blood brought you alive. But that's exactly what it does. If you're sitting here and you're saved and you're born again, it brought joy. It brought peace.

[ 38 : 18 ] And because we have that peace with God, we can give Him a peace offering. I'm not talking about bringing an animal into him, folks. Those sacrifices are long known. But we can praise God because of the peace that we have with Him.

Through the blood of the cross of Jesus Christ that we have peace with God. And that is the only way. It was by blood that we obtained that peace. It's by blood that we obtained salvation. It's by blood that we were reconciled back to a God that was angry with us.

We're glad that the Bible says that His wrath abides upon the wicked. And every one of us in here were wicked at some point in our lives. We were wicked, wretched, sinful people that were rebellious against God, rebellious against His law.

But He made a way through Jesus Christ that we can be reconciled back to Him. This, what we've been reading the past several weeks, is the way that the Israelites were reconciled back to God.

And not only the way they were reconciled back to God through the burnt offering, through the sin and the trespass offering.

But we've also covered the effects that those offerings had as far as the peace offering goes and as far as the meat offering goes. Those were, remember the meat offering? That was an offering that was given to God, praising Him for fellowship, praising Him for provision.

[ 39 : 43 ] Remember God said, you bring your finest flower, bring the best that you've got to meat. And then the priest would burn part of it on the altar. And the rest was the priest.

And we've read where the priest could do, you know, have fellowship with his fellow priests and with the offerers as well. They could feast upon that after the priest had given his time of that offering. Anyway, that wraps up the book of chapters one through seven. I hope it's been a blessing to y'all. I hope you've gotten something out of it. Hopefully it's enlightened you a little bit and make you appreciate the Lord just a little bit more.

Anyway, if you might have got any questions or comments on anything that would cover the past few weeks. God bless you. I appreciate your attention.