

Leviticus 6:1-30 (Teaching)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 08 March 2023

Preacher: Spencer Baumgardner

[0 : 0 0] evening evening the liturgy is six tonight the liturgy is six, it's kind of like last week I told you all last week when we went on the liturgy is five it was a continuation of the sin offering the first time in liturgy is four and this is also a continuation this goes on up into several verses chapter six of Leviticus and some people refer to this as the guilt offering what's brought up here in Leviticus 6 and you can refer to it as that if you like but nevertheless it is a sin offering and just like last week when we was going over Leviticus 5 we brought up the trespass offering and how some of your headings and your bibles may have those may say the trespass offering but the Lord made it clear in His word that it was a sin offering and this is no different here in the first several verses that we'll read tonight we'll read a lot of repetition of things tonight that we've read throughout the first five chapters of Leviticus so hopefully it won't be mundane to you but the Word of God it really shouldn't be even the big hats of the Old Testament and of the New Testament and Matthew and Luke that we read even the big hats have got some excitement about them when you're reading about genealogies and stuff but we'll begin the first verse of Leviticus chapter 6 it says in the Lord spake unto Moses saying if a soul sin and commit a trespass against the Lord and lie unto his neighbor in that which was delivered him to keep or in fellowship or in a thing taken away by violence or had deceived his neighbor or found that which was lost and lieeth concerning it and sworeth falsely and any of all these that a man doeth sinning therein then it shall be because he hath sinned and is guilty that he shall restore that which he took violently away or the thing which he hath deceitfully gotten or that which was delivered him to keep or the lost thing which he found or all that about which he hath sworn falsely he shall even restore it in the principle and shall add the fifth part more there to and give it unto him to whom it appertaineth in the day of his trespass offering we'll stop reading right there back to verse 2 well it begins in the Lord's making unto Moses saying of course Moses will be relaying this to the people but it says in verse 2 if a soul sin can commit a trespass against the Lord and this is significant because it says if a soul sin trespass against the Lord and then it starts talking about things that we these Israelites and nowadays that we would do to a brother or sister in Christ but things that the Israelites would do to one another but it's calling it a sin against the Lord so that tells me immediately that the sin against my fellow man is to sin against God and there are people that will make distinctions between the two

I can promise you if I'm sinning against one I'm sinning against the other but there are people out there that will try to separate those two and say well I sinned against my brother or my sister but not against God not according to God's word if it's sin it's sin if I sin against you then I have also sinned against God if you read again if a soul sin can commit a trespass against the Lord and then it continues and lying to his neighbor doesn't say anything about lying to the Lord here says he's lied to his neighbor and lying to his neighbor and that which was delivered him to keep worship or anything taken away by violence or it deceived his neighbor this is all talking about the neighbor but it's sin against the neighbor yes but it is sin against the Lord and that's what we need to be concerned about is sin against the Lord if we're sin against our neighbor yes it's sin against the Lord but our neighbor doesn't have power to cast a sin to hell our neighbor doesn't have power to chastise us the way that the Lord does our neighbor doesn't have any kind of power like that it's the Lord that we're sin against it's the Lord that we're making angry and if we're born against children of God it's the Lord that saved our souls and we should be doing our very best to not sin against God to not sin against our neighbors and if you read through the Ten Commandments you know the first few commandments the first four really are how we're to treat God and how we're to act toward God and things that we're to do things that we're not to do and then the last several are how we're to treat our neighbor you know they'll shout out no God's before the Lord or God that's something against that's something how we would treat God they'll shout out not commit adultery they'll shout out lie they'll shout out steal that's how we're supposed to treat our neighbor and if you notice the only thing about the Ten Commandments that has anything to do with us is how we're to treat God and how we're to treat our neighbor and that's it we're not included in the Ten Commandments other than how we're to treat those two those two individuals

God and our neighbor God and our fellow man and here God is saying that if you've lied to your neighbor if you've deceived your neighbor and whatever the case says that you have not only sin against him but more importantly you have sinned against God verse 3 or have found that which was lost in life concerning it and swore it falsely and any of these that a man doeth sinning therein then it shall be because he hath sinned and is guilty and verse 4 because he hath sinned and is guilty well folks we're all guilty of sin these Israelites we're all guilty of sin God had done showed them that with the Ten Commandments because when Moses come down off of Mount Sinai and presented the Ten Commandments that the Lord God had given him to give to the Israelites I can promise you there wasn't an Israelite present that had kept all ten of those commandments every one of them had sinned against God and that was brought to their conscience at that time but again it says verse 2 then it shall be that because he hath sinned and is guilty so this isn't that so much that he's guilty of the sin that he recognizes that he's guilty of the sin he acknowledges that he's guilty of the sin just like the other offerings that we've spoken about from Leviticus 1 on through Leviticus 5 when they lay their hands upon those offerings upon those animals and they lean upon them and they're confessing their sin when they do that they're confessing yes I've sinned otherwise they wouldn't be bringing the offering otherwise they wouldn't be putting their hand upon it they would not be trusting the word of God to forgive their sin if they felt that they had committed no sin so it's a confession it's an acknowledgement that they are indeed that they have indeed sin so then it shall be because he has sinned and is guilty that he shall restore that which he took violently away or the thing which he hath deceitfully gotten or that which was delivered him to keep or the lost thing which he found so all these things he's saying that you sin you've acknowledged that you sin and you're going to restore these things to these people as much like we read last week in Leviticus 5 you're not only going to restore that which you've taken deceitfully taken unrightfully but you're also going to you're going to give some restitution along with that the 20% mark that we talked about last week that some preachers have used a few preachers have used saying that the tithe has now turned into 20% the cause of sin and that's not the case that's not the case at all the tithe is still 10% but that's neither here nor there and I'm going to teach about tithing tonight but God says you're going to not only pay that back what you owe but you're going to give back even more 20% the fifth part which will be 20% and a good example of this in the

New Testament will be the Manachias when Jesus when Jesus saved Zacchaeus and we all know that Jesus went to Zacchaeus's house and he was there with other folks other sinners and Zacchaeus he said I'm going to not only give what I've taken but I'm going to give back even more than that and that would be an example of this happening which Zacchaeus went even beyond the 20% mark that's here in the law but folks that's how we should be when we've had an experience with God when we've been saved and born again we should want to do the same thing I'm not talking about your money I'm not talking about your goods or your material things or anything like that but we should want to share what we have received we should want to share Jesus Christ and we should want to share it with everyone that we come into contact with

Zacchaeus was so overwhelmed because he realized that he was guilty as we just read here and he realized his guilt and he realized his guilt had been forgiven and because of this he wanted he wanted to share his joy and so that's a good New Testament example of that but in verse 5 again which is about his sworn falsely he shall even restore to the principal and shall add the fifth part more there to him and give it unto him to whom it appertaineth in the day of his trespass offering this is very significant the very last line of that verse he shall give it to whom it appertaineth in the day of his trespass offering so the trespass offering again the trespass offering was a sin offering but God says you're not going to give one one day and do the other the next if I am allowing you to make this offering to me this day you're going to have to make it right with your brother you're going to have to make it right with your fellow man before I will accept your trespass offering before I'll accept this sin offering that we're talking about here now some people will say where Jesus Christ has given the sermon on the mount and he says that if you if you go to the altar of the Lord and therefore and that's where you remember that a brother has ought with you he says go make things right with your brother then bring your gift to the Lord that's what Jesus says in the sermon on the mount in the gospel of Matthew however in that Jesus says you bring your gift to the Lord but there's where you remember your brother has ought with you and then you go make things right with your brother and that ought could be something like we're reading about here that brother may have left something in your care and you lost it or it broke or whatever the case is

[12 : 29] I mean folks another example this will be in 2nd Kings I believe it's chapter 6 you'll remember we're a lot of students they're at their choppin wood and the axe head flew off of one of the axe handles went out into the water what was his worry it wasn't the axe head itself it wasn't the water it wasn't the wood he said it was borrowed it wasn't mine this guy give it to me it was in my care it wasn't my possession but he loaned it to me and now I've lost this axe head that was his worry because it was borrowed and that's kind of what we're getting into right here because it was something that was loaned to this man and he didn't do well with it I ain't saying that he done it on purpose or anything along those lines but folks we've read over and over in these first few chapters of Leviticus about the ignorant sins that the Israelites committed and we've talked about the ignorant sins that we as New Testament Christians will make so whether or not he purposely had the axe head on there loosely or not

I don't think that he did that was his concern it was something that was borrowed so if he would have brought a gift unto the Lord or an offering unto the Lord he would have had to have went and made things right with his brother just as Jesus says in the Sermon on the Mount and just as God is saying here in the book of Leviticus he says you're going to restore what you took plus a fifth and you're going to do this before I'll accept your trespass offering it must be done in the day that you bring your trespass offering and it must be done at the same time according to the word of the Lord so he says verse 6 and he shall bring his trespass offering unto the Lord a ram without blemish out of the flock with thy estimation for a trespass offering unto the priest and the priest shall make an atonement for him before the Lord and it shall be forgiven him for anything to evolve that he has done in trespassing therein so again we read here that the trespass offering the sin offering is a ram without blemish out of the flock and says with thy estimation we spoke about that last week how they would bring this offering and the priest would look at it and the priest would inspect the offering and he would estimate the value of it and the value of it is the 20% that the person would would pay so with thy estimation for a trespass offering unto the priest the priest shall make an atonement for him we've talked about this a couple of different times going through Leviticus it is the priest that makes atonement for the offer and it's no different now the striking thing about New Testament

Christianity versus what we're reading here is there was an offering but there was a priest and they were separate and in New Testament Christianity Jesus Christ is the priest and Jesus Christ is also the offer Jesus Christ is our all in all that's just one of many many different ways that Jesus Christ is all in all but not only was he the offering to God, not only was he the sacrifice not only was he what was the lamb without spot and without blemish but he was the priest that offers that unto God on our behalf so the priest shall make an atonement for him before the Lord and it shall be forgiven him for anything of all that he had done in trespassing therein and we read about the deceitfulness of man here and the deceitfulness of man against his fellow man or against his neighbor but once again as we've talked about in these few chapters of Leviticus it says it shall be forgiven him again it's not a maybe it's not a mind it shall be forgiven him and I'll reiterate once again that if we if we come to God in faith and repentance the way that the Bible tells us to our sin shall be forgiven of us if we confess that Jesus Christ is the Lord and we believe in our heart that God have reached him from the dead that shall be saved we shall be saved if we believe and we confess folks it's not a mind it's a maybe I believe what the word of God says and I believe the gospel of Jesus Christ and that's the instructions that we have in the New Testament is to repent and to believe and if we do these things the way that God says to our sins shall be forgiven and it says the last little bit of that line says for anything of all that he had done and trespassing there in all of his sin everything he done and these verses leading up to verse 7 there any of those things that he had done whether it was one of them or multiple of them it shall be forgiven if he does things the way that God says now that brings us kind of to the end of the sin offering which began in chapter 4 now we begin these laws concerning the different offering concerning the burnt offering concerning the meat offering we've already been through the law of the peace offering

I crammed all that into one knot in Leviticus chapter 3 then we flipped over to Leviticus chapter 7 because there's a whole lot more to the law concerning the peace offering than there is these other laws that we're about to read about here but what you need to keep in mind these laws pertain to the priests that are giving the offerings they're not pertaining to the offerer they're pertaining to the priests so keep that in mind as we read this so starting at verse 8 in the 6th chapter of Leviticus says the Lord spake unto Moses saying command Aaron and his son saying this is the law of the burnt offering it is the burnt offering because of the burning upon the altar all night under the morning the fire of the altar shall be burning in it and the priests shall put on his linen garment and his linen britches shall he put upon his flesh and take up the ashes which the fire hath consumed with the burnt offering on the altar and he shall put them beside the altar and he shall put off his garments and put on other garments and carry forth the ashes without the camp unto a clean place so back to verse 9 again he says command Aaron and his sons who is Aaron and his sons that's the priests that's the that's the believers that's the priestly tribe and they're the ones that done the tabernacle in the temple service they're the ones that God commissioned for those things not just these offerings that we're reading about here they're the ones that burned the incense they're the ones that that sprinkled the blood they're the ones that placed the shoe bread where it was supposed to be they're the ones that performed all these things that God commanded over in the book of Exodus they're the ones that that performed all these things for God to do all these things so he says command Aaron and his sons saying this is the law of the burnt offering it is a burnt offering because of the burning upon the altar all night unto the morning and the fire of the altar shall be burning in it well it's not just all night unto the morning but folks it was from the morning unto the night it was from dusk till dawn and from dawn till dusk there was a continual burnt offering taking place in the camp of the

Israel lives it was not to go out God makes that point here in these verses that we'll be reading says the priest put on his linen garment and his linen breeches don't that seem like a little bit of overkill to you it does to me he got to put on his linen garment you read about this in Exodus chapter 28 or the robe that the priest would wear and there were breeches that the priest would wear and God says you're going to put on both of these things this is the law concerning the burnt offering so you'll put on both of these things and you're going to gather these ashes says the priest shall put on his linen garment and his linen breeches and shall he put upon his flesh and take up the flesh shall he put upon his flesh and take up the ashes which the fire hath consumed with the burnt offering on the altar and he shall put them beside the altar so he's got this is one action that he's got to take well what ashes are these God tells us right here is the ashes of the burnt offering now he's talking about the burnt offering that took place from the night even unto the morning and Adam Clark in his commentary he talks about this very thing and Adam Clark was under the assumption and probably rightfully so that the priest would take shifts in taking care of the burnt offering making sure that the pieces were placed inside the burnt offering on the fire and making sure that the wood was continually burning making sure that things were going the way that God said that they should go and remember that it's speaking here specifically off from night until morning but it says he shall put on his garment and his breeches his linen garment which would have been as robe and his linen breeches and he would take care of the ashes of this why would that be well God makes commandment in his scripture that fire is not to go out and if you've ever spent any time around fires like most of us have you know that the more ashes you have the less oxygen the base of that flame is going to be getting and the less oxygen the base of the flame is going to be getting the more apt it is to go out so they need to clean the ashes of the burnt offering on hopes that fat that they put on the altar there to be burned it's good fuel and it works well but it will only burn as fat for so long sooner or later it's going to get crispy and it's going to turn to ashes if you've ever cooked over an open fire you know that's something that I've experienced myself yes that fat makes good fuel but it says it's supposed to take the ashes which the fire has consumed with the burnt offering on the altar he shall put them beside the altar this says and he shall put off his garments and put on other garments well why is this well I've seen some far left filled explanations for the robe and for the breeches the best one I believe

[23 : 57] I've ever read or heard was probably by Vernon McGee Vernon McGee says that the Lord had them put on their robe and the breeches he said to cover all their flesh well why would that have been because it's not by works of the flesh that God accepts us or God accepts our worship God accepts our service it's the work of the spirit and that's probably the best explanation for that that I've ever heard or read for that matter was the one from Vernon McGee explaining that but it says that once he's put those ashes beside the altar he's to change his garments why is that well folks when you're you all that use a grill I don't you all that do or smokers along them lines do you not get dirty when you're cleaning it off do you not get blackout all over you God says he's going to take these ashes put them next to it and he's going to change his garment the priest will change his garment and then he's going to carry those ashes out to a clean place the dirty works already been done getting the ashes off the altar they're sitting beside the altar at this point he says you change your clothes you take them out to a clean place why clean place why in clean clothes folks this is this is significant this is another one of Vernon McGee's thoughts not my own

Vernon McGee says and I'm persuaded to believe or to agree with him I should say he says that the priest would carry these out to a clean place because even the ashes even the ashes were polluted with sin that that was the picture that was being painted in all of this so if we're carrying them out to a clean place it should be a clean person should it not that's carrying them out to a clean place but not only that folks not and you can you can go off on all kinds of spiritual planes and come up with all kinds of reasons for this that you want to but it all boils down to the fact that God said this is the way it was to be done it wouldn't matter if he told the priest you're going to put on a tank top Bermuda short to carry those ashes out to a clean place or an unclean place for that matter if that's the way God said to do it that's the way it needed to be done it boils down to the fact regardless of what spirituality we can get out of this regardless of what New Testament application we can get out of it it's a simple fact that God said this is how it's to be done and this is the commandment for the priest is how they're how they're to do it verse verse 12 and the fire upon the altar shall be burning in it it shall not be put out and the priest shall burn wood on it every morning and lay the burnt offering in order upon it and he shall burn there on the fat of the peace offerings and again I know we went over this in chapter 3 when we went over the peace offerings the peace offering was never the initial offering the burnt offering was continually on the altar. Now people can bring separate burnt offerings if they wanted to and that was fine, but there was one burnt offering offered for the morning oblation and another burnt offering offered for the evening oblation and if people wanted to bring another burnt offering that was fine but the peace offering was always laid on top of the burnt offering the burnt offering had to do with atonement the burnt offering had to do with the sacrifice that had been made to reconcile men back to God and the peace offering, if you remember from

Lomiticus 3, that was because peace had already been made with God. Man had peace with God and they were celebrating this peace that they had with God. But there had to be a sacrifice first in order to have that peace offering. So it says again there in verse 12, he shall burn there on the fat of the peace offerings. Thereon he's burning it on top of the burnt offering. The fire shall ever be burning upon the altar. It shall never go out. These verses here as well as many other verses that we find throughout the Old Testament are some of the verses that people will use that say that God has finished with Israel. God will have no other dealings with Israel because the fire is no longer burning and that's proof. You read in Lomiticus chapter 9, I believe verse 24, where the fire that burned upon this altar was the fire of God. It was not a man-made fire.

It was fire that God, the fire of God, Himself. And like I said, that's in Lomiticus chapter 9 that we read about that. But they say the fire is no longer burning. Those Israelites let it go out. God's done with Israel. No folks, no. There have been promises made to Israel that God has yet to come through with and God is not a man that he could lie. God is not finished with Israel. I'm not going to teach on that particular thing tonight. God is not finished with Israel. Do you think that they kept that fire burning when they packed up the tabernacle and they wanted to throw it out the wilderness? No. No, they didn't. It wasn't continually burning. But while the tabernacle was set up, that fire was to be burning. And the burnt offering in the morning, the evening oblations, they were to be giving while the tabernacle was set up. That's the instructions of God. But I promise you there was not a fire burning while they were carrying these things around in the wilderness with them. The fire shall ever be burning upon the altar. Never go out. This is the law of the meat offering. Meat offering we read about in chapter 2 of Leviticus. I told you all then that some people refer to that as the grain offering.

That's fine to refer to it as that. So we're going back to chapter 2 now. And it says, and this is the law of the meat offering. The sons of Aaron shall offer it before the Lord, before the altar. Once again, he specifies the sons of Aaron.

[30 : 17] These are laws concerning the priests that are in service to the Lord. And he shall take of it his handful of the flour of the meat offering and of the oil thereof and all the frankincense which is upon the meat offering and shall burn it upon the altar for a sweet savor, even the memorial of it unto the Lord. And we've read these things, these basic things over in Leviticus 2. Verse 16, and the remainder thereof shall Aaron and his sons eat. With unleavened bread shall it be eaten in the holy place in the core of the tabernacle. Now the congregation shall they eat it. I told you all when we were going through Leviticus chapter 2 that it was referred to as the grain offering and that not only was an offering to God but it was a part of it was given to the priests for them to eat. And I told you all then I said, we'll read about that here in a few weeks when we get to it, well we're at it tonight. This is the priests having fellowship with one another with this grain offering was something that was brought unto

God. Now remember all these offerings were brought to God but God says this is your part of my offering. This is you know you burn what I tell you to burn but you keep and you eat, you bake and you eat. How ever much of it I can tell you to do so. So here's these priests eating these eating part of this offering that says with unleavened bread shall it be eaten in the holy place in the core of the tabernacle of the congregation. They shall eat it and we can rightfully assume it's speaking about the outer core of the tabernacle of the congregation here. It shall not be baked with leaven. I have given it unto them for their portion of my offerings made by fire. Well who is the them? That's the priests that we're talking about. He says I've given it unto them. This is their portion. Remember we talked about it a couple chapters ago that the Levites did not inherit any land. They weren't promised any land when they were to enter into Canaan because they were the ones in service of the Lord. So God says

I'm not gonna let you starve. I'm not gonna let you go without money. I'm not gonna let you go without eating or without drinking or whatever the case is. I'll still take care of you. This is one of the ways that God done so. He says I've given it unto them for their portion of my offerings made by fire. It is most holy as is the sin offering and as the trespass offering. The males among the children of Aaron shall eat of it. It shall be a statute forever in your generations concerning the offerings of the Lord made by fire. Everyone that toucheth them shall be holy. This is a very significant verse as far as New Testament application goes. He says all the males among the children of Aaron shall eat of it. Well who are all the males among the children of Aaron? We've already entered it tonight. That's the priests. All the males of the children of Aaron were priests. That's the tribe that they were with. That's the assignment that they were given. That's what God consecrated and sanctified them to do was to be priests for an entire nation of people. He says all the males among the children of Aaron shall eat of it. Well how is that so significant as far as a

New Testament application goes? Hope some Bible tells us that we're kings and priests. Everybody that's saved, everybody that's born again, everybody that's part of the the church of the living God, everyone that's that's the part of the bride of Christ. We're all kings and we're all priests. So if this applied all the males among the children of Aaron shall eat of it. And this is talking about a celebratory thing that they're doing. It wasn't just a meal. It was a celebration they were having. It was fellowship that they were having. And all the males of the children of Aaron were able to take part in this. And if the New Testament says that we're all kings and that we're all priests, that means that everyone that's born again can take part in this celebratory feast and a fellowship feast with our fellow man, with brothers and sisters in Christ. We can all do this whether you're male or whether you're female. We can all do this because we're all we're all we've all got that common ground in Jesus Christ.

We've all been washed with the same blood. We've all been forgiven off sin. There's very little that differentiates me from you. And there's nothing that differentiates me from you as far as the forgiveness of sin goes. You may have committed sins that I haven't and I may have committed some that you haven't. But nevertheless we were all sinners and nevertheless Jesus Christ died for every one of us. And his blood was able to wash away your sin regardless of what it was and able to wash away my sin regardless of what it was. So we were all able to take part in a New Testament celebration. I'm not talking about the marriage supper of the lamb that we're that we have in the Book of Revelation that we read about. I'm talking about here and now. We can all fellowship. We can all celebrate that we've been forgiven of our sins through Jesus Christ. And we can do that together and encourage one another with that.

[36 : 03] Verse 19, the Lord speaking to Moses saying, this is the offering of Aaron and of his sons which they shall offer unto the Lord of the day when he is anointed.

The tenth part of an e-fly, a fine flower for a meat offering perpetual, half of it in the morning and half of it thereof at night. In a pan it shall be made with oil. In a pan it shall be made with oil and when it is baking thou shall bring it in and the baking pieces of the meat offering shall be offered for a sweet savor unto the Lord. The priest of his sons that is anointed in his stead shall offer it. It is a statute forever unto the Lord. It shall be holy burned. So this is kind of odd to read but not really. Once again this is instructions from God to priests to those that are in his service. He says this is the offering of Aaron and his sons which they shall offer unto the Lord in the day when he is anointed. The tenth part of an e-fly, a fine flower. This is specifically talking about the priests. Where would they have gotten that flower from? The only place they can get that flower from is from other people bringing their offerings. So God says you're getting part of that but I want a tenth from you. This excludes no one from giving to God. I ain't talking about you necessarily about your money. I ain't talking necessarily about anything but every one of us if we're born again we should be given our lives unto God. We should be given our heart unto God. Be given our soul and our being and our praise and our worship and our thoughts and everything about us. It goes to God. No one is excluded from that of it and it just 10% of your heart that you need to you need to put towards God is your whole being. Paul said that we should give ourselves a living sacrifice unto God and he said which is our reasonable service. That's our whole sales. Paul was talking about there in Romans chapter 12. We give that unto God but folks remember when Paul wrote that he was writing people that were already saved. He was writing to the Roman church to those that had professed Christ. Those that had already believed in Jesus Christ for salvation and he was reminding them that we should give ourselves as a living sacrifice. Holy and acceptable unto God.

Folks we all need that reminder. There's times in every one of our lives that we want to hold something back from God. We want to hold something in our lives back from God and say no this is mine. I'm gonna hang on this for just a little while.

You can have about 80% of it but I won't keep about 20% of it. No. That's not how this thing needs to work with God. God gets all of us. Everything about us.

We covered that a couple of chapters ago. It gets I mean folks not only in all this or we're reading about the priests and the instructions for the priests and the laws concerning the priests but this also shows here in the priest giving a tithe of the offering that other people had brought unto God. It also shows that God owns it all anyway. So why not just go ahead and give it to him. He owns you, he owns me, he owns the saved, he owns the lost, he owns the earth and the fullness thereof. It's all God's. It's all God's. Now granted in the first part of this chapter we were reading about that one Israelite deceiving another one out of something or taking something or robbing someone of something. Something along those lines. So that shows that God will allow us to put our claim on the property but ultimately ultimately when it boils down to it it's God regardless of whose hands it's sitting in, regardless of whose driveway it sits in, regardless of whose house it's in. It's all God's. God says these people have brought the

[40 : 30] Israelites, the rest of the children of Israel have brought their offerings to you and you've taken part of that offering out by hand for when you burnt it on my altar and you've gotten the rest for a fellowship feast, for fellowship with your fellow man, for fellowship with me. You've gotten all these things but now I want to tell from you also, priests, folks, once again we said just a little hug and we're all kings and priests according to the New Testament.

We're all kings and priests so we give, we need to give our heart to God. Once again I ain't, I ain't talking about what you throw in the offering plate. I'm signing warnings or whenever. I'm talking about yourself. It needs to be given to God. But this is the, I'm sorry I've done read that, verse 20, verse 21. Back to verse 22, the priest and the priest of his sons that is anointed instead shall offer it is a statute forever under the Lord it shall be wholly burned. So this offering, this tithe offering, whatever you want to call it, of the tithe or the offering that people have already brought to God, God's saying you take that part, you, you burn it on the altar, shall be wholly burnt, you don't keep any of it for yourself. That part is mine. Just like we read a few chapters ago. All the fat is the Lord. All the fat belongs under God. Why? Because that was the choicest part of the offerings that were being brought in and we read that and we think about it and we think that's just nasty. Not to these folks here.

It wasn't. That was the best, that was the most choice choice cuts of the bane. But God says that part's mine. But I'm not leaving you out. All the fat belongs under God. For every every meat offering from the priest shall be wholly burnt it shall not be eating. Once again you can come with all kinds of weird left field spiritual stuff for this. It simply boils down to the fact that this is the way God said it would be. This is the way God wanted it. That's the way that it needed to be. Verse 24 and the Lord's speaking the most the same speaking there and his son saying this is the law of the sin offering in the place where the burnt offering is killed shall the sin offering be killed before the Lord it is most holy. The priest that offered it for sin shall eat it in the holy place shall it be eaten in the court of the tabernacle of the congregation. Once so ever shall touch the flesh thereof shall be holy. And when there is sprinkled in the blood thereof upon any garment thou shalt wash that whereon it was sprinkled in the holy place. But the earth and vessel wherein it is sodden shall be broken. And if it be sodden in a brazen pot it shall be both scoured and rinsed in water. Back up to verse 25 again speaking there and his son saying this is the law of the sin offering in the place where the burnt offering is killed shall the sin offering be killed before the Lord it is most holy. He says in the same place that the burnt offering was offered or was killed the sin offering needs to be killed in that same place. Why is that?

It's where the blood shed was. And blood is what does what? Blood is what? Atones for sin. All these offerings that we're reading about in these first several chapters of Leviticus we're talking about atonement for sin and we're talking about our or these Israel lives fast forward a few thousand years to us our reaction to atonement for sin. Once again the peace offering was given as a reaction to the burnt offering for to be being reconciled back to God and all these offerings though they all all the blood offerings they all speak of atonement. We know the Bible says the book of Hebrews without the sin and blood there is no remission and it's been that way since the get-go. We talked about in here Adam and Eve God killed innocent animals to take their skins and cover

Adam and Eve because their own efforts with the fig leaves were not sufficient. Folks our own efforts will never be sufficient to cover or to get rid of or to wash away our own sins. It's only by the blood of Jesus Christ that that will ever happen. They said in the place of the burnt offering the burnt offerings killed shall the sin offering be killed before the Lord it is most holy. The priests that offered it offered it for sin shall eat it in the holy place shall it be eaten in the court of the tabernacle of the congregation. This is something that we've read a couple of times throughout these verses is the court of the tabernacle of the congregation remember these laws pertain to the priests and only to the priests but it keeps referring to the court of the tabernacle the congregation. These priests were in service to the congregation. The congregation was the entire nation of Israel it wasn't just the tribe of Levi or Aaron's sons the congregation was a few million people that these priests were in service to. We need to keep that in mind that's something that a lot of preachers and pastors nowadays need to keep in mind is that they are in service to their flocks to their congregations to those that walk in their doors. They're not to be put up on a pedestal. They're not to certainly not to be worshipped and they're not to be treated as gods or as a god for that matter. They're in service not only to their congregation they're in service to whatever community might surround that church. They're in service to everyone. That's a position that God give these Levi's to be in service not only to God but to the congregation of the children of Israel and that's something that all of these offerings all the all the actions before and after the offerings were made what we read just a little while ago about taking the ashes placing them inside the altar and then taking those ashes out to a clean place all these things were done in service to the congregation of

[47 : 22] Israel because God said that fire is to continually burn. God said you remove the ashes. God said you wear your britches along with your linen garment. God said all these things and if they had not done that the congregation of Israel would not have had priests. They wouldn't have had intercessors between themselves and God. That's exactly what the priest done. I understand that Moses was the intercessor in the Old Testament between God and the Israelites but these priests they stood they also stood in a gap between God and Israelite the other tribes of Israel because without their service without what they were doing those Israelites would have been hopeless because the tribe of Reuben, the tribe of Judah, they weren't given the assignment of the tabernacle service by God. Levi was and if Levi had failed in what he was doing there would have been no service and therefore there could have been no reconciliation therefore they couldn't have done any of these things themselves because God says over and over throughout these chapters we've been reading that the priest shall make atonement for him and he shall be forgiven of his sins. The tribe of Judah wasn't priests. The tribe of Reuben wasn't priests. The tribe of Benjamin they weren't priests. The tribe of Levi was priests. So we need to keep that in the consideration. But verse 28, 29.

Well, that's read 28 again. But the earthen vessel wherein it is sodden shall be broken and if it be sodden in a brazen pot it shall be both scoured and rinsed with water speaking of the blood in the previous verse to this. God says that if it's in an earthen vessel it should be broken and if it's in a brazen pot it should be scoured. We all know what scoured means. It means you scrub it and you scrub it really well and scrub with basically as hot of water as you can. We all know what a scouring pad is and there's a reason that it's called that because you scour things with it. But you scrub all this blood out. You get that out of there so that it's prepared for what? For the next offering. For the next round of blood.

That's something else we need to keep in mind as we're reading through these chapters is these things had to be done continually over and over and over again.

But you read, praise God over in the book of Hebrews that Jesus was offered once and for all. And when his work was completed he went to heaven and he sat down at the right hand of the Father. He sat down and talked over in the book of Hebrews how the priests continually done these things day in day out. It was every day they had to go through these motions. Every day they had to scour the pots. Every day they had to break the urinal vessels. Every day they had to put on their linen garments and their linen britches and carry the ashes off and make sure it was a clean place that they were doing it to over and over and over. These priests had to continually do this. But when the work was finished, everything we're reading about tonight, everything we've read about in Leviticus 1 through 5, when those things were done, it pointed toward the work of Jesus Christ and when his work of redemption was finished there was no need to stand. There was no need to continue. So there won't be any more sacrifice made for sin. The sacrifices been made. That's something else we can think about as we read this. All the males among the priests shall eat thereof. It is most holy. So here we read again all the males of the priests and we can go back to a few verses to where we talked about that a little while ago. All the males of the priests, that was all the sons of Aaron, but once again we're all kings and priests. Therefore we could all take part in New Testament, the New Testament church. We can take part in a similar celebration as these are here. All the males among the priests shall eat thereof. It is most holy and no sin offering whereof any of the blood is brought into the tabernacle of the congregation to reconcile with all in the holy place shall be eaten. It shall be burned in the fire. So God commands that no sin offering or of any blood, any of the blood is brought into the tabernacle of the congregation to reconcile. I love that word reconcile. But God specifies, he says, nothing that is brought in concerning the blood in the tabernacle of congregation to reconcile with all in the holy place shall be eaten. If it's for reconciliation purposes, God says you're not to eat that. That's mine. Jesus Christ was God's plan. Period. From the very get-go Jesus Christ was God's plan and he's not to be used for our own glory. He's not to be used in a way outside of the way that God prescribes in the scriptures. He can't be used, period. He's God. He uses us. He uses us for his glory. He uses us for his honor. He uses us for his service and in his blood, unfortunately, has been taken for granted. It's been misspoke of. It's been mistreated. All kinds of things have been done with the blood of Jesus

Christ been trampled on by sinful men. I've been trodden underfoot of sinful creatures for years now for 2000 years that has been done. But praise God, there's always a remnant. Praise God, there are some people that believe in the power of the blood of Jesus Christ and they haven't used it for their own selves or for their own sakes. God has used it to cleanse them and to make them children of his own. But again, where of any of the blood is brought into the Tabernacle of Congregation to reconcile with all in the Holy Place shall be eaten, it shall be burned in the fire. Just as Jesus Christ suffered, God says the blood, the offering that's meant for reconciliation shall be burned on the fire.

[54 : 24] Just as Jesus Christ took the wrath of God upon himself, this offering was to be used in such a manner and it is to be viewed even now, 3500 years after this was written, it's to be viewed in the same manner, the sacrifice that Jesus Christ made and it's not to be taken lightly and unfortunately there's a lot of church goers that take it lightly. They take the book of Leviticus lightly and they take all the New Testament lightly because they just think God is all uniforms and all the thoughts and thoughts are like this.

Folks, God is very serious about sin and everyone of these sacrifices shows how serious he is about sin and everyone of the commandments that he gives and especially that last one that we just read about the offering and the blood being used for reconciliation, it's not to be used by us, it's to be used by God for us.

It was to be burned on the offering. Anyway, that wraps up Leviticus 6. Next week we should be able to finish up fairly quickly on Leviticus 7. It actually continues on with the Laws, but we've already covered most of Leviticus 7. So we'll go through first 10 verses I believe, of the seventh chapter of Leviticus and then the last few verses of Leviticus 7. That will take us as far as I would like to go in Leviticus for this round.

Anybody got any questions about what we talked about tonight in our comments? Alright, God bless y'all.