

Burnt, Grain, and Peace Offerings

Leviticus 1-3

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Message Transcript

Turn to your favorite book in the Old Testament, the Book of Leviticus. See some of you laughed because you know that most Christians have a difficult time with this book. They do fine studying through Genesis because Genesis is one great big storybook. And who doesn't love a good story. And they do fine in Exodus up until about chapter 21 because well, more stories. But then comes Exodus chapter 20 and that begins the section of the law book, it's chapter after chapter of instructions and rules. And many stall out right there. Those that don't stall out right there reading through the Bible, or studying through the Bible, they stall out right here in the Book of Leviticus because it's more of the same. Leviticus is a law book, its instruction, its rules, its regulations for how to worship the Lord. I'll never forget, the first time that as a very young Christian, I began a quest to read through the Bible, in its entirety. And I did just that. No problem in Genesis, loved it, could follow it, made sense to me, got into Exodus was doing fine until Chapter 20. In chapter 20, I started to bog down, it was going over my head, but I pressed on, I made it to Leviticus, and this is where I got locked up. And this is where I stopped, the Book of Leviticus. And the reason I stopped is because I didn't understand what I was reading, it was just going right over my head.

Now the truth is, and I'm not just saying this, because I'm teaching the book, the truth is now I love the book of Leviticus, I can say it is one of my favorite Old Testament books. And the reason why is because I understand the book. And because I understand the book, I can pull the principles that I need to from the book, and that makes the book interesting to me, invaluable to me. And the same can be true for you, if you let me help you with this a little bit, and if you'll stick with me, I can't guarantee this will be your favorite Old Testament book when I'm done. I can't guarantee that you'll have any more verses in Leviticus highlighted than you already do, probably none. But if you'll stick with me, if you'll stay put, if you'll give this a shot, I believe that I can at least change your opinion of the book, help you to get a pretty good working knowledge of the book and make the book of much more interest and value to you. The truth is, it is an important book, the entire Bible proves that point to us because the entire Bible is constantly referring back to the book of Leviticus. As you move forward from Leviticus and into the remainder of the Old Testament, the Old Testament is going to quote this book, constantly. It's foundational for the whole Bible. You're gonna get to the Gospels, you're gonna see the same thing in the gospels, the Gospels constantly either quote or refer back to this book. And anytime you're watching, like, you know, ritual Jewish life in the gospels, anytime you're reading up about the sacrifices, the sacraments, the things that are taking place in Jewish life and worship. That's all coming from the Book of Leviticus. Then we consider the epistles of Paul, as Paul is hashing out for us New Testament doctrine. Where do you think he got that from? Largely, Paul developed theology for us through the lens of Leviticus, I mean, you couldn't understand the book of Hebrews at all, it'd be an unreadable book to you in the New Testament, if we didn't have the Book of Leviticus. And consider the greatest promotion of the Book of Leviticus, the greatest promotion of all, and that would be, our Master Jesus Himself, who constantly regularly taught from the Book of Leviticus and quoted from the Book of Leviticus. It was Jesus in Matthew chapter 19, verse 19, that said, You shall love your neighbor as yourself. He didn't just come up with that on the spot. That wasn't like, well, here's my thoughts of what the Old Testament says, No, that was a direct quote from Leviticus chapter 19, verse 18. It is an important book, and is a powerful book. And the Bible confirms that the Book of Leviticus is scripture, and what does that do? That

brings us to Second Timothy, chapter three, verse 16, which tells us that all scripture is given by inspiration of God and is profitable. Yes, I'm trying to sell you on that, the Book of Leviticus is profitable to the New Testament believer in Christ. The title Leviticus comes from the Hebrew word Torat Kohanim, and that simply means the law of the priest. In the Greek Septuagint, it is Leuitikon, from which we get our English word, Leviticus, which means things pertaining to the Levites. Or, of course, the priests. The aim of the book is to underscore the holiness of God and the sinfulness of people. The aim of the book is to teach us how to come to God, and then how to function in our relationship with Him. The byproduct of the book is Revelation After revelation about Jesus, the Son of God. You won't find a page in this book that doesn't whisper the name of Jesus to the Old Testament saint and shout it to the New Testament saint, this book is about Jesus as a byproduct of the book. The location of the book is the base of Mount Sinai, that is where Exodus dropped us off and left us. And in the book of Leviticus, we won't budge an inch from that spot, the book begins and closes right there at the foot at the base of Mount Sinai, geographically, we won't budge a bit as we study this book. And speaking of the location of the book, the duration of the book is one month in Israel's history. If you consider the span of time that the book of Exodus covered, you'd probably say, Well, you know, just kind of generalizing that the book of Exodus covered one year that first year in the history of the nation of Israel. Now chapter one, yeah, we had some summary statements that talked about a period of hundreds of years, while the Jews were in Egyptian bondage, but in general, once the book starts to move, and the Lord starts to move his people, Exodus covers approximately one year, well, exactly one year from that point in the history of the nation. The Book of Leviticus is going to advance us one month in the history of the nation so that by the time we get to the book of Numbers, the history of Israel has been recorded as one year, and one month, and that is where numbers picks up, you can read that in the first verse of the first chapter of the Book of Numbers. It tells us that the first day of the second month in the second year after they had come out from Egypt. Now before we can read begin reading, I would like to briefly introduce you to the different offerings that we will be studying this week and next week, for the casual Bible student, what I'm about to say in this introduction will be more than enough for them, they'll be content with that, that'll give them a good summary of what we're covering in these next two weeks. And they'll say, good enough, I'll move on from there. But for those interested in going into these offerings, a little bit more, we will be doing just that. But here's the quick summary of these offerings, there are five of them, five of them in this book, and they tell us the story of an individual's entire relationship with God. These these offerings, these sacrifices that take place, it's not just all like a different way to teach us about the fact that we need to be saved. Now these these run the full gamut of explaining to the New Testament Christian, and of course, the Old Testament saint as well, the full thing, this is everything that you need to know about coming to the Lord, remaining in him, keeping your fellowship strong, and serving Him and knowing him and experiencing him. So you, the New Testament Christian, you can learn all of these principles, you can extract them from these offerings that we're studying, and it's going to help you in your walk with the Lord. So here they are in chapter one, the laws for the burnt offerings, that is consecration of self to God. For us, it is symbolic of our conversion to Christ. In chapter two, laws for grain offerings, that's recognizing God's provision and then expressing our gratitude to God, that is pretty much directly applicable to us. And chapter three laws for the peace offerings. That is for experiencing communion with God. We picture This in our observances of communion, but we also get to daily put this into practice as we spend time with the Lord. Then in chapter four, through chapter five, verse 13, its laws for the sin offerings. And that would be atonement from ritual impurity. For us, it's it's sort of a foreword that we will approach God in the wrong way at times. But Christ's blood covers those, those sins, and still keeps that door of fellowship open to us. In chapter five, verses 14 through chapter six, verse seven, laws for guilt offerings, that would be atonement for moral impurities, so sin offerings, atonement from ritual impurities, and guilt offerings, atonement from moral impurities. It prefigures for us, First John chapter one, verses seven through

10, it tells us in advance that we are going to sin after our consecration after our conversion to Christ. It's not a matter of if, it's a matter of when. We will sin, and the Lord now accepts, rather than the sacrifice of animals for sin, the Lord now accepts our confession of our sin, because as we know very well, Jesus Christ became our sacrifice. And he laid down his life, shed his blood for us once and for all. And that sacrifice was so perfect, and so effectual that from that point on, when we sin, we don't have to kill the animal anymore. We just have to confess that sin and move on with the Lord. So that's sort of the short of it. And a few years down the road, if you come back to Leviticus and you think, you know, I'd like to refresh my memory on Leviticus, this would probably be about the time you would hit stop on the video playback, and say, got it refreshed. I remember everything from chapter one into chapters. I remember, I remember what it's about good enough. And if that's the case, we'll see you in chapter eight, two studies from now. But for the rest of you, who are in this room tonight. You're on the hook for the extended version. So let's get to it.

First of all, loss for the burnt offerings, chapter one. Verse one, now the Lord called to Moses and spoke to him from the tabernacle of meeting, saying, verse two, speak to the children of Israel and say to them, when any one of you brings an offering to the Lord, You shall bring your offering of the livestock which would be of the herd, and of the flock. First things first, verse one, we see that God and Moses, now have a new meeting spot, and that is good news. For old man, Moses is going to be much easier on the knees, no more treks and hikes up the mountain, 7500, 8000 feet no more of that. Moses gets to stay put. Now that the tabernacle is completed, now that the tabernacle is done, the Lord has a new way of speaking to Moses, he calls Moses to the door, the gate of the outer courtyard, and from the tabernacle, the Lord speaks to Moses and Moses hears him right there at the very entrance of the outer courtyard. I'm curious to know if anyone else could hear that. Or if it was just like the still small voice that only Moses could hear. I guess that's how it worked. But it worked. The Lord could now speak to Moses easily. And in their first tabernacle conversation, God gave Moses the rules for the burnt offering. And there are some options with this. There are several different animals that you can bring that are acceptable to the Lord in order to make a burnt offering. But the Lord starts with the cow. If you're going to bring a cow as a sacrifice for this burnt offering, here are the rules that you need to follow verses three through nine. Verse three, if his offering is a burnt sacrifice of the herd, the cow herd, let him offer a male, and it had to be a male, and it had to be without blemish. There couldn't be any injuries, any maladies are any deformities, it had to be a perfectly healthy cow. They weren't to bring God they're dying cows, you know, honey, it is time for The burnt offering which cow Should we bring the Lord, the one with five legs, or the one with Mad cows disease you pick on he doesn't matter to me. So see God, God knew in advance. It did. It would always be the tendency of human beings to bring God cast offs as offerings. Here's what that looks like when we do it. It's time to go grocery shopping. Okay, let's, let's rotate the stock. Let's clear out the cabinets. Get all the expired cans. And let's donate that to the church pantry. Or time for a new recliner. So hey, why don't we give that old broken down recliner to the church. It's only got a few screws loose. It'll fit in real well there at that church, Anchored Fellowship, and sure it's on its last leg, but hey, all they have to do is put three new legs on it. And it's just perfectly good to go good as new.

No, don't even, you can't even try that stuff, we know the truth. If it was as good as new with just a minor repair, you'd keep it but you're trying to pawn it off on the Lord. So this wasn't to be a disposal service for unwanted goods. God doesn't want or need the junk that the Israelites are wanting to get rid of. And I would say that worship principle is the same for us. He doesn't want your half hearted worship, he doesn't want your, well I got to give something, so I'll give this as little as I can. Something that costs me little. The Lord doesn't work like that because this is this has got to be a true sacrifice. What does that mean? That means when you let go of whatever it is that you're offering, it has to be felt, you're not going to miss that five legged cow. You were afraid to get near that thing. Definitely the Mad Cow Disease cow. That's not a loss to you. A

real sacrifice is when you bring the Lord the best you have and you give the best you have to the Lord. That pictures Jesus for us because Jesus is the burnt offering for us. He was the best God had. He was indeed God Himself. And yet God didn't refrain from giving his best for us. So the principle is in exchange, in return in our worship, let's give to God the best that we have as well. Reading on, he shall offer it of his own free will. Notice that about the consecration offering, no one is forced to do this. There was no forced conversion in the Old Testament. There's no forced conversion in the New Testament. We don't do forced conversions here at anchored fellowship, yet. No, it was free will. It was completely voluntary. If you didn't want to be consecrated, dedicated, committed to God, you didn't have to that was your choice to make. But if you did, you brought that sacrifice that cow to the door of the tabernacle of meeting before the Lord. Verse Four, then he shall put his hand on the head of the burnt offering and it will be accepted on his behalf to make an atonement. And again, that's the word kaphar or covering. That's all that these Old Testament offerings were they didn't really remove sin. They covered sin temporarily, until the fulfillment of all of these offerings came in the form of the Son of God and died on the cross for us, then sin was not only just covered over temporarily, but sin was removed. Jesus says He removes our sins from us as far as the east is from the west. He doesn't remember them anymore. Could he remember them if he wanted to? He sure could. If you can remember your sins, God could if he wanted to, but he chooses not to. For now, it's just a covering of sin. And this is one of the most important concepts of the whole system, that if a person wanted to be consecrated to the Lord, dedicated to the Lord, it commanded complete death to self. And the problem is that a human being just isn't capable of perfect consecration, and perfect total death to self and because a human being isn't capable of that. We need a proxy. In the Old Testament, that cow became your proxy. So you laid your hand on the head of that cow we know from other passages, there was confession of sin over that cow and God took this officially and legally God honored that transferal God honor that conveyance of all of your lack all of your inability, he placed that on that sacrifice, you're free, you're no longer judged it is that sacrifice That is judged in your place. So this animal now becomes your substitute. That animal is going to, in your place, make the ultimate commitment that you couldn't, it is going to totally die to self, literally. And guess what? You're gonna get the credit for that, because it's a substitutionary sacrifice. So that later in the day when you know you should be praying and reading the Word and spending time with the Lord, you know, you should be doing things that at least resemble consecration to God. And yet instead you decide it's, it's 70 degrees out a good day to veg out on the front porch. See, that's not showing a whole lot of consecration, or dedication, realistically and practically. But Incredibly, the reason why the Lord set this sacrifice up is so that even though it doesn't seem to play out that way, from time to time in our lives, realistically, the truth is that positionally, we get credit for that total dedication, that total consecration of that animal in your place. Now, in the New Testament, obviously, that proxy, that substitute that champion on your behalf is Jesus, he was perfectly and totally consecrated to God. And he laid his life down for your behalf, so that you, human beings who are incapable of complete and perfect consecration to God, could nonetheless, because of what he did, be granted that same level of consecration through Christ. Verse five, he, that would be the offer shall kill the bull before the Lord. So there's got to be blood on your hands, because it is your fault that that animal had to die. And then the priests, Aaron's sons shall bring the blood and sprinkled the blood all around on the altar, the Brazen Altar, that is by the door of the tabernacle of meeting, verse six, and he shall skin the burnt offering and cut it into its pieces, verse seven, the sons of Aaron the priest shall put fire on the altar and lay the wood in order on the fire, eight, then the priests, Aaron sons, shall lay the parts of the head and the fat in order on the wood that is on the fire upon the altar, verse nine, but he shall wash its end trails and its legs with water. The sacrifice needs to be clean, because it is picturing for us Jesus. And the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, a sweet aroma to the Lord. The burnt offering had to be completely consumed, it was a total loss to the offer. Burnt is translated from the word Hola. In Spanish, that means hello.

But in Hebrew, that means that which goes up because that's exactly what this offering would do. It would go up in smoke, all of it, every bit of it would be burnt to a crisp, except for the hide. And we are told later on that that hide would be given to the priests, this was their wage for the services that they rendered as priest. Verses 10 through 13 now is the same process for the same offering. The difference is that it's with a different animal. So if you didn't own a cow, or you didn't have enough money to buy a cow, how about this? Can you spare a sheep? Or a goat? You don't have one? Can you afford one? Can you go buy a sheep? Or a goat? If so, here are the rules for bringing an offering from the flock as a burnt offering. Verses 10 through 13. And actually, we're not going to read that. Let's move on in the progression. Okay, you can't bring the cow you can't bring the sheep. You can't bring the goat what now? Are you out of luck? No, you got one more option, okay? And that is if you can't afford any of those other things, if you don't own any of those other things, you can bring a dove or a pigeon and this option would be an option that anyone could take advantage of because they're dirt cheap if you buy them off of your local pigeon dealer, if there is such a thing. Better yet, they're free if you can catch them. It's real easy in New York, they're everywhere. So this is something that even the poor person could do. And verses 14 through 17 detail that burnt offering using a bird, a dove or a pigeon. And since it's slightly different, I'm going to go ahead and read through those verses verses 14 through 17. And if the burnt sacrifice of His offering to the Lord is of birds, then he shall bring his offering of turtle doves or young pigeons, 15, the priests shall bring it to the altar, ring off its head, and burn it on the altar, its blood shall be drained out at the side of the altar. 16, And he shall remove its crop with its feathers and cast it beside the altar on the east side, into the place for ashes, verse 17, then he shall split it at its wings, but shall not divide it completely. And the priest shall burn it on the altar on the wood that is on the fire, it is a burnt sacrifice, an offering made by fire, a sweet aroma to the Lord. Obviously, when someone brought a dove or a pigeon, there was no benefit to the priest to render those services for that offering, there was nothing to get out of it. With the other offerings, the priests got some form of wage, some form of increase for performing that ritual. But in this case, if a person brings a dove or a pigeon, that priest doesn't get any leather, he doesn't get any wool and he doesn't get any goat's hair. In other words, no new clothes because that sacrifice is for free. It's on the house, the priests does that without gaining anything in return for those services. However, if you ask me, I would guess that when the priests were in there in the tabernacle working day in and day out, I would have to think they'd be a little relieved when someone brought a turtle dove, or a pigeon as a sacrifice because it is so much easier than killing a cow, or a sheep or a goat and skinning the thing so that so that the priests can keep the skin and butchering that thing up and doing everything that was needed to get those sacrifices done. It was real easy to do the doves and the pigeons, you know, just like it said, you bring the bird, you ring its head off. You pull the crop out, you drain the blood. You pluck the feathers, and then boom, you're done. There you go. Sacrifice done. You are now officially consecrated to the Lord, enjoy, piece of cake, kind of like a mini break for the priests.

Laws now for the grain offering laws for the grain offering. Second one, we're only going to cover three tonight. Second one is the laws for the grain offerings. This is chapter two. When anyone offers a grain offering to the Lord, his offering shall be of fine flour, symbolism, the life of Christ, and He shall he shall pour oil on top of it, symbolism, the Holy Spirit, and put frankincense on it, symbolism, the spice of worship. Verse two, he shall bring it to Aaron's sons, the priests one of whom shall take from it his handful of fine flour and oil with all the frankincense and the priest shall burn it as a memorial or a memorial portion on the altar, an offering made by fire, a sweet aroma to the Lord, verse three, the rest of the grain offering shall be Aaron's and his sons, it is most holy of the offerings to the Lord made by fire. Alright, so the grain offering was an offering that allowed people to acknowledge God's provision in their life and then to express their gratitude in a form of thanksgiving. That would be done by bringing a portion of a person's grain harvest, and then offering that as a thank you gift to the Lord. It is coming to the realization that God made everything and he made

everything to work for you. He made everything the way that he made it. The elements of the Earth, the cycles and seasons of the earth. He made all of that to produce a successful process that we could become a part of and reap a benefit from. You used your body that God gave you. You found the seeds that God made. You planted those seeds in the ground that God made you watered Those seeds with the water that God made. And then God shone down upon that crop with the sun that he made. It was like 98%, God, and maybe 2% physical labor from you. It's a recognition, I could not have done this without you, Lord, My part was small, but you made this all to work. And so you take that small portion up from your grain harvest, and you give it back to the Lord. And you say, Lord, thank you, I just want to bless you. I'm sure you made similar gestures to people in your life, someone that is really special to you, really important to you. Someone that had a big impact on your life, what do you do, invite him over, invite him for coffee, you invite him for a meal, maybe a buy a gift, you do that to show your appreciation to them. And that is what this offering is trying to capture that heart, only that heart toward God, Lord, I recognize everything I have really truly is from you. And so I want to celebrate that, I want to celebrate what you have done. This offering shows that when a person desires of their own volition, to express gratitude to God, that it really doesn't take very much to make God happy. Notice verse three says, this grain offering, which right now, all that we've read is just a little bit of flour, with some oil, and some frankincense that is brought as a gift to the Lord. And yet the Lord says, of this offer in verse three, that it is most holy, of the offerings to the Lord made by fire. Now, that doesn't mean that it is the most holy, of all of the holy offerings. No, this is true for all of these offerings. All of these offerings are most holy of the offerings to the Lord. The point being, they're all sacred to the Lord. They're all special to the Lord. They're all serious. And so we might look at that and we might say, well, big deal, it's a little bit of flour, I didn't even prepare it, I didn't even cook it, I just grabbed it out of the flower jar and brought some oil and frankincense and that's what I'm giving to you. It's not much. The Lord may say, maybe it's not much, but to me, it's sacred, it's special. This would, be one of the easier offerings to participate in. It would certainly be one of the easier offerings to observe. Because it's a gratitude offering.

So nothing has to die here. No throats need to be slit, no animals need to be bled out. It's unlike the other offerings, where there's an insufficiency on our part that has to be atoned for that's not a part of this sacrifice. It's nothing like that, this doesn't picture as a factor in it our insufficiency. No, this is just a heart that wants to bless the Lord because of all that the Lord has done. It's us, or them, but us if we're in their place, being happy for what the Lord has provided, and desiring to celebrate him. And I can't speak for you, but in my own ways, I do this all the time, all the time. I am celebrating the Lord. I feel like we do this every Sunday, my family gets together at my mom's house. And I feel like that's what we're doing, we're just you know, we talk about church a lot. We talk about the people from church in a good way. And we're just, we're happy. We just came from church, I hope you leave church the same way. We're happy and we're eating and we're just celebrating God's goodness, we start it off with, with grace. We start it off with saying thanks, saying the blessing. We're recognizing it, Lord, oh, you're so good to us. And now we're going to celebrate with family. But really, we're just happy because of you. So the entry level of grain offering is flour, oil and frankincense. It's just ingredients, you could just bring that, this is like the perfect offering for someone like me, I'm busy. Grab some flour, grab some oil, grab some frankincense. Hurry, let's go We're late. But if you wanted to bless the Lord and bless the priests even more, the Lord had other options here. But first, just consider what was done here, these ingredients. They were brought as they were, the priests would take a small memorial portion of those ingredients. He would burn that up on the fire. That's the Lord's cut. That's the Lord's portion. The symbolism would be the Lord has ingested that. He's partaking of that. And then the rest of those ingredients, they go to the priests, they end up in the priests cupboard, because the Lord is taking care of the priest through the offerings of the people. They didn't have other jobs, they didn't have secular work, they didn't own farms, they didn't own land. So the Lord had to take care of the priests completely through these offerings that were

brought by the people. But again, the people weren't limited to just bringing a handful of flour and some oil and frankincense, they could go all out for the Lord. They could bake loaves of bread, or cakes or wafers, and they could bring those as grain offerings. And the Lord is going to tell them how to do that properly. I just think that's kind of funny. For someone that wants to go the extra mile and do the extra thing, the Lord says, Hold on, let me tell you how to do that. Why would he care how they prepare it? Like, wouldn't anything be better than just some flour and oil and frankincense? No, remember, the Lord is feeding the priests. So it's got to be edible. The ingredients have to be right. And not just that, it's not just about edible, it's about symbolism too, the symbolism for all of these sacrifices and offerings, they have to be right in order to tell us the right story to teach us the right truths about God. So this is how the priests eat. Flour, or bread that is brought as an offering of grain offering. This is how the priests get their dough. This is how they eat, they fill their cupboards with this, they feed their families with this. And so the Lord wants it to be right. And here is the acceptable different methods of food prep that the Lord details out and I won't read them, I'll summarize them, verse four, you can bake it in the oven, verses five and six, you can fry it up in a pan. I just dated myself, that was a commercial from the 80s. And everyone that just laughed, they dated their selves too.

So verse four, you can bake it in the oven, versus five and six, you can fry it in a pan, verse seven, you can fry it in a covered pan, and verses eight through 11, same thing as with the flower, you would bring that end product that bread, those wafers, however you prepared it as long as you did it right, you would bring that to the priests, they would take a memorial portion from it and give that to the Lord. That's the Lord's cut, and they would get the rest of the bread for their families. Verse 11, no grain offerings which you bring to the Lord shall be made with leaven or yeast, which would be introducing fermentation to the bread. Fermentation is kind of like controlled corruption. It may taste better that way, definitely, but the truth is, it's going to have a much shorter shelf life that way, because yeast is corruption. It's fermentation. And it is a type for sin. It is a symbol for sin, and for this offering, The Lord doesn't want that factor into it. He wants no sin in this offering. So no leaven in this offering. Reading on, for you shall burn, no leaven, nor any honey in any offering to the Lord, made by fire. It's like this, God was pretty clear. And he gave the ingredients, he gave the acceptable directions in order to make this. So don't be tempted to try to add to it, or make it better in any way. The Lord wants it the way that he wants it. Honey is sweet it's junk food. It's not life sustaining food. It is a pleasure food. So God wants this offering to picture that which is life sustaining, not that which is extravagant and unnecessary. He doesn't want doughnuts here. He just wants bread. And that is the ultimate staple food, bread. You can live longer on bread and water than you can on anything else. And that's what makes this the perfect comparison to the provision of God that is being celebrated here in this grain offering. And that lesson I think goes a long way for us. We are just best off to worship God, the way he said to. We are best off obeying God exactly as he commanded, where we get ourselves into trouble is where we try to get fancy and extravagant. Lord, I know this is what you said, but I got a better idea. I think the way I'm going to do this, I think you'll like it better. No, it's never better. It's never better when God has given us clear statements about worship, and we try to get fancy with that especially in the sense of trying to impress God with what we're doing. All of that stuff, it's adding an unnecessary ingredient to what the Lord is providing. All of that stuff is going to end up being just a liability to our walk with the Lord, rather than an asset. Verse 12, as for the offering of the first fruits, you shall offer them to the Lord, but they shall not be burned on the altar for a sweet aroma. Okay, verse 12, not all are going to be wheat farmers, maybe your thing is fruit, maybe you really like fruit. And if that's the case, that's fine, you can bring fruit as a grain offering. But the difference would be that fruit if you bring in fruit, nothing is going to be burnt. You don't, there's no way to cook it or prepare it because who wants you know cooked fruit? Put it in a pie shell, maybe, Okay, now you got something. But that's not the way this was going to be done. So cooked fruit that does no one any good, burnt fruit on the altar, that's not going to do anyone any good. So the Lord says, if you're bringing fruit, don't burn

it, don't cook it at all. Just bring it and the priests can take it as is. Verse 13, and every offering of your grain offering, you shall season with salt, you shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings, you shall offer salt.

There is of course, a practical reason for this. Salt is a preservative and it adds flavor. So they needed this to last the day and the Lord wanted it to taste good to the priest. So there you have it, add salt. Now, of course, there's a symbolic reason as well. Even outside the Hebrew culture, salt was often used when entering into a covenant agreement with someone. And this is appropriate then, because of the mention of the word covenant in here. It's to say, if you're going to be in a covenant with me, then bring the salt let's do this thing, right, let's be official and let's be legal about this. Now skip past verses 14 through 16 because that is repetition. We don't need to cover that right now. We'll just close out this topic of grain offerings. And I'll do that by letting you know that if you ever feel inspired by blessing the Lord with a grain offering, I will help you out with that. You bring those fresh baked loaves of bread, and your muffins and your waffles and whatever you want to make to the Lord, I'm not as picky, just bring it all. Bring it to Anchored Fellowship. I'll take it from there no questions asked. No, actually, that's a bad idea because Maggie's got me on a diet right now. Check back with me in a week, we'll see if I'm still on. No, she doesn't have me on a diet. I'm on a diet because I need to be on a diet. Anyway, we've come to the peace offering. It's the third and final offering that we're going to cover tonight, chapter three verse one, when his offering is a sacrifice of a peace offering, if he offers it of the herd, and this time, it doesn't have to be a male cow. This peace offering can be a male or female cow. And that's what the rest of verse one tells us. And then verse six says that this peace offering can be a male or female sheep. Verse 12, tells us that it can be a male or female goat. Regardless of which animal you choose to bring, this offering begins the same way as the burnt offering. Look at verse two. And he shall lay his hand on the head of his offering. There's your transference, your conveyance, and kill it at the door of the tabernacle of meeting. And Aaron's sons, the priests, shall sprinkle the blood all around on the altar, verse three, then he shall offer from the sacrifice of the peace offering an offering made by fire to the Lord. Same basic premise as the burnt offering, right? But here's where the peace offering really differs from the burnt offering. The burnt offering was to be burnt to a crisp because it was symbolizing total consecration. But with a peace offering, it symbolizes communion, fellowship with God. So in the spirit of fellowship, the great thing about this offering is that everyone is going to get to partake in this offering. Basically you're having a feast with the Lord, you're having a meal with the Lord. You're not going to burn this animal to a crisp, you're going to kill it, butcher it, separate everything out, cook it, the Lord is going to get his portion, the priests are going to get their portion, and you the offerer, you're going to go home with a portion too. Everyone is enjoying this meal. With the remainder of verses three through four, that's what you see. You separate all of the fat, the kidneys, the liver, the fatty lobe attached to the liver and all of the meat as well. And verse five, the priest cooks that all up on the altar, and I do mean cook. I know verse five says, burn it on the altar, but the Lord means Cook, and he qualifies that he clarifies his intentions down in verse 16. Look at verse 16. And the priest shall burn them on the altar as food, we would call that a barbecue. Burn them on the altar as food, an offering made by fire for a sweet aroma and who doesn't like the sweet aroma of meat, barbecuing on the grill. It's making me hungry, just thinking about it. And then the verse tells us all the fat is the Lord's. Verse 17, This shall be a perpetual statute throughout your generations. In all your dwellings you shall eat neither fat nor blood.

Okay, all of the edible inerts, No, thank you, and the meat, it gets distributed between the priests and the offerers. Now chapter seven and chapter 22 are going to tell us that the priests are going to get the breast meat and the right shoulder from the sacrifices everything else goes home with the offerer. The offerer gets the edible innards again, no thanks. I'd say to the priests, why don't you just take this off my hands, a special blessing for you. I'm not interested. And what portion of it was it that the Lord took? What was his portion?

Man, he didn't even take a filet mignon. He didn't even take top sirloin. The Lord's portion was the fat. And the blood of course, would be his portion as well. And the people, the nation of Israel, they weren't allowed the blood or the fat. Now some would say okay, the blood we understand. We're fine that the Lord took the blood, but some would say the fat Are you kidding me? That's the best part of the meet someone shaking their head in this congregation, y'all are sick. Some people feel that way. And I kind of get it to an extent. So you could be kind of disgruntled, why does the Lord get the fat, we want the fat. Listen, he did you a favor, because the fat is the most unhealthy part of the meat. And we need fat, it's true, our bodies need fat, maybe not mine, but our bodies need fat. But you're going to get that in the meat. But all those outer layings of fat, the Lord takes that and says I'll just take that, he's doing us a favor. Without telling us, he doesn't tell us why he does it. He could have simply said it's for your health. I'll take the fat so that you don't get fat on the fat. I'll keep the blood, you stay away from the blood to protect you from blood borne pathogens that are gonna make you sick. I'll take all that, he doesn't explain it, he just says this is what I get and this is what you get. And the nation was to say, well, he is God, so if God has divided this fellowship sacrifice up like this, our only logical conclusion is that it's the best thing for us. That is the best kind of mind to have. When you're reading the scriptures and you read about the things you're really not supposed to do as a Christian. The wrong kind of mind would say, Well, I can't really figure out why it's bad for me and it's kind of not fair. I think I might do it anyway. But the good mind and the good heart would say I just trust the Lord, His wisdom is beyond mine. And even when he doesn't explain himself He'll come back with a statement like this, do it this way, because I am the Lord. And who can argue with that? He knows best. And he protects them here by giving them really truly the good stuff, the stuff that's healthier for them, and taking for himself the part which wouldn't be so healthy for us. Now verses six through 11 is the process if they want to bring a sheep as a peace offering. And verses 12 through 16 is the process if they wanted to offer up a goat and there are only minor differences there. So you can sort through that on your own time but for time's sake, we need to cash it in for the night. I know I wasn't nearly as thorough as I couldn't be. You are all very welcome. All in all though, I think we did all right because we are handling three chapters tonight. That's 50 verses. That's a lot of ground to cover in one session. And what I'm what I'm trying to do with these sacrifices, we did three, we got two more to go. What I'm trying to do with them is hit the highlights of them give you the most important aspects of them, to give you a working knowledge of them. And if you're so inclined, you can go back through this, you can pour over this. There are principles galore, there are pictures galore. There are all sorts of just wonderful nuggets of truth that can be pulled from this connected to New Testament doctrine and really greatly benefited from, but for tonight, we've covered three of the five offerings, the bird offering, the grain offering, and the peace offering. And so let me give you an end cap to this study. Let me give you the closing concise summary of the three offerings that we just covered. If we were going to put those into single words that mean something to New Testament Christians, it would be consecration, we'll keep that one, thanksgiving, and communion.

The burnt offering consecration, the grain offering, what? Thanksgiving, thank you, I just completely drew a blank, and the peace offering communion or fellowship. Now, are those not New Testament era aspects, important aspects of Christian life? Absolutely. Everything that they're learning through these offerings, we should be learning too about our walk with the Lord. So what I hope that I've done tonight is got the ball rolling and whetted your appetite to take and go back through these offerings and start to figure out, how can I observe these offerings in a New Testament way? How can I fulfill these Old Testament offerings in New Testament practices, I got a whole bunch of ideas. The grain offering is my favorite. Because, you know, that's one of those things where you're just throwing a party to celebrate God, invite friends over, pray over the food, Bless the Lord, enjoy, celebrate him. And you see what you can come up with for these three offerings as well. Let's stand and we'll close in a word of prayer.