

Christ in the Sacrifices 15-10-25b

We pick up our study now in Leviticus chapter 3, looking at the peace offering, the fellowship offering. And there are a number of subtle clues that help us understand why these are in the Bible. It's one thing to say God gave all of these instructions to the Israelites while they were wandering and what they would do when they got in the land, and that's great for them.

They can learn, their relationship with God is revealed, it's brokered through the priesthood and the sacrifices, and that's all great. But as you look at our memory verse from Romans 15.4 and from 1 Corinthians 10.11, these things now only exist for us. If you haven't noticed, all of the Old Testament Israelites are dead.

None of them are left. There is no temple, there is no altar, there are no priests, the whole thing is defunct and has been for literally hundreds and hundreds adding into thousands of years. So what is the point of these sacrifices and in particular for us to look at them? Well, this is for our instruction, so we are looking for not only how was it understood and constructed in the Israelite day, and I've told you before when I was in seminary, the school of thought was you're not allowed to see anything in a passage that the original recipients did not see because you're just fantasizing and you're getting into allegorical metaphorical interpretation.

And if the original guy couldn't see it in there, you shouldn't either. So if Isaiah writes in chapter 14 about Lucifer and so on, he's only talking about the king of Tyre. If Ezekiel is talking in chapter 28 about these things, it can only be the king.

It can't have any overtones or higher, broader meanings. Well, that's just nuts. And with all due respect, I appreciate getting tools and training from seminary, but there's some really wacko crackers ideas floating around and they get fluffed up and floated out there like balloons in seminary and I just think they're a waste of time.

The Scripture itself tells us that these things are written for us and there are reflections of the Lord Jesus Christ that we can see that these original people did not. The Lord through the angel tells Daniel at the end of his book, seal this stuff up until the time of the end and when the thoughts of many hearts are going to be revealed and so on. Well, it's unsealed now for us because we are in the time of the end.

Paul tells us this age is the time of the end and things that were locked up and inscrutable to the original recipients are scrutable to us. Now for that reason, we have to pay attention to the clues and sometimes they are subtle clues. I want you to notice something because we have now read through at least the first three chapters of Leviticus.

We've studied in some detail the first two chapters and we're in the third, we're in chapter three. So, just by way of clue gathering, something to watch for in almost any passage of Scripture where people are being addressed by God as they are here. First of all, people are being addressed by God through an intermediate agent, it is Moses.

Verse 1, chapter 1, the Lord called to Moses and spoke to him from the tabernacle of meeting saying, speak to the children of Israel and say to them. This is something you might want to circle because it's a marker. It is a signpost and it helps us navigate.

Now at the beginning of chapter 2, we don't have any such notice. He's just still talking, right? So there's a continuation from chapter 1 here, it's not a large break. When anyone offers a grain offering to the Lord, this is the Lord still talking to Moses just as He did in chapter 1, same session as it were.

Are you with me? When we get to chapter 3, when His offering is a sacrifice of a peace offering. So these three offerings were all covered by God to Moses as we have it presented here in one go, right? Now look at chapter 4, now the Lord spoke to Moses saying, speak to the children of Israel saying. Make the same mark on that that you made at 1-1, signpost, separator, dividing line.

If God was putting the chapter divisions in here, 1, 2 and 3 would all be one section. Now secondly, go back to chapter 1 and let's see how the instruction is formulated. Speak to the children of Israel, verse 2, say to them, when any one of you brings an offering to the Lord, you shall bring your offering of the livestock.

It starts second person. If any of you are going to bring your offering, bring it from your livestock, okay? What about verse 3? If His offering is, and we switch to third person, this is in the Hebrew. There is a difference in the suffixes depending on if you are first, second or third person.

It's very clear, very plain and God does nothing extemporaneously by accident with no purpose. There is a change in person here. It starts out saying, if you are going to do this, it's going to come from the herd or the flock.

Now it goes, what's the difference in second person and third person in its connotation? If I am talking to my child about driving and I say, when you get in your car, you be sure and fasten your seatbelt and be sure and check the street behind you and in front of you before you shift from park into drive and pull out into the street. Yes, we live on a quiet street and 99 times out of 100, you can assume there is nobody anywhere in our block, but you need to look. If I am talking to my child about driving and I say, it is good practice when a person gets into their car to go somewhere that he fasten his seatbelt and check the rear view mirror to see if his street has any traffic in it, what difference do you detect emphasis wise? Am I particularizing a thing or am I generalizing a thing? Yes, it applies to you, but this applies to anybody.

You can hide in the crowd when it's in the third person. You can pick and choose what applies to you, right? But if it's you I am talking to, you can't escape. You're bracketed by the pronouns.

You might be a plural you and you can hide in a smaller crowd, but it's not he and them, it's you and y'all, right? So that's the difference. And we watch for this because God is modulating. This

is like music that, just as we heard in our special music today, there are soft passages and there are emphatic passages.

There are meditative parts that encourage you to reflect and there are bolder passages, forte, where you hit the keys a little harder and you make a statement, you emphasize, big finish type of thing. Same thing in narrative. God is modulating the emphasis.

He is, and it's subtle. You can read through this a dozen times and probably not notice the pronouns and yet they can be very important. You remember when we were doing Ephesians and we noted the shift in pronouns between we who were the first to hope in Christ and you? Big difference.

It makes or breaks your interpretation of that passage and many have stumbled, I think, in understanding that by not watching the pronouns. Same thing here. So, start out with you.

You bring an offering. You bring your offering of the livestock, of the herd, of the flock. And then the instructions are generalized.

He should do this. He shall kill the bull. He shall skin the burnt pieces.

The sons of Aaron will put fire on. Then the priest will do this, but he shall wash the entrails and the legs. Verse 10, if his offering is of the flocks, he shall bring, he shall kill, he shall cut, he shall wash.

I'm just hitting the first phrase in each verse here. 14, burnt offering is of the birds, he shall bring. The priest shall bring.

The priest will remove. The priest will do. And so you have that.

When you come to chapter 2, when anyone offers a grain offering to the Lord, his offering shall be of fine flour. He shall pour oil on it. He shall bring, if you look at verse 4, if you bring as an offering a grain offering baked in the oven, it shall be.

But if your offering is, you shall break it in pieces. If your offering is grain offering baked in the pan. So in chapter 1, it started with you and generalized to the third person.

In chapter 2, which isn't really chapter 2 in the original, but it's the second offering, it starts general and then gets personal. Now why would that be? We see it. We think, isn't that interesting? But what does it mean? Well, if you do something at the beginning of a discussion, you're talking about the idea of doing it.

Shouldn't we have a Christmas fellowship meal at the church? Well, we've got to make that decision. We have to decide together. Should we do this or not? Should churches in general do a thing? That would be a different question.

But if we're going to do it, we have to make a decision at the beginning. If you are going to

offer an offering, second person, then here is how anyone who does that should do it. He should do this and he should do that.

But the you at the beginning of chapter 1 emphasizes it's your choice. It's a free will offering. What do we know about the grain offering? It always accompanies another offering and it's mandatory.

This is to be offered. And so there's no decision in it. When a man brings this offering, you should do it this way.

The decision point isn't yours and so it starts with he. But how it is offered and the details of the offering are emphasized for you. Since you've got an obligatory offering, you have a responsibility to do it right.

So there's meaning and purpose behind the smallest details in each of these. As we continue that kind of observation, and you notice the rest of the grain offering is all you. You need to do it this way.

You do it that way. Why? It's your work. You're grinding.

You're combining. You are bringing and presenting. You are baking.

It's you in the details. So when it comes to our dedication before God, we have to make that choice. Are you interested at all in the God who made you? Are you interested at all in doing something with the life He graciously gave you? You make that decision in chapter 1 of dedication.

I recognize that I wouldn't even be here without God. He made me and made me for a purpose. I'm not here to laugh it up.

I'm not here to try to avoid pain. I'm not here just to spend my time and watch it drop into the bottom of the hourglass. I don't know if anybody knows what an hourglass is anymore, unless it's the rotating symbol on their old computer.

This was the advantage of growing up in the days of the soaps, days of our lives. It has sands through the hourglass. You see that whether you want to or not.

My grandmother was a big fan of the soaps. As the world turns, days of our lives, general hospital, all of that. But you see, every time that would come on, they had a picture of an hourglass.

Even if you didn't have an hourglass in your home, and most people did, by the way, you could see the sand running from the top to the bottom. You flip that thing over, it's a three-minute hourglass. It's a ten-minute hourglass.

Somebody precisely measured that sand and that orifice, and it takes exactly that long. You

don't need a clock. You don't need the Internet.

You don't need your phone. With the time on it, I had to check this morning to see if we were off daylight savings yet. I was hoping we were, get another hour, but we're not.

But the inevitable forward movement of time is upon us. So what are you going to do with it? You can waste it, and most of us do, or you can redeem it. That's chapter one.

What are you going to do? Are you going to put your all on the altar? Are you going to do Romans 12, 1 and 2? The people who do that, this is how they do it. And you go into the third person. He will do this, and he will do that.

The dedicated man that has made that decision, this is what he's going to do. And it tells you that there are others who are doing this, and they're worthy examples. Chapter two, the grain offering, this is talking about our work.

And he that is going to do that, because everybody has to do that, it is a concomitant, it is a required offering, you will do it this way. Because now you're not looking at everybody else. I don't care how that guy made his barley bread.

I don't care how he brought his fine flour or how long he ground it. I don't care how much oil he put on it or how much he paid for his frankincense. Now I am concentrating on my work.

I am hoeing my row through the field. I am planting. I am cultivating.

I am harvesting. I am threshing. I am gathering wheat into the barn and getting rid of the chaff.

I am grinding the grain. I am preparing it. I am mixing the ingredients.

I am bringing it. And I need to concentrate on me. That's why it moves to the second person.

Don't be looking over at the other guy's mixing bowl. Concentrate on what you do before the Lord. It's your work that you are dedicating and presenting before God as holy.

So now, what about chapter three? When his offering is a sacrifice of a peace offering. What does this tell us? Inceptionally, this is a required offering. It's not an optional offering.

When he brings it, it's not a you choose whether or not you want to bring it. It is a required offering. We are going to see when and how.

You say, I don't see required here. Hold that thought. He shall offer it without blemish before the Lord.

He shall lay his hand on the head of the offering and kill it at the door. This is universal. Everybody is going to do this the same way.

You don't particularize it. You don't have your individuality and your over and above-ness. This

is common ground.

Everybody does it this way. He will do. He will do.

And this is what the priest will do. Then he shall offer the sacrifice of the peace offering as an offering. The fat that covers it.

The two kidneys and so on. Aaron's sons, in verse five, will do their part. If his offering, verse six.

If he offers, verse seven. He shall, verse eight. He shall, verse nine.

If his offering, verse 12, the third. Remember these are one from the herd, one from the flock. And if it's the goat, he shall lay his hand.

This is he, he, he all the way through. Third person all the way through. So unlike the first two, there is no you.

This is the standard of entering into fellowship. Of entering into peace. You have no contribution in the doing of it.

In choosing to do it, chapter one. Or in the fidelity and energy and extra effort that you might do in chapter two. This one is cut and dried.

This is what you do for fellowship. All people do it. They all do it the same way.

They don't choose whether or not to do it. And they don't have any variety of emphasis or of dedication in the way they do it. It is a standard that everybody meets.

So it's third person all the way through. Now, how do I know that this is compelled? What did we know about the instructions for these offerings? Is it just in this one place? There are specific instructions for the priest. A few chapters hence, right? So flip over to Leviticus chapter seven.

Six and seven here. Leviticus chapter six. You have the law beginning in verse eight.

The law of the burnt offering. That was our chapter one with the priestly side. This is the priestly emphasis.

We've seen how God does this in other places in Scripture. You have Chronicles, which is the edited with the moral of the story for the people narrative of the kings of Israel and Judah. And then you have the book of Kings, which is sort of the palace version.

And this is what was known in-house. And then in some cases you've got other references and allusions in the prophets like Isaiah or Micah. Same thing here.

This is the priestly side of it. Okay, priest, when somebody is going to bring this offering, here's the law. Here are the procedures that you are to follow as a son of Aaron and as a priest.

So you have the law of the burnt offering in verse eight. You have the law of the grain offering in verse 14. And at verse 24, you have the law of the sin offering.

And in chapter seven, you have the law of the trespass offering. And then out of order, as it were, in chapter seven, verse 11, this is the law of the sacrifice of peace offerings, which he shall offer to the Lord. Even here, which he shall offer to the Lord.

If he offers it for Thanksgiving, then he shall offer with the sacrifice of Thanksgiving unleavened cakes mixed with oil beside the cakes. He shall offer leavened bread with the sacrifice of Thanksgiving. What is this cakes and unleavened bread idea? Did we see any of this in the peace offering that we just read in chapter three? This is back to offering grain offering type stuff with the peace offering, right? Because that grain offering, what you do is embodied in your work.

If you're going to offer a whole burnt offering, there's going to be a grain offering with it. If you're going to offer a peace offering, there's going to be a grain offering with it. Why always the grain offering? You can't just be.

You have to do. I will show you my faith by my works. Faith without works is dead because it has no fruit.

Make sense? Every time a sacrifice is offered, there is a grain offering. It always accompanies. It always comes with.

You never offer a whole burnt offering in isolation. This one always accompanies it, the grain offering. And here, the Thanksgiving offering is the peace offering.

And it's here further defined. This is Thanksgiving. And it is accompanied with grain offerings.

Now we get down to verse 15. The flesh of the sacrifice of the peace offering for Thanksgiving shall be eaten the same day it is offered. Do you remember when we read chapter 3? I don't have time to go through it again.

Remember it said you put the fat on the altar and it will be for food? You put it on the altar, it goes on top of the sacrifice and it will be for food? What sacrifice? There's already a sacrifice on the altar and this fat is being laid on top of that, right? Fat on top of that that is already on the altar. And it says that fat that is consumed and sent up in smoke will be for food. Whose food? Whose food? You think any of the priests are going to go pick it through the ashes trying to find some unburnt fat? If they did it right, it all burnt.

What burns better than any other part of the meat? The fat. Why do you have to have a glass of water when you're grilling cheap hamburgers? Because you start out with a patty that's as big as a salad plate and you end up with ones that are smaller than a hockey puck. What happened? It's the fat.

And it's flammable and it drips down into your coals or your burner and you've got to have something to snuff those flames or the whole thing is going to be a whole burnt offering. Well, it's the fat. And the fat is food but it's entirely consumed.

So whose food is it? It's God's food. It's God's food. You're sending the fat to God as food.

Right? Really? That's what it says. Why does it say that? Why would you burn fat in the fire, put your fat in the fire, burn it as food for God? Well, keep reading here. The flesh of the sacrifice of His peace offering for Thanksgiving shall be eaten the same day it is offered.

He shall not leave any of it until morning. Who eats it? The flesh of the sacrifice. The offeror.

The offeror. So God's getting fat to eat. The offeror is getting flesh to eat.

I seem to recall back in chapter 3 that there is a part of it that goes to the priest. The priest shall burn them on the altar as food, as an offering made by fire, a sweet aroma to the Lord. The offering of a peace offering is offered in verse 9. From the sacrifice of the peace offering, an offering made by fire, its fat and the whole fat tail which he shall remove close to the backbone, the fat that covers the entrails, all the fat of the two kidneys, fat that is on them by the flanks, fatty lobe attached to the liver of the kidneys, he shall remove, the priest shall burn them on the altar, and so on.

The remainder of the sacrifice back in Leviticus chapter 7, if the sacrifice of His offering is a vow or a voluntary offering, it shall be eaten the same day that He offers His sacrifice, but on the next day the remainder of it also may be eaten. So on the first instance, which is a Thanksgiving offering, you eat it all the same day. Can't leave any until the next day.

Eat it the same day. Thank you, Lord, for my daily bread. Thank you, Lord, today for whatever it is I'm thanksgiving.

Eat it all. No leftover turkey at Thanksgiving. It's all eaten on the day.

But if the sacrifice of His offering is a vow or voluntary offering, it shall be eaten the same day that He offers His sacrifice, but on the next day the remainder of it also may be eaten. The remainder of the flesh of the sacrifice on the third day must be burned with fire. Eat it the first day.

Eat it the second day. You cannot eat it the third day. It must be burned with fire.

It must be incinerated. If any of the flesh of the sacrifice of the peace offering is eaten at all on the third day, it shall not be accepted, nor shall it be imputed to him. It shall be an abomination to him who offers it, and the person who eats of it shall bear guilt.

Wow! You brought this offering, all was going well, but you didn't finish it within the first two days. Now you have blood guilt. It's an abomination, and it's worse than if you hadn't brought it.

The flesh that touches any unclean thing shall not be eaten. It shall be burned with fire. As for the clean flesh, all who are clean may eat of it.

But the person who eats the flesh of the sacrifice of the peace offering that belongs to the Lord while he is unclean, that person shall be cut off from his people. The person who touches any unclean thing, such as human uncleanness, unclean animal, any abominable unclean thing, who eats the flesh of the sacrifice of the peace offering that belongs to the Lord, that person shall be cut off from his people. Let's just cover the rest of this real quick.

Look at verse 22. The Lord spoke to Moses, saying... Notice, different session, different emphasis, separate paragraph of the field order here. Speak to the children of Israel and say, You shall not eat any fat of ox or sheep or goat.

The fat of an animal that dies naturally, the fat of what is torn by wild beasts, may be used in any other way. You can grease your cart wheels. You can burn it in lamps.

You can render it and make stuff. But you can't eat it. Whoever eats the fat of the animal of which men offer an offering made by fire to the Lord, the person who eats it shall be cut off from his people.

You shall not eat any blood in any of your dwellings, whether bird or beast. Whoever eats any blood, that person shall be cut off from his people. Expunged, excommunicated, pushed out of the camp.

Cut off from his people means you're a fugitive and a vagabond. You go to the land of Nod. Now, the Lord spoke to Moses, saying... Speak to the children of Israel, saying... He who offers the sacrifice of his peace offering to the Lord shall bring his offering to the Lord from the sacrifice of his peace offering.

Notice, he's bringing the sacrifice to the Lord. It's not a redundancy. It is an emphasis.

This offering goes to the Lord. His own hands shall bring the offerings made by fire to the Lord. The fat with the breast he shall bring, that the breast may be waved as a wave offering before the Lord.

The priest shall burn the fat on the altar, but the breast shall be Aaron's and his son's. What are they going to do with it? They're going to eat it. Also the right thigh you will give to the priest as a heave offering from the sacrifice of your peace offerings.

He among the sons of Aaron who offers the blood of the peace offering and the fat shall have the right thigh for his part. For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel from the sacrifices of the peace offerings and I have given them to Aaron the priest and to his sons from the children of Israel by statute forever. This is the consecrated portion for Aaron and his sons from the offerings made by fire to the Lord on the day when Moses presented them to the minister, to the Lord as priests.

To minister to the Lord as priests. The Lord commanded this to be given to them by the children of Israel on the day that He anointed them by a statute forever throughout their generations. This is the law of the burnt offering, the grain offering, the sin offering, the trespass offering, the consecrations and finally our chapter 3, the sacrifice of the peace offering.

Which the Lord commanded Moses on Mount Sinai on the day when He commanded the children of Israel to offer their offerings to the Lord in the wilderness of Sinai. You can't get more formal conclusion to a section than that. So the law of the offerings for the offeror and the ones who are doing the offering, performing the offering, the priests, are in this first section of Leviticus.

And you can see that this big section closes at the end of chapter 7 and a new one begins at chapter 8. And that is going to continue all the way through to chapter 16 with regulations for the priests to include observing the days and marking the feast days and so on. That is the next section. So Leviticus breaks down chapters 1-7 as the law of the offerings.

First for the offerors, then repeated for the priests. Then in 8-16 you have the priestly code and the priestly calendar. This is how they are sanctified, this is how they operate, this is how they watch and observe on behalf of the nation the feast days in Israel.

And it culminates with the Day of Atonement there. Then in chapter 17, the Lord spoke to Moses saying, Speak to Aaron, to his sons, and to all the children of Israel, and say to them, This is the thing which the Lord has commanded, saying, Now we are still on the peace offering, don't want to lose you here. Whatever man of the house of Israel who kills an ox or lamb or goat in the camp or who kills it outside the camp.

Now let's just stop right there. God is talking to everybody through Moses, including the priests. Whatever man of the house of Israel, this is everybody, all 13 tribes, right? Whatever man of the house of Israel who kills an ox or a lamb or a goat, these are the herd and flock animals, right? Cattle, sheep and goats, in the camp or outside the camp.

So let me ask you this question. Is there any cow, any sheep or any goat slain by an Israelite anywhere that is not covered by whatever follows? Is there any loophole? Is there any exclusion? Well, but if the moon is full or if you're across the Jordan or it says any cow, any sheep, any goat, any man in Israel, anywhere, in the camp or out of the camp, there's no loopholes, no exclusions, no ifs, ands and buts, right? Any of these animals that is slain, with me so far, we're having roast for dinner, go take old Dan, I hesitate to use that, old Dan is a name for a horse or a name for a cow, they just seem to use it like they use Joe, and they always used to use Sam for the bartender, that kind of annoyed me when I was little, seemed like in any western the bartender was always named Sam, and I thought, I don't want to be a bartender, but be that as it may, they take the old favorite bull out there or bullock or young calf or whatever, and they say, all right, we're going to slaughter him, we're going to have him for dinner. Is he covered under this? He's just for dinner.

We're going to have lamb chops, we're going to have goat steak, it's covered. Any animal slain for any reason in these categories, in these places, by these people, it's universal and there's no exclusions. With me so far.

Verse 4, And does not bring it to the door of the tabernacle of meeting to offer an offering to the Lord before the tabernacle of the Lord. The guilt of bloodshed shall be imputed to that man, he has shed blood, and that man shall be cut off from among his people. Every slaughtered animal in Israel is a peace offering.

Are you with me? Every single animal that is slain to be eaten for food, you don't eat the whole thing. You bring the fat and offer it to the Lord and the right thigh, etc., goes to the priest. Every single animal without exception.

Is there an exception in here? No, there's not. Do you wonder now what the origin is of our saying the blessing before we eat? Every meal is a reminder. Every meal is an approach to God at the door of the tabernacle.

What do you have that you did not receive? Israelites were reminded of this anytime they shed blood. And there weren't very many vegan Israelites. They were agricultural.

They necessarily partook of the animals at God's command. So, how often were there peace offerings? Continually. For obedient Israelites, the penalty being to be cut off from the people.

Now, did they enforce it? Well, when teenagers back-sassed their parents, did they get stoned like the law commanded? It's one thing to say it, it's another thing to enforce it. Just ask the Cherokees, who won the Supreme Court victory back in 1834 and still got kicked out of their land, even though legally, it was never to be taken away from them by Supreme Court decision. And old Hickory said, well, the court passed it, let the court enforce it, because I'm not going to.

And so Georgia and all the rest of the lands were seized by nefarious types, greedy for resources, and the previous owners and legal entitled occupants were either murdered or driven to Oklahoma. So, a regulation is one thing, enforcement and adherence to it is something else. But in the law of God, every single animal that is slain in Israel is a peace offering.

That's chapter 3 in Leviticus. Every single animal. So, what does this tell us? Look at these three that are lumped together in one section, in these first three chapters, and then you have a fresh section starting in chapter 4 about transgressions.

But in terms of the positive side, it doesn't talk about sin in 1, 2, and 3. This is the ideal. This is, I dedicate myself, I dedicate my work, and I bring, what do we know about the peace offering? For thanksgiving and for vows. That's what it specifically says.

You bring it as thanks. In everything give thanks. This is the will of God concerning you.

In everything, every meal where they partook of meat, every time they slew an animal for meat, it was, they went to God. And the priest received a portion, and God received a portion. Every meal is a fellowship meal with God, in that sense.

Because a portion of that animal went to God for food. My mother, I've told you before, had a plaque on the wall when I was growing up. You know, you just, some of us at least, just memorize everything.

You just, you see it and it sticks in your head. But she had a plaque that said, Christ is the head of this house. The unseen guest at every meal, the silent listener in every conversation.

And that made an impression on me. If the Lord Jesus Christ is where two or three are gathered in his name, in his name, he is a guest at the table. He is a part of the conversation, or should be.

What the scripture says is one thing, what we do sometimes is quite another. But think about the peace offering, the fellowship offering. If any man hear my voice and open the door, I will come in to him and sup with him, and he with me.

Third person. Any man. It's the same.

Any man hears. Couldn't Jesus have said, if you hear my voice and open the door, I will come in to you and sup with you and you with me? It's he. The pronouns make a difference.

And it's a reference to the peace offering. There is no you in the peace offering. This is everybody all the time.

In the camp, out of the camp. Goat, sheep, bullock, doesn't matter. You bring it to the door of the tabernacle, remembering that God is a partaker.

How does this affect us? We said all these things are written for our instruction. Whatever you do, do it heartily as unto the Lord. Bring a portion of it before the Lord.

Is God in it? Is he a part of it? Are we bringing our Christian faith, our Christian integrity, our Christian willingness to go the extra mile to everything that we do? Do we do it as unto the Lord? Washing these dishes? Maybe the Lord's going to eat off these dishes. Preparing this, whatever it may be. Doing whatever this is we may do.

If the Lord Jesus was here, if this was for him, would I do it better? Would I have a better attitude? Would I be more diligent? Would I be more faithful? Why don't I do everything that way? Some have entertained angels unawares. The Lord Jesus is with us and will be in us when we have his word and keep it. He and the Father come and make their home with us.

What do you do when you make a home with somebody? You share meals. It's fellowship. It's peace.

The Lord Jesus is our peace. He's broken down the middle wall of partition. Not between Jews and Gentiles alone.

He's broken down the middle wall of partition between us and the Lord God in heaven. He is the veil that has been rent. And we enter boldly before the throne.

We don't just stop at the door of the tabernacle. We walk in. How much more dedicated and how much more holy should we be than an Israelite who is supposed to bring a portion before the Lord and a portion before the Lord's priest, think Lord Jesus Christ, every time they slay an animal? We necessarily are sinful.

We necessarily have mixed motives. We necessarily walk on the corrupted and cursed earth. That's the shedding of blood.

It's a part of the curse. But we convert that. It's the blood of Jesus Christ that cleanses us.

Blood pollutes the earth when it is shed by man. But the blood of Jesus reverses that curse, cleanses and makes clean. And as we go through the cursed earth with our fallenness and our corruptedness and our sinfulness, we bring to the Lord His portion.

We recognize the role of the Lord Jesus Christ as our great high priest. And we dedicate these things and God sanctifies them and God accepts them and God is in it and with it and blesses it in ways that we can't even understand in many cases. That's the peace offering.

It is of a peace. It is one with the whole burnt offering in Chapter 1 and the grain offering of Chapter 2. Ourselves, our work, and then we bring to God the results. Why would you be slaying an animal at all? Because it's mature.

And it is now serving its purpose. We dedicate ourselves. We sanctify and dedicate our work.

The peace offering, the fellowship offering, is thanksgiving and motivation expressed in vows and so on as a result. This is the outcome. This is what happened because we were dedicated and because God blessed our work.

And we come to God and say, thank you for the result. Thanksgiving and renewal of dedication. This is what I'm going to do with what God has blessed me with as a result of.

That's why these three are a unit in these first three chapters. Well, we'll have, I promised, a discussion of the fat. And we'll do that next time and then move forward in our study of these Levitical offerings.

But we'll close here in a word of prayer. Father, thank you for the truth of your word. Thank you for the powerful communication that it represents.

The work of the Holy Spirit in and through your word is miraculous beyond our understanding. But we are grateful for it and we pray for it. We pray that the Lord Jesus Christ will be glorified

in us and through us as we reflect on these things and seek to implement them and apply them in our lives.

We pray these things in Jesus' name. Amen.