

Lev 05-06-26a

This is the 26th of June, 2005. Time marches ever onward. Often when I think of the date, I think back to when I was a young lad and the book 1984 was on our reading list and that was future.

Wild things were predicted. We used to get ready for church on Sunday and there would be a television preacher who would be on named Pastor Pack in Tulsa and he was a prophecy enthusiast and he would ever be talking about the imminent return of the Lord and that you couldn't tell there in the early 1970's at what point the Lord would be back and here we are 30 years later and more and we're still here. However, we are closer than anybody has ever been in human history to the return of the Lord Jesus and you all well know when I think he's going to be back and I'm grateful that we have a little bit of time left to avail ourselves of the great opportunity we have in this life.

I point this out from time to time. I think about it a lot more often than I mention it. But what a privilege it is to be in this life.

It's a privilege. It is an opportunity to be fallen and live in a fallen world and have demonic opposition and push against that resistance which will never exist again. Other than a little episode called the Gog Magog Rebellion.

Once the Lord returns, Satan will be bound for a thousand years. He will be released for a short time to draw out like a magnet all of the ingrates and tears amongst the wheat. God will wrap that up at the great white throne and pitch all of that stuff out.

We will then enter the kingdom of the Father and ever after we won't have the opportunity that we have now to learn in adversity. To express faith under pressure. This is the age of faith.

Have you thought about this? The millennial kingdom is not a time of faith. Faith is not an issue when you can see the object of faith. Faith is the substance of things hoped for and the evidence of things not seen.

Everything will be visible and manifest in the kingdom. Kingdom of the Son. Kingdom of the Father.

Faith is not an issue. That is why the judgments related to the millennial kingdom are not faith-based judgments. No faith-based initiatives in Christ's millennial kingdom.

It will strictly be response, acceptance and obedience. You see this in the chapters of Ezekiel that are devoted to millennial worship. There is a great picture there.

The reason the Levitical system is different is partly for that reason. This is a great opportunity. We live in a time, not much more left of it, but we live in a time of great opportunity.

This is where we can build muscle by pushing against resistance. We can solidify. We can

consolidate the gains in our soul by endurance.

Inheritance is based on endurance. There is no endurance when you are not pushing against adversity. If you are riding a bus, the only endurance you have is your fellow passengers.

But it is not the same as running a race with endurance. Faith and patience and endurance are all functions of this adversarial environment in which we live. While it can be tedious, and the training and the paideia that we saw in Hebrews is not always a joyful experience, it yields the peaceable fruit of righteousness.

And that peaceable fruit is not just the fruit of righteousness, it is the peaceable fruit. We are in a discussion. You wondered how I was going to loop back around to Leviticus, didn't you? We are in a discussion.

We are in the middle of looking at the priestly responsibilities connected to the peace offering. We'll take a moment as we resume our study in Leviticus chapter 7 to examine our souls and seek the active ministry of God's Holy Spirit so that our time in the Word of God will transcend the limitations of the one presenting it and the ones receiving it. We are all as an unclean thing.

All of our righteousnesses are as filthy rags. And we all do fade as a leaf. And our iniquities, like the wind, have taken us away.

That's our new memory verse for this morning. And it's a great verse and it's a reminder. This is not, as it is often quoted, and I myself, for purposes of my own, have quoted it in this way.

But it's not specifically a verse addressing unbelievers in need of salvation. Isaiah 64 6 is talking about wayward believers. The lost sheep of the house of Israel who have strayed are as an unclean thing.

Their righteousnesses, which they attempt to perpetrate under the law, are as filthy rags. They were fading like leaves and their iniquities, like the wind, were carrying them away. Why? Because it was superficial.

It was shallow and it was done in energy of the flesh. It was not done from the heart. This people honors me with their lips, but their heart is far from me.

Read Malachi for a discussion of the outward form of righteousness that doesn't reflect inward dedication. The first and great commandment, thou shalt love the Lord thy God with all your heart, all your soul, all your strength. And righteousness flows from faith that is grounded in and motivated by that love and motivated by the hope and expectation of God's reciprocating that love for those who express that faith and obedience.

So this is our opportunity as we begin our study to avail ourselves of God's grace, to express in our prayer our desire, our dedication, our love for God, our submission to His will, His plan and His purpose. And then to receive this unique ministry of God's Holy Spirit in this age and

teaching us in a transcendent way the truth of God's word. Shall we pray? Father, once again we have assembled ourselves in accordance with your word.

We receive as a result the benefit of those spiritual gifts that you have distributed amongst us. We are encouraged. We are built up.

We are united by one Lord, one faith, one baptism, one God and Father of us all. And we are grateful that you have assigned us this place in your plan. We are so privileged to be a part of the body and bride of Christ.

We are grateful and privileged to be a part of this local assembly. We thank you for your many blessings, for your mercy, which is renewed each and every day on our behalf. We thank you most of all for the Lord Jesus, for His faithful execution of your plan and purpose, because of His own love for us and for the joy that was set before Him in fulfilling your plan and expressing His love for you.

He died for us. He has been buried, rose again the third day, ascended and now sits at your right hand where He continues His ministry for us of intercession, of representation, and of waiting for the appointed time of return where He will gather us to Himself. We know that we have been given this intervening time, this time between our anointing and the fulfillment of our call to be trained up, to be exercised in the discernment of good and evil, to express that patience and that endurance to which we are called.

And we pray that our study this morning will equip us, will strengthen us for that great work. We thank you for our country. We thank you for those that are believers and who are seeking to honor you in the fulfillment of their duties in that regard.

We thank you for our President, for those in his staff and cabinet who share our faith and who are seeking to honor you in the execution of their duties. We thank you for all of those who safeguard our freedom both at home and abroad. We ask your special blessing on those who are not able to assemble because of that responsibility.

We pray that you will activate and enliven the Word of God that is already present in their souls and minister it to their hearts. Strengthen and encourage them and give them a special blessing this day. We ask once again that you will bless us both individually and as a group.

May we grow in grace and in knowledge of our Lord and Savior, Jesus Christ. We ask it in His name. Amen.

Our scripture reading, as has been the pattern for the last many weeks, is from Leviticus chapter 7, resuming in verse 11. We have already studied, as you will recall, the first five chapters of Leviticus. Chapter 1, the Ola.

Chapter 2, the Minka. Chapter 3, the Shalamim. Chapter 4, you have the Kata'at, or the sin offering, and its subset offering, the trespass offering.

In chapter 6, as we finished up the trespass offering, we began to get some details of the priestly responsibilities, the priestly point of view, the procedures for the priests in administering these offerings. We have now come to chapter 7, having studied the priestly function in performing the Ola and the Minka. And we have now come to the Shalamim, or the peace offering, the law of the peace offering, beginning in Leviticus chapter 7, verse 11.

This is the law of the sacrifice of peace offerings, which He shall offer to the Lord, He being the priest. The priest first has to determine from the offeror what kind of peace offering is this, because there are three different kinds of peace offering. So we'll watch for those as we read.

If, verse 12, he offers it for a thanksgiving, then he shall offer, with the sacrifice of thanksgiving, unleavened cakes mixed with oil, unleavened wafers anointed with oil, or cakes of blended flour mixed with oil. Besides the cakes, as his offering, he shall offer leavened bread with the sacrifice of thanksgiving of his peace offering. And from it he shall offer one cake from each offering as a heave offering to the Lord.

It shall belong to the priest who sprinkles the blood of the peace offering. 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.

But, 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. The remainder of the flesh of the sacrifice on the third day must be burned with fire. And if any of the flesh of the sacrifice of his 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. 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. Moreover, the person who touches any unclean thing, such as human uncleanness, an unclean animal, or any abominable unclean thing, and 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.

Well, this is a goodly section for us to tackle this morning. Beginning in verse 11, once again, this is the law of the sacrifice of peace offerings which he shall offer to the Lord if he offers it for a thanksgiving. The occasion of the sin offering or the trespass offering is clear.

There has been some malfunction with regard to the commandments of God or the holy things. We saw all of those specifications. We know the occasion for the sweet savor offerings, do we not? We know that the Ola is an expression of dedication of self.

The Minka, the grain offering, is an expression of dedication of one's efforts. And then the

peace offering which is our third sweet savor classification is what? It is an expression of fellowship. It is sitting down at the table with God.

This is the highest expression of intimacy with God. This is the sacrificial equivalent of what the elders of Israel did when they went partway up Mt. Sinai.

Remember the 70 elders that sat and ate a meal in the presence of God? Looking out over the glassy sea in the midst of which the representation of the throne of God was beheld. And they were frightened because no man can see God and live and yet they saw this great vision as they sat down and ate this symbolic meal in God's presence. Well, the offeror in bringing the peace offering is expressing this highest level of attainment, of fellowship with God that could be had in Old Testament days.

There's only so far you can go. We've seen Solomon so many times in Ecclesiastes pressing his face against the glass wishing for a greater intimacy, a greater fellowship. And that's something that you and I have every day.

It's available to us. The indwelling of God's Holy Spirit was unknown in the Old Testament day as a universal possession of the people of God. The filling of the Holy Spirit that we enjoy, the indwelling of the Lord Jesus Christ and the indwelling of God the Father is unheard of in the Old Testament.

It is not to be found. Name your Old Testament saint, however great, however righteous, and then find any verse anywhere that says anything about God the Father coming and making His home in their heart. Totally unknown.

You and I have that opportunity. We have that privilege. It is not automatic with salvation, but it is as though this expression of fellowship, this expression of communion that takes place in the peace offering symbolically, is ours in reality.

God comes and sits at the table in our heart. The Lord Jesus Christ, our great High Priest, comes and sits at the table. Revelation 3.20 I stand at the door and knock, Jesus says.

What's the first word in that verse? Behold. Pay attention. Take a look.

You know, doors have this little... I had the biggest mystery for a while because a house that has a front door that I had to do some repair on, I went to the front door and I looked at it and you know the place where there's that little peephole? You get that little tiny cylinder and if you're on the inside you put your eye out to it and you can get this fish eye view of who's outside. Well, where that would normally be in this door, there was a hole the size of a doorknob hole and it was just open. There was nothing there.

And you could look right through. And I thought, well this is a crude implementation of that idea. We don't have a little peeperscope so we just use a doorknob saw and cut a great three inch hole in the door and just look out.

I thought, what idea was this? And how am I going to repair it? I could put a doorknob up there but that's going to look a little strange. So what am I going to do to repair this door? Well, I found a little round plastic thing like you put on a wall to protect it from a doorknob coming back if you don't use one of those baseboard stick out things. What do you call that? Door stock? If you don't have one of those for whatever reason you can put this round disk of plastic and the doorknob will just come back and hit that and it doesn't smash your sheetrock.

So I got one of those and I stuck it on the inside but for the outside that shows I thought, what am I going to do? Well, some of you that have attended here a long time may remember that we had a fire one Sunday morning because we had wooden sconces out in the entryway of our old house and there were candles in there and the candle burned down and the wooden scone caught on fire so we had to replace those but I saved them and I took the scone part off and got the plaque and then I mounted a door knocker on that plaque and then I bolted that over that hole in the front and so it looks like a really nice expensive door knocker thing but it's actually an upside down scone with a door knocker and it's hiding this big doorknob hole. Well, why do I even bring that up? And I'm hoping I can remember. Why did I bring that up? Because in Revelation 3.20 Jesus says, Behold, I stand at the door and knock.

Now, when somebody knocks on the door you can go and look through that little peeperscope and see who's outside, right? Well, I was at Elliot's Hardware the other day and I was going down the row of peeperscopes and there's a giant version where you don't have to get up there with your eye like you're looking through your camera. It's a fisheye lens on the inside and you can walk up and it's got a little representation. It's like a little mini TV screen and it's big.

And so you can walk up and see who's at the door a lot better than with these little tiny scopes where you get up there and if the light's not right it just looks like some kind of bad security camera. This is a really great thing. You look at it and they had a demonstration and it's like a little TV screen right there and that's what that hole was and the person that moved out said, well, I'm taking my giant peeperscope with me because they cost a hundred and something dollars but they're really cool.

So, solve the mystery. But, behold, Jesus says, take a look. Pay attention.

Somebody is standing at the door and knocking. Who is it? It's the Lord Jesus Christ. He is offering the opportunity of fellowship.

Now, in this offering, the peace offering, the offeror is coming and saying, I want to express my desire for fellowship with God. I bring this offering. God will partake.

The priest will partake. And I will partake. You remember this when we went through chapter 3. In this age, look at the privilege.

The Lord Jesus Christ is standing at the door and knocking to come in and sup with us. It's amazing. Moses would be shocked to hear such words from the Son of God that it's not us

having to bring an animal and approach God for fellowship.

The Lord Jesus Christ is at the door knocking. And Jesus says, look, open the door. I will come in and partake of a fellowship meal.

This is the peace offering. And this is a foreshadowing, of course, of that table that will be set in the Millennial Kingdom. And those who are qualified will sit down in a much more real and substantial way with God.

And there are others who will greatly desire to be seated at that table. And just as they come walking up the steps, God will shut the door. And he'll look through the peeperscope and say, sorry, I don't know you.

And there will be weeping and there will be wailing and there will be gnashing of teeth. There will be people who, instead of being invited to sit down, will be cut in two and apportioned their lot with the hypocrites. What is the lot of the hypocrites? The big weenie roast.

Your inheritance is fueling the fire of the great lake. And you get to sit outside in the Kingdom of the Son and you sit outside the New Jerusalem in the Kingdom of the Father and watch the smoke that eternally ascends from the lake of fire. That's your inheritance.

It's a very sobering thought. That's why Jesus says, look. So when we look at this chapter 3 and chapter 7, verse 11 and following of the peace offering, this is another angle on that same concept.

This is the law of the sacrifice of peace offerings which he shall offer to the Lord. If he offers it for a thanksgiving, every good and perfect gift comes from where? It comes from above, from the Father of lights. It's an expression of maturity.

It's an expression of a healthy, personal relationship with God to see that every good thing comes from God and to see that everything that comes to us is a good thing. God takes even our adversities, even our trials and works them together for good. Every good and perfect gift.

Sometimes our gifts come in strange wrappers and when we look at it we say, well this seems to have been wrapped in a pretty startling piece of paper. This does not appear to be a gift. This appears to be something terrible.

And yet, God uses it as we've already discussed. So if he offers this offering as a thanksgiving, he shall offer with the sacrifice of thanksgiving unleavened cakes mixed with oil, unleavened wafers anointed with oil, or cakes of blended flour mixed with oil. I learned a new thing this past week.

Remember we were talking about the minka offering and the different ways that cakes, flour, and so on can be offered and can be cooked? And we talked about the oven offering and the pan offering, the skillet offering, that kind of thing. I was researching something completely

unrelated and ran across sort of a passing comment and I thought, well, of course. The heat that cooks these cakes or these wafers is, of course, a representation of trial by fire.

Suffering in some cases. The fire representing the adversity that comes from God. Not a consuming fire as a fire of judgment, but a fire that converts you from something temporary into something more permanent.

Why do we cook food? Partly because it tastes better cooked, but also because cooked food will last longer than raw food. When we cook meat, it will last longer than raw meat. When we cook dough into bread, bread will last for several days.

That dough, if you let it sit, will ferment. This is where the Israelites got their leaven, is by taking dough and just setting it aside. And after a couple of days, it would start to spoil and the leaven, you know, you've got spores in the air and so on.

Pretty soon, you've got leavened dough, and that's where the leaven comes from. So, this adversity represented by the fire that cooks the flour and oil and so on can come either from the oven or the pan or the skillet, you know, the covered pot or whatever. Well, this individual, I forget who it was and I forget where I saw it, pointed out that there are different kinds of adversity.

An open pan, if you're cooking in an open skillet, that's visible. You can watch it cook. But if you put it in the oven and shut the door, you don't see it.

It's invisible. It's hidden to observation. And this is true of us, isn't it? We have burdens that we bear.

We have suffering that we endure that is largely invisible to the world around us. And that's like the oven cooking. There is other adversity that is known, that's easily observable and that people see.

And that is represented by the cooking over an open fire where you can watch it. Everybody can walk by and say, Oh, what are you cooking there? You know, pan bread. Some people used to make cornbread and they would call it skillet bread because you cook it in a skillet and you can watch it.

But if you put it in the oven, even these with the glass doors, you try to peer around in there. I can't see anything. I have to open it and get a face full of heat to find out what's really going on.

I thought, well, I'm not sure if the burners are working. I'll get one of these in-the-oven thermometers. But I couldn't find a place to put it where I could read it through the door.

You open it and the heat comes out and the temperature drops and it's just a waste of time. But here we're talking about different kinds of wafers. What is the one characteristic of these cakes, wafers, or they're either unleavened cakes mixed with oil, unleavened wafers anointed with oil.

There's a difference, isn't there? You either mix them or you do a flour-water kind of a thing and then pour the oil over them afterward. Or you have cakes of blended flour mixed with oil. Well, besides the cakes, He shall offer leavened bread.

Now this is a first. Leavened bread. What's going on here? What is leaven? Universally represented Scripture.

Sin. And it specifically has reference to the sort of infectious nature of sin. A little leaven leavens the whole lump and it produces these gases that sort of falsely inflate the dough.

It looks bigger than it really is. It looks like it has more substance than it really does. So why on earth would God say besides the cakes as His offering, He shall offer leavened bread with the sacrifice of thanksgiving of His peace offering? Think about the context here.

This is the shalamim. This is the highest expression. You've already done the ola.

You've already done the menka. You've already mastered dedication of self and dedication of your life and your work and your efforts. And now you are in fellowship with the God of the universe.

You're sitting down and you're as close to Him as anybody can get. And you bring this leavened bread. What does it represent? I am still imperfect, am I not, in this life? I have been made acceptable.

My sins have been taken care of. Sin offering, trespass offering. I have been purified by the work of another.

I have a vicarious sacrifice, a substitutionary sacrifice that makes me able to dedicate myself. Ola. Makes me able to dedicate the work of my hands.

Menka. And qualifies me as a leavened loaf to sit down with God. In principle, I have been purified.

In principle, we are like those twelve loaves. Talking about the Israelites here that sit on the table of showbread, right? There's no leavened bread on the table of showbread. Why? This is the aspect.

This is the presentation to God of the people of Israel. And they have been sanctified. They've been purified.

They've been made acceptable. They are held up by that great table of acacia wood overlaid with gold and anointed with oil. And they are fully acceptable.

This is the positional sense. Positionally speaking, we are righteous. Positionally speaking, when God looks at us, he sees Christ.

The peace offering represents experiential truth. Experientially, I come to God. Experientially, I have fellowship with God.

And experientially, I still have the clinging, tenacious, sinful nature. It has not been eradicated. And yet, I am acceptable to God.

This is the practice. In principle, unleavened. In practice and in truth and in reality, we approach although we are yet leavened.

And it's amazing that leavened bread can be brought before God and it is found acceptable. Not only that, it is required to bring it. And it is an acknowledgement on the part of the offeror.

Yes, I have been sanctified. Yes, I have been justified. Yes, I have been given righteousness that belongs to another through substitutionary, vicarious atonement.

But, it's almost the same principle as the thorn in the flesh that was given to Paul. That he may not be puffed up, lifted up beyond what he ought to be. The messenger of Satan was given to buffet me that I should not get too proud.

And so, this individual who has reached this pinnacle of approach and fellowship with God brings this leavened bread as a reminder. Don't be thinking that you are all that and then some. You are still a leavened loaf.

And there is a reminder that we are not yet ultimately sanctified. It tells us in Hebrews at the end of chapter 11, All these died in faith, not having received the promise. Without us, they are not made perfect.

Without us, they are not made complete. They died in faith, but they did not yet receive the promise. And they are not ultimately sanctified, no matter what they do.

And so, this leavened loaf is a reminder. Because, just when you start thinking, Well, it's me and God. We sit down together.

I'm a righteous man and there is no fault found in me. This is when it's time to go read the book of Job. You are still subject to a lot of things that have not been cleared up and will not be until the Lord Jesus returns.

So, one cake from this offering, verse 14, is offered as a heave offering. This is another new thing. First place in the Bible where you have this idea of a heave offering.

What on earth is a heave offering? Well, there is some discussion. Because you also have the wave offering. You have probably thought about this, or have read much about the offerings in Leviticus.

Sooner or later, you get to this wave offering and heave offering. What is all that? In all of our discussion in the first six and a half chapters, we haven't run across the wave and heave until

now. So, what is it? Well, the word here is Terumah.

T-apostrophe-R-U-M-A-H or T-E-R-U-M-A-H Terumah has the idea of height. It has the idea of something that is raised. Rum or Rumam, R-U-M-A-M, Rum is the noun in Hebrew that means praise or a song of praise.

And it has the idea of lifting something up. Lifting up praise to God. Lifting up your voice to God and that sort of thing.

So, there is a verticality to this word. Hence, the word heave. If you heave a basketball underhanded, you know how people stand at the half court and they want to try to make a basket and they don't have enough arm strength to shoot it overhand.

So, they grab the ball and bend over and have it between their knees and then they heave it. And if all goes well, it goes and hits the backboard and swishes through. But heaving in English has the idea of some sort of vertical movement.

I'm going to heave this up and it's going to fall. So, there is this idea of a vertical up and down motion with this portion of the offering. Waving, despite people that wave like this, waving is a side to side motion.

So, you kind of got the Pope doing the heave and the wave all in one thing, don't you? He does the heave and then he does the wave. Not this kind of wave. You could have a whole line of bishops up there and they would just do the wave all the way around.

Probably be about as meaningful. But just remember that the heave is vertical, the wave is horizontal. I feel reasonably confident you're going to remember it now.

So, in verse 14, once again, from this peace offering, remember it's got several parts. You've got some blood. You've got a sacrifice.

You've got some meat involved there. You've got the fat and so on. You've got these cakes.

And you have this loaf of unleavened bread. So, this is kind of like a whole meal. You've got your meat group.

You've got your cereal group. You've got your leavened and unleavened portion. I guess you wash it down with water.

That's not mentioned. But you've certainly got the elements of a meal here. From it he offers one cake from each offering as a heave offering to the Lord.

It shall belong to the priest who sprinkles the blood of the peace offering. The priest gets this vertically moved cake. The other cakes are there, but they're not moved around.

But this one is picked up and it's moved up and down before the Lord. It is a heave offering to

the Lord. So, you get the idea that this is being presented.

It's being shown to God. It's brought closer to God. So, symbolically speaking, he can get a better look.

And then it's brought back down and the priest receives it. So, think about this. In the heave, in the Terumah, you have a thing that is in accordance with Scripture.

It's in accordance with divine instruction. It is held up to God and then it is received back from God. You give it and you receive it.

You hold it up and it's inspected and then you get it back and it's yours. And there is an association with the priestly function. The priest does this.

Why does the offerer do this? It's the priest. The priest who sprinkles the blood. He holds it up.

He brings it back and it's his. What does that mean? Well, I'm going to let you meditate on that over the break. We're going to pause and come back.

We'll do our memory verses and then we'll resume our study here in Leviticus chapter 7. But, this is in the realm of fellowship. This is in the realm of the mature. This is an opportunity and a privilege to be exercised by those who are close to God, who are qualified to come in and sit down in His presence.

That's us. This, whatever it means, is going to represent in observation, interpretation, and application what we do when that promise from the Lord Jesus is fulfilled. Over in John, the one who has my words and keeps them, he it is who loves me.

And I and my Father will come to him and make our home with him. We will come sit down. What do you do at home? Well, if you're reasonably normal, that's where you eat most of your meals.

That's your place of fellowship. That's your place of sustenance. I've known people that pretty much eat all their meals out, but that was an unknown concept in scriptural days, so we're not going to talk about that.

I and my Father will come to him and make our home with him. This implies the table of fellowship. What happens at that table? Well, the Lord Jesus is our great high priest.

God the Father is obviously our divine Father, the author of our salvation, the instigator of the plan and purpose that rescued us from our lost and hopeless condition. He is there, the Lord Jesus is there, and we are there. And the priestly function is to hold this cake up and then bring it back, and it becomes the priest.

So this is going to have reference to the Lord Jesus, and as our example, it is going to have reference to us. Well, let's stop here and take our break. When we come back, we'll resume in

verse 14 of Leviticus 7.