

Lev 05-06-26b

Let's resume our study in Leviticus chapter 7 verse 14. We are looking at the Terumah or the heave offering, which is one cake from each offering. This is each peace offering that comes under the administration of this particular priest.

He will do some peace offerings, other priests will do other peace offerings, but whoever of the priests administers this offering, offers it on behalf of the offeror. He presents this to God and then he draws it back to himself. And this is important because there is a little bit of controversy or a little bit of difference of opinion in whether there is a difference between the wave offering and the heave offering.

For example, if you read Eidersheim, he says the rabbinical suggestion that there was a distinct right of heaving besides that of waving seems only to rest on a misunderstanding of certain passages. But there is a distinction and part of it is that the things that are heaved are taken to the priest. The vertical motion, part of that vertical ritual is that it is held up to God, it is shown to God, presented to God, but then it is drawn back down to the priest and he keeps it.

So, for example, in the verses later on in this chapter, it talks about the right thigh you give to the priest as a heave offering from the sacrifices of your peace offering. He is also going to get the thigh. The breast is going to be waved and the thigh is going to be heaved and he is going to end up keeping that thigh portion for himself.

But there are two different words used. We have already talked about teruma. We will talk about the other word for wave when it comes up in our context.

But what does it mean to us? We talked about the fellowship meal. We talked about the participants, the presence of God himself, the priest and then the offerer. And in our situation, you have God the Father, God the Son and we ourselves.

Of course, the oil involved in the cakes represents God the Holy Spirit and his active ministry in making our flour, the effort of our flesh acceptable and this sort of thing. But keep in mind, what is this first of three categories of peace offering? Thanksgiving. The offerer has come because he wants to say thank you to God.

Why would this be? It could be just a general sense of thankfulness, but quite often it is a result of recognizing God's hand in bringing about some good thing, some answer to prayer, some instance of preservation or provision or another manifestation of God's grace. And so this is a response. This is my point.

This first instance of the peace offering is Thanksgiving. And Thanksgiving is always a response to something, isn't it? You sit down at the table and you see the food that is set before you and you recognize that this, like all good gifts, has come from God. And so we, from bygone ages, we call this returning thanks.

Among other things, we say ask a blessing or say grace or return thanks. And we, in a sense, show this meal to God and we say thank you for this food. Thank you for your provision.

And so it is a response to recognizing God's grace. This is the response of a grateful heart. The pattern presented to us in the New Testament for prayer is to begin with thanksgiving.

We often want to say dear Lord and then jump right into the request portion. But it is appropriate to give thanks. Over and over, when you look at the prayers of Paul, he says, I give thanks upon every remembrance of you.

Over and over again. When Paul describes his prayers, he says, I thank God upon every remembrance of you. I am grateful.

I express thanksgiving. That's what this is. And so you hold up this cake, this unleavened cake.

This is not the leavened bread that gets held up. This is the unleavened cake that is held up, brought back. The leavened bread, of course, is going to be eaten by the offeror.

The leavened bread doesn't get sent to God in a flame. It doesn't get eaten by the holy priest. It is brought by the offeror.

It is a part of the peace offering. But it goes on the table and is eaten along with the offeror's portion of the peace offering. It is the unleavened cake that is given to the priest who sprinkles the blood of the peace offering.

So then in verse 15 it says, 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. This is a thanksgiving offering.

What does this speak of? Why would you not allow it to be kept overnight? Well, aside from any lack of refrigeration or lack of preservation or whatever else in the practical sense, this is specifically related to the thanksgiving offering. If it's a vow or a voluntary offering, it can be kept for one more day. But this has to be eaten in the same day.

What does this remind you of? What's the first time you remember God saying something about when you have something, you've got to eat it the same day you get it? It's the manna, isn't it? They would go out in the morning and collect the manna and it had to be eaten that day. If they tried to keep it in a pot overnight, it would spoil, wouldn't it? The only exception to that was on Friday where they collected twice as much and it could be kept over for the Sabbath. And interestingly here with the peace offering, if it is for thanksgiving, it has to be eaten the same day.

But if it is a vow or voluntary offering, it can be kept one additional day but by no means extend over to the third day. And it is a mirror of the manna. It's just like the manna.

So what does that second day where you're allowed to keep it speak of? The Sabbath. What is

the Sabbath for? Six days shalt thou labor and do all thy work? The seventh? It's a day of rest. For in six days God created the heavens and the earth and on the seventh He rested.

And the Sabbath is a time devoted to contemplation of God and His work and a day dedicated to God. It is a time of rededication. You've got your different denominational churches that have an altar call and want people to walk the aisle and they say, well, anybody that wants to be saved, come down.

And when nobody comes and they say, anybody that wants to rededicate their life to Christ, come on down. And so you have people that rededicate themselves two or three or four times a year. In Israel, the day of rededication came once a week.

Every Saturday, every Sabbath, you stop your work and you remind yourself, the reason I'm not working today is I belong to God. It is God who made the heavens. It is God who stopped and looked at everything that He had done and saw that it was good and rested.

And we look at the work of God, the plan of God, the purpose of God, the character of God, the grace of God, the mercy of God, the Son of God, and see that it is all good. And we have the privilege of seeing and recognizing those things because we belong to Him. This is the idea of dedication.

Not just being dedicated, but living out that dedication. Living in the light of that dedication. There are people who take marriage vows, but then they don't respect them, and they trample all over them.

Well, that's a paper dedication. That's not a real dedication. Real dedication is devotion, loyalty, enduring whatever pressures may come.

I saw somebody arguing that this fellow whose wife had been in a coma for so long, Shiavo, down in Florida, should have been given the opportunity, if the parents wanted to sustain the gal in her vegetative state, and he felt like that wasn't her wish, then he should have been able to sort of get loose from her and go off and live the rest of his life and so on, and let the parents just have the girl back, and if they want to pay and they want to take care of her, fine, but he ought to be free. And I was tempted to respond. So, what exactly took place at that wedding ceremony? Do you, Michael, take this girl, Terry, to be your lawful wedded wife, to have and to hold in health, for richer, for better, only the positive side, as long as you both feel like it, and leave out in poorer or in sickness or in adversity, what is the value of your vow? Well, here's the point, when you get to the peace offering, you eat it the same day, because this is a recognition of the daily provision of God.

It's like the manna, it's provided daily. Give us this day our daily bread, Jesus prays in the model prayer for the disciples. And this thanksgiving comes as a recognition of daily grace.

And so, like the manna, you bring it, you present it to God, you share it with the priest, and you consume it, and you're finished. It is an expression of thanksgiving. Sufficient unto the day is

the evil thereof, but sufficient unto the day is the thanksgiving thereof.

The thanks that you gave yesterday or the day before doesn't cover today. Today's grace, today's provision, the manifestation of God's wonderful character toward us today, needs to be recognized today. You can't hold it over.

Why do we say grace before every meal? Why do we ask God's blessing before every meal? Why don't we just have a family gathering and say, okay, we're just going to thank God for all the meals we're ever going to have, and then we don't have to bow our heads every time we sit down at the table. We recognize it as it happens and when it happens. And this is sort of the converse of 1 John 1, 9 and keeping short accounts when it comes to sin.

When we sin, we don't wait until tomorrow to think back to yesterday and acknowledge our sins. As soon as we are aware, we come to God, and this has been called keeping short accounts. You don't carry sin on the books any longer than you have to.

As soon as you recognize it, you confess it and deal with it. On the positive side, when we recognize God's grace, we ought to fall on our knees and be thankful at that point and don't carry thanksgiving over to a later time, a later day. You have the principle of firstfruits that impinges on this same principle.

So, this is the idea. You don't leave any of it until morning. Look at everything God has done.

Don't give Him a slapdash thanks, a half thanks. Oh, well, that was good. Thanks, Lord, and just go on.

Look at the thing. Spend time on it. Look at it as an opportunity for fellowship with God.

Come to God and in this time of thanksgiving, the picture is sitting down with God at the table and talking about this thing that you are thankful for. You see the point here? It's not just like tossing up a prayer, Oh, thank you, Lord, and then it's forgotten. You bring an offering and it's divided up and God and the priest and you sit down on this occasion.

What's the topic of conversation going to be? What a wonderful thing you have done. It might be a peace offering of thanksgiving for the safe delivery of a son or for a wonderful crop that came in, above and beyond your firstfruits and everything else. You're grateful to God that a good harvest has come in.

You're grateful to God that somebody who was on a journey has come safely home. You're grateful to God that someone who was sick has recovered. You're grateful to God that some endeavor was blessed.

And so you come and you bring this offering and you sit down with God and you sit down with the priest and you make a meal of this. What is the implication? If you sit down and talk about this with God, it's going to be looked at from the divine perspective, isn't it? If you sit down and

share this with the priest, it's going to be looked at from an objective standpoint. It's not just you hogging the conversation saying, boy, you know, I was really sweating that, but it sure came out well and I'm real happy now because I've got a circumstantial blessing.

With God sitting there and the priest sitting there, it objectifies and you say, this has a place in the plan and purpose of God. Not only am I grateful, but because this is of God and because God allowed it to happen or caused it to happen, God is glorified. God is pleased.

God is involved. God has an interest in this thing. Children of Israel come out of Egypt and go into the promised land and claim their inheritance.

That's good for them, but look at what it does in the plan and purpose of God. It has stood for century upon century upon century in God's word as a teaching tool, as a mirror of the gospel, as a mirror of the life of faith and obedience and the consequences of either being or not being obedient. It is more so than any of the individuals who walked across the Jordan into the land.

It redounds to God's glory. It is a part of God's plan and purpose. And when we are thankful for something, we ought to lift our gaze a little bit beyond our personal benefit and share that meal with God and let God talk about what it does in His plan and purpose.

There's a reason we are blessed that goes beyond our happiness. There's a reason we are provided for. There's a reason we have things to be thankful for that goes beyond just us.

And when you bring this peace offering of thanksgiving and you eat it in that day, you have to sit down and share it with God and share it with the priest and gain that perspective on it. It's immediate. It's present.

And it is comprehensive. And it's a wonderful thing. Now contrast that with verse 16.

But if the sacrifice of His offering is a vow or voluntary offering, it shall be eaten the same day that He offers the sacrifice. You have to at least begin eating it on that day. But the next day, the remainder of it also may be eaten.

You can leave some of it over. This is like the Friday manna where you get an extra day. Why? What's the difference in thanksgiving and vow or voluntary offering? There is an idea of Sabbath involved here.

There is an idea of carrying over. There is an idea of dedication like the Sabbath day where you have a thing that happens on Friday and you get the benefit on Saturday. A vow, and vows are a whole separate study in the Word of God.

David says, I will pay my vows. Paul the apostle took vows. He shaved his head at Cenchrea because he had a vow.

Remember that? But the idea is, what is a vow? A vow is basically a personal expression of specific dedication. It is circumscribed. It pertains to a particular thing.

And you basically make a promise before God. If it's a marriage vow, you make a promise before God that you are going to plight your troth with this other person. You make a pledge before God. If you go to court, you lay your hand on the Bible and say, I swear to tell the truth, the whole truth, and nothing but the truth, so help me God.

You are making a vow on that specific occasion for a specific thing. You are not vowing that for the rest of your life you are always going to tell the truth, the whole truth, and nothing but the truth. Otherwise you get in trouble every time you wind up eating food you don't like.

You have to go to the hostess and say, you know, I've had chicken in my day, but that's got to be the driest chicken I've ever had in my life. Or, I've had fish in my day, but I've never had such an old tasting, bony, poorly seasoned, greasy, badly presented piece of fish because that would be the truth, the whole truth, and nothing but the truth, right? We don't make that kind of vow, thankfully. You don't have to come up after the lesson and say, Sam, I've been hurrying to teach you a long time, but that was a real stinker of a lesson.

I think you got the passage wrong. I think you confused it instead of explaining it. I don't think you were prepared.

I don't think you were organized. I think you just went off on a tangent. It's the worst thing I've ever heard.

If you do it again, I'm going to quit coming. That might be the truth, the whole truth, and nothing but the truth, but we don't make that kind of vow. Vows are circumscribed.

They apply to a specific thing, thankfully. So, if the sacrifice of the offering is a vow, or a voluntary offering, now, voluntary offering is interesting. What does it mean by a voluntary offering? This is some issue known only to the offeror.

He comes to the priest, and the priest says, okay, what kind of sacrifice have we got here, because I've got to know how to wave and heave and do all the rest of it, which part goes where, and the offeror, he says, is this a Thanksgiving offering? He says, no. He says, well, is this with regard to a vow? He says, no. He says, oh, so this is other.

Either you fill out the thing, and you get down, and there's no check mark, and then it says other, and this is other. Something between the offeror and the Lord. It's not a specific case of Thanksgiving.

It's not a specific case of dedication in a particular area. It's some other thing, but it is an expression of fellowship. And so, whether it is a vow, or a voluntary offering, there is some aspect of dedication.

There is some aspect of Sabbath. There is some aspect of recognizing that I've done my six days, and this is a seventh day thing. If I was an Israelite, and I was living in the age of Israel, and I have a house for sale, and I have done everything I can do to clean it up, to paint it, to

repair it, to present it well, to trim the grass, and to give it a fair price, and to put it in the hands of somebody who knows how to sell it, and I've done my six days of labor, well, now I'm pretty well done.

And this is an actual example, but whether it sells soon, or sells late, or whatever, it's pretty well out of my hands. I have done everything I can think of to do. I've done my six days of labor, and all my work, and now I am resting.

And it is God's place to bring someone who's got the financing and the desire, and it's a match for them, and it's going to be a blessing for them, and God matches them up with that, just like He matched us up with it ten years ago, and they purchase it. When that happens, if I was an Israelite in Israel, I might come and bring a shalomi. I might bring a peace offering.

And it's not specifically, oh, thank you God that my house finally sold. It's not specifically, I took a vow that I would eat no food until the house sold, or some such thing. I wouldn't live long.

But this would be my personal expression of gratitude for who God is and how God works. I might have two peace offerings. I might have one for Thanksgiving, that a happy event has happened.

But I might not do this specifically as, oh, thank you God for selling my house. I might have some other appreciation for God, some other level of expression, of fellowship with God that goes beyond Thanksgiving. That would fall in this category.

And because of that, I can begin eating on one day, but it carries over to the second day. It's a two-day celebration of this thing. Thanksgiving is a one-day thing.

A vow or a voluntary offering that just expresses something beyond Thanksgiving, greater than Thanksgiving, carries over for two days. It's like Friday and Saturday. I celebrate my day, and I celebrate God's day.

What a wonderful partnership, if you will, if I can use that word, between obedience and grace, between faith and God's love. And you celebrate more the fruit of your close relationship with God than any specific event. It goes beyond that.

So you can keep the food, and 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. It doesn't say like your mom did when you were little, you've got to clean your plate on the second day and leave nothing remaining.

But after the second day, whatever remains on the third day must be burned with fire. Why? Why? Well, it would be inscrutable if you didn't have this clue about the Sabbath. What happens at the end of the Sabbath? What's the day after the Sabbath? What was the third day upon which Jesus rose? First day of the week.

It's a new week. All things become new. Old things pass away.

When God begins His eternal kingdom, this earth is going to melt with fervent heat. All the elements are going to be burned up. All of the people that malfunctioned, all of the angels that malfunctioned are going to be burned up, incinerated with fire and they're gone.

And you start fresh. I was thinking about this. You know I've adopted what some would consider to be a controversial position by arguing for annihilation in the lake of fire instead of eternal conscious torment.

But what's the one verse in the Bible more people know than any other verse? Even unbelievers can quote this verse to you a lot of times out of the New Testament. It's John 3.16, right? What does John 3.16 say? For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not what? Perish. He doesn't say that whosoever believeth in Him should not suffer eternal torment in the lake of fire.

Should not perish, but have life unto the ages. Zoe Ioniou. Right? Should not perish.

We lay up for ourselves imperishable things in heaven. Do not seek the things of this earth that perish, but the imperishable things. The divine and eternal things.

So, the remainder of the flesh of the sacrifice on the third day, which symbolically is talking about the first day of the next week, you're going to start a new thing. There are people who have one great event in their life and that is their claim to fame ever after. If you watch public television, they have concerts.

There was a group that had a hit song back in 1962 or something. They sang Shobop Doo Wop or something and it went to number one. They are defined by that ever after.

And it's now 2005 and when you think of these people, oh yeah, you were famous back in 1962. That was your big accomplishment. A guy like Joe DiMaggio was a great baseball player.

He had a time when he was it. And then ever after, he's defined by that. You think Joe DiMaggio, unless you've got a Mr. Coffee, you basically think of him as a baseball player and he's defined by that.

We are not to be stuck on a thing. Sometimes you can have a great victory. Maybe you are very grateful because God gives you the opportunity to lead somebody to the Lord.

Or God blesses you in a great way. Or you have a spiritual victory of some sort. You overcome an obstacle.

You persevere in a difficult time. And we are not people who just live in the ever fading glory of some past victory or some past accomplishment or some past dispensation of grace on the part of God. We have a living and active faith.

It's like, if you want to go back to the analogy of a musical group, sure they had a hit back in 1962, but they're still cranking out great music today. They're not living on the old glory. They're not an old baseball player coming out waving year after year because of their great earned run average forty years ago.

You're still in the game. You're still playing. You have new and present things to be grateful for.

The idea that you incinerate anything that remains and start fresh after the sacrifice says don't live in the past. Don't rest on your laurels. You have another day to live for God.

You have another day to exploit His grace. You have another day to seize the opportunities. Don't be living in the past.

You see what God has done. You're grateful for it. You bring the peace offering.

You sit down with Him. You eat that meal. And if it's a vow or a voluntary offering, you can spread it over two days and enjoy that Sabbath of the second day where it's God's extra grace, where you devote that second day just entirely to God as it were.

Then burn it all up and let's get on with it. That was great, but life is not over and we're not going to be constantly looking back. We've got a fresh week.

We've got a fresh dispensation of God's grace. His mercies are renewed every morning. Great is His faithfulness.

And there are people who sort of buy a pew at the church, so to speak, and then ever after figure, well, I'm in. I bought the stained glass window. I installed the pew.

I've got a brass plaque, so I'm good and I'm just going to kind of coast now. And this emphasizes the fact that you have these wonderful things, but let's pick up and move on now. There are fresh opportunities.

There are fresh manifestations of God's grace. Let's watch for those and we can bring another peace offering in the future. So burn it on the third day with fire.

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. What does this mean? It invalidates the offering. Now this is an interesting concept and it ties into something we've learned in the New Testament because on the first day, the specified portions were burned on the altar.

Specified portions were assigned to the priest. Specified portions came over to the person. And on day one, you had a perfectly legitimate peace offering.

Everybody's happy. Everybody goes to bed satisfied. On the second day, if it was voluntary or a vow offering, people get up, partake, have some more of that.

But if on the third day, somebody says, Boy, you know, that really came out so good. That was cooked to perfection. I believe I'll just gnaw on a little more of it.

Slice up a little bit. Just make me a sandwich out of my leavened bread loaf and my leftover meat on the third day. And he takes one bite of that, it will not be accepted.

It retroactively obliterates the acceptability of the sacrifice going all the way back to the first day. It undoes the sacrifice. It, the peace offering, will not be accepted.

Nor shall it be imputed to him. What does it mean to be imputed to him? What is it that we receive the imputation of through God's grace? Abraham believed God, Romans chapter 4, and it was imputed to him for righteousness, reckoned to you. God sees our thanksgiving.

God sees our expressions of appreciation for fellowship with Him. And it's kept track of. God notices it.

God says, Here's someone who not only has dedicated himself, Olah, not only has dedicated his work and his activity, Minkah, but who wants to go beyond that. Who wants to spend time in fellowship with me. I appreciate that, God says.

I remember that. I store it up. I remember, you know, the author of Hebrews, God is not unrighteous to forget your work of faith and your labor of love.

Your expression of love for God is kept in God's mind. And it's tracked. It's assigned to you.

It's a part of what God knows and remembers about you. But, if you abuse, if you become careless and add some element of selfishness, why would somebody eat the meat on the third day? Hey, I'm hungry. I want to satisfy myself.

I'm going to disregard the divine mandate. I'm going to lose sight of the picture for the sake of a mundane gratification. It will not be reckoned to Him.

God is going to not look at you as a friend. It shall be an abomination to Him that offers it. Instead of being in the credit column, it's going to go in the debit column.

Here's someone who abused the sacrifice. Here's somebody that needs to go read Malachi. Brought an offering and thought it was good and God says it's terrible.

And they say, in what way is it terrible? And God says, look at your heart. Look at what you're thinking as you do these things. It will not be imputed to Him.

It will be an abomination to Him who offers it and the person who eats of it shall bear guilt. This was supposed to be the pinnacle of positive expression of relationship with God and it has become the exact opposite. All through disobedience or carelessness.

Not keeping track of the days. Why would you not know that it was the third day? Did you get

drunk? Did you get careless? Did you just get selfish and not pay attention to which meat and bread you were eating from? It is an abomination. The opportunities for mature believers are great.

The privileges and the blessings are great. But the potential for disaster is also great. Remember now, this is specifically applying to the vow offering, the voluntary offering.

You're kind of freewheeling here. It doesn't say what kind of vow. The vow may just be between you and the Lord.

The priest doesn't know necessarily what this vow is. If it was Thanksgiving, that's one thing. Thanksgiving has to be... What does it say about anything that's left over after the first day on a Thanksgiving offering? Eating of it on the second day or something.

Does it say anything about that? It doesn't. This specifically says if you have a vow or voluntary offering and you've already partaken of it in two days and you leave it over to the third, you are lingering too long at this. And you've gone over into the essentially, symbolically, the next week, so to speak.

Well, the higher expression of the offering is the vow or voluntary. That's even higher than the Thanksgiving. It can stretch over two days.

And so you're really at the upper reaches here. You're on the mountaintop. But the danger of being on the mountaintop is it's a lot easier to fall in a fatal way.

Pride goeth before a fall, a haughty spirit before destruction. And here you are at this great place and yet your potential for disaster is also greater than someone who brought a Thanksgiving offering or someone who just brought a mint carton Ola. It doesn't say anything about bearing guilt and being cut off and all these other horrible things if you mess up one of those sacrifices.

But look at this one. The most voluntary, the most mature believers who bring this offering and are handling the greatest portion of it themselves and are expected to deal in a mature manner. If they don't, the consequences are great.

We learn a lot as believers from God's Word. And we grow in grace and knowledge. And God gives us great opportunities and great freedom.

But there is the potential for abuse. It's one thing to be the principal of a school. It's something else to be the mayor of a city or the governor of a state or the president of a nation.

And from those to whom much is given, much is required. If you as the principal of a school make a couple of bad decisions, the consequences are very local. If you as the president of the United States make a series of bad decisions, the consequences can be global.

And so you are necessarily held to a high standard. And that's what's reflected here. If you

reach that place of Shalomim, if you reach the place of the peace offering with God, if the Lord Jesus has knocked on the door and you opened it and He has come in and sat down at the table with us, we have a great responsibility to think about our life and think about our decisions and think about the consequences of our actions to others, lest we bring guilt on ourselves.

From those to whom much is given, much is required. And reaching a place of maturity and fruitfulness and spiritual function is no time to get sloppy about the details. This one seemingly insignificant detail can be the difference between acceptance by God and rejection by God, between blessing from God and cursing from God.

It seems like a minor detail, but God is all over the details for people who are supposed to know the details. It is the mature who have their senses exercised to discern good and evil. And I always think about Tiger Woods in this regard.

He's clearly in his field, far and away the best on the planet. Nobody can play golf like that guy. But if he forgets on any given swing of the club the basics of stance and balance and form and concentration, he can knock the ball just as far, he can slice, he can hook, he can bean somebody in the stands just like I could.

It doesn't matter how good you get, you have to focus and have to concentrate. And as we grow and God grants us opportunities, we have to be diligent to show ourselves approved unto God, a workman that does not need to be ashamed. And that is paying attention to the details.

Otherwise, the person who eats of it shall bear his guilt. The flesh that touches any unclean thing shall not be eaten, it shall be burned with fire. This is a holy offering.

This is in the realm of things pertaining to God, things that are acceptable to God. If you drop a piece of meat and it hits the defiled ground, throw it in the fire. You can't pick it up and wash it off.

You can't rehabilitate it. It's defiled. Get rid of it.

As for the clean flesh, all who are clean may eat of it. This, of course, is the requirement for ritual purity. You can't get to this place, you can't share this meal if you have not already ensured that you are qualified.

This is why we try to purify our souls before we study the Word of God, so that we can eat of the pure, undefiled truth that is found in God's Word. If you come to it with a sinful attitude, if you come to it looking for an excuse to beat someone else over the head, you can suspect anytime you're listening to the teaching of the Word of God or meditating on the Word of God, you think, you know, so-and-so ought to hear this. Beware.

Beware. We don't partake for others. Well, let me get some information.

I'm going to go hit so-and-so with this. I'll straighten them out. It's touching the unclean thing.

You're going to defile that holy food. And at that point, it's fit only to be burned. And you better not be saying anything to anybody if you feel the need.

God's Holy Spirit convicts. God's Holy Spirit motivates. People who respond to the Spirit are going to get their portion from God themselves.

We can speak the truth to one another in love, but it is a response. It is sort of by invitation. We don't learn something and say, boy, that's powerful.

That would straighten out old so-and-so. That would fix their problem. I'm going to go over there and try to find a way to bring it up in conversation and kind of inoculate them with this great thing that I've learned in the Word of God.

It has touched the unclean thing. It's defiled. Burn it up.

Just get rid of that idea. We don't have any business preaching to each other. It's a strong thing to say.

But we have no business preaching to each other unless you're a parent talking to a child, in which case you have every business preaching. But believer to fellow believer, adult to adult, mature to mature, we have no business preaching to each other. We speak the truth to one another in love, and it is in the context of fellowship.

It's in the context of an invitation, of a welcoming and an appreciative hearing of what someone has to say. And at the first sign of a cloud passing in front of the sun in terms of that person wanting to hear what you have to say, it's time to shut up. We don't rebuke one another.

We don't criticize one another and convict of sin. That's touching the unclean thing. Anything that touches something and becomes unclean shall not be eaten.

It shall be burned with fire. This clean flesh will be eaten up by those who are pure. You can't bring this stuff that you partake of because you're sitting at God's table to those who aren't qualified to eat it.

They just won't be able to handle it. God says don't cast your pearls before swine. God says don't take up the holy and put it out there in the defiled.

Touch not the unclean thing. And we get enthusiastic and we think, boy, you know, if somebody could just hear this great thing that I've learned. If they are not pure, if they are not prepared, if they are not in the place to handle that truth, you are doing nothing but defiling it by putting it out there.

The truth of God's Word, the great manna that comes from God's heaven is received by being drawn in. It is not taken by being pushed in. People have to draw it to themselves.

You can't ram it down their throat. That's the picture that you have here. 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.

This is exclusion from the national life of Israel. This is loss of inheritance, loss of property, loss of place, loss of office. You are basically exiled.

You are a fugitive and a vagabond. You are out there east of Eden, so to speak. The person who touches any unclean thing, human uncleanness, unclean animal, any abominable unclean thing, and then eats the flesh of the sacrifice of the peace offering that belongs to the Lord, that person shall be cut off from his people.

Why do we pray before every Bible class? Why should you pray before any time of meditation on God's Word? You want to be pure and undefiled. Otherwise, it's just going to pervert and distort. Well, we're out of time for this morning.

We'll pick up here in Leviticus chapter 7 in the vicinity of verse 20 next time. Father, thank you for the truth of your Word. Thank you for the benefits that it administers to our souls.

We pray that God, the Holy Spirit, will impress it on us in such a way that we will live in its light. We ask it in the name of our Lord and Savior, Jesus Christ. Amen.