



Pastor Scott Velain

Leviticus Chapter 6b and 7a

Before we get started here this evening I just want to take the time to say welcome once again to our study into the book of Leviticus and thank you so very much for walking through our Father's Torah with us as we continue to read the whole book together and not just half of it. As we have said so many times in the past it is tectonically important for all of us to read the Bible from the beginning of the book and not to just read it from the middle of the book, and I think that by the time we're done with today's study you will again agree with me when I tell you that you cannot understand the last half of the Bible without understanding the first half of the Bible. No one buys a book and only reads half of the book except for today's modern-day Christian. Modern-day Christians are the only ones who will buy a perfectly good Bible and then only read the back half of it because some man standing behind some pulpit has wrongfully and shamefully preprogrammed them to believe that the first 39 books of the Bible have all been done away with. What a shame, and a tragedy for today's modern-day Christian.

And so, once again we are continuing to move through our study into the book of Leviticus and if you would like to go back and start at the beginning with us you can certainly do that by going to our website at HolyImpactMinistries.com and just navigating to our Bible study page and clicking on the "*Leviticus*" button at the very bottom of the page. This will bring you back to Leviticus chapter 1 where you can either watch the video or download the free downloadable PDF file and read it for yourself in order to test these things through the fire of prayer. And this is a great way of catching up if you have not been with us from the beginning of the book of Leviticus. And so, we just want let you know that, that archive and those resources are available for you for free, we do not sell the word of God at Holy Impact Ministries. Everything we do is free and it remains free because of our brothers and sisters who Yahovah touches to support the ministry through their donations and sponsorship. And so, if you find that you enjoy this particular study, we encourage you to go back and start from Leviticus chapter 1 because there is no doubt that you will indeed be blessed by doing so.

As for last week, we talked about our Messiah and how it is that everything that we see in the Old Testament points directly to him as our High Priest in the order of Melchizedek, just as we see written all throughout the scripture in places like Psalms 110 in the Old Testament, and Hebrews chapters 5, 6, and 7 in the New Testament.

And we also spoke in some detail last week about a person being justified by works and not by faith alone just as we once again see from the writings of the Apostle James who was the half brother of our Messiah and the head of the Jerusalem council.

We also spoke in some detail about the perpetual fire that was commanded to be kept burning on the altar both day and night and how that perpetual fire correlates to the fire of the Ruach that burns within all those who have the Ruach Hakodesh dwelling deep within us... this “*holy fire*” (also known as the Holy Spirit) is what gives us the drive and the tenacity that we need to conquer over sin and evil so that we can achieve the crown of salvation promised by our Messiah upon his return. And we also mentioned the fact that if we are not born of both the water and the Spirit... we cannot enter the kingdom of God according to our Messiah in John chapter 3.

We also spoke in some detail about why it’s important for a modern-day Christian to understand how things become “*holy*” and how things become “*defiled*” and the fact that no man can make something “*holy*” of his own accord. Only the Father makes things, or people “*holy*” and what is holy in his eyes belongs to him, and once again, a good place to turn to in the scripture concerning what is holy and what is not holy can be found in Haggi chapter 2 for starters.

We also talked about why David was able to take from the table of showbread that only the High Priest was allowed to partake of because David himself was given the Ruach Hakodesh (also known as the Holy Spirit of God) back in 1st Samuel chapter 16 when Yahovah anointed David and gave him his Spirit which did indeed make David holy in the eyes of Yahovah. We must remember that David was indeed the anointed one whose throne would indeed be set up over Israel forever according to second Samuel chapter 7 and other places in Scripture that we won’t get into here today for time sake.

And so last week in our study into the book of Leviticus we did somewhat of a flyover if you will concerning just some of the things that tie into what we find in the New Testament, and our High Priest who now sits at the right hand of his Father upon the throne of David.

This week, we’ll be talking about Leviticus chapters 6 and 7 being a basic manual for the Priests of Israel and their duties concerning these first 5 sacrificial offerings that we’ve read about in Leviticus chapters 1 through 5. And so, let’s go back and re-read Leviticus chapter 6 verses 8 through 30 so that we can refresh our memories concerning exactly what we’ve seen in Leviticus chapter 6 concerning the duties of the Priests of Israel concerning these first five sacrificial offerings. Today we’ll start at **Leviticus 6:8-30 E1:**

Lev 6:8 The LORD spoke to Moses, saying,

Lev 6:9 “Command Aaron and his sons, saying, This is the law of the burnt offering. The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it.

Lev 6:10 And the priest shall put on his linen garment and put his linen undergarment on his body, and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and put them beside the altar.

Lev 6:11 Then he shall take off his garments and put on other garments and carry the ashes outside the camp to a clean place.

Lev 6:12 The fire on the altar shall be kept burning on it; it shall not go out. The priest shall burn wood on it every morning, and he shall arrange the burnt offering on it and shall burn on it the fat of the peace offerings.

Lev 6:13 Fire shall be kept burning on the altar continually; it shall not go out.

Lev 6:14 “And this is the law of the grain offering. The sons of Aaron shall offer it before the LORD in front of the altar.

Lev 6:15 And one shall take from it a handful of the fine flour of the grain offering and its oil and all the frankincense that is on the grain offering and burn this as its memorial portion on the altar, a pleasing aroma to the LORD.

Lev 6:16 And the rest of it Aaron and his sons shall eat. It shall be eaten unleavened in a holy place. In the court of the tent of meeting they shall eat it.

Lev 6:17 It shall not be baked with leaven. I have given it as their portion of my food offerings. It is a thing most holy, like the sin offering and the guilt offering.

Lev 6:18 Every male among the children of Aaron may eat of it, as decreed forever throughout your generations, from the LORD's food offerings. Whatever touches them shall become holy.”

Lev 6:19 The LORD spoke to Moses, saying,

Lev 6:20 “This is the offering that Aaron and his sons shall offer to the LORD on the day when he is anointed: a tenth of an ephah of fine flour as a regular grain offering, half of it in the morning and half in the evening.

Lev 6:21 It shall be made with oil on a griddle. You shall bring it well mixed, in baked pieces like a grain offering, and offer it for a pleasing aroma to the LORD.

Lev 6:22 The priest from among Aaron's sons, who is anointed to succeed him, shall offer it to the LORD as decreed forever. The whole of it shall be burned.

Lev 6:23 Every grain offering of a priest shall be wholly burned. It shall not be eaten.”

Lev 6:24 The LORD spoke to Moses, saying,

Lev 6:25 “Speak to Aaron and his sons, saying, This is the law of the sin offering. In the place where the burnt offering is killed shall the sin offering be killed before the LORD; it is most holy.

Lev 6:26 The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tent of meeting.

Lev 6:27 Whatever touches its flesh shall be holy, and when any of its blood is splashed on a garment, you shall wash that on which it was splashed in a holy place.

Lev 6:28 And the earthenware vessel in which it is boiled shall be broken. But if it is boiled in a bronze vessel, that shall be scoured and rinsed in water.

Lev 6:29 Every male among the priests may eat of it; it is most holy.

Lev 6:30 But no sin offering shall be eaten from which any blood is brought into the tent of meeting to make atonement in the Holy Place; it shall be burned up with fire.

One of the first things that we see here in Leviticus chapter 6 is the “*Olah Offering*” (also known as the Burnt Offering. The Burnt Offering was once again conducted daily by the priests without fail. Two different male Rams would have been taken from the flock on behalf of all of Israel. One of the Rams would be sacrificed in the morning, and the other ram would have been sacrificed in the evening as an offering for the whole nation of Israel. The burnt offering was the offering that would have begun each day’s routine of the several different kinds of offerings that the people could make to Yahovah for various kinds of reasons.

The first ram would have been slaughtered and then burned up, then an accompanying “*Minchah*” (or Grain Offering) was also burned up. The only difference between the morning offering and the evening offering was that the evening burnt offering of the male ram was to be left on the fire of the brazen altar all throughout the night. This would’ve been the last sacrifice of the day. And so, whatever sacrifices may have been scheduled for that day had to be completed by the last burnt offering of the day which sat on the brazen altar to be burned up all throughout the night. And once again, we spoke about this perpetual fire and the brazen altar in our past studies. The brazen altar itself which was the vehicle upon which all of the innocent animals were slaughtered upon directly correlates to the cross that our Messiah was slaughtered upon. And the perpetual fire that always remained burning on the brazen altar correlates to the burning fire of the Ruach Hackodesh that burns deeply within each one of us and is also commanded to never go out.

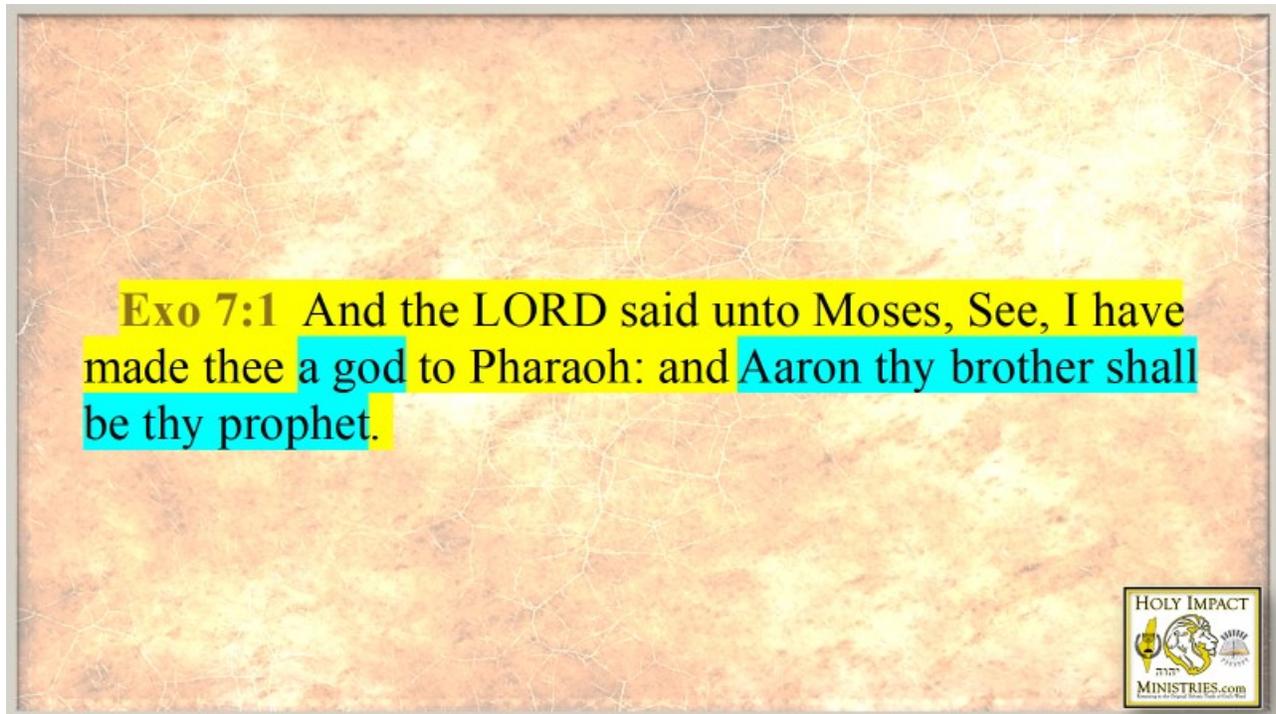
In the morning the priest would then remove the ashes from the previous days burnt offering and would then re-stoke the fire again to keep it going so that a new day of sacrificial offerings could be brought forth and start all over again. Something else important to make mention of is that the priest was to wear his official priestly garments only within the confines of the encampment of Israel. When he went to remove the ashes from the altar in the morning, he had to take off his priestly garments to take these ashes outside of the camp. Under most circumstances the garments of the priest could only be worn while he was performing his duties at the wilderness tabernacle and could not be worn outside of the grounds of the tabernacle for fear of defilement.

When we get to verse 16, we are told that only Aaron and his sons can eat this particular portion of the grain offering and this is also important for us to understand. Aaron and his descendants are called “*Cohen*”... Which means “*priests*”. But what we need to understand is that the tribe of Levi was made up of many different families. Aaron and his family would have only been one part of the tribe of Levi. In other words, a Levite and a priest are not always the same thing. Only one of the families of the Levites is qualified to be a Cohen or a priest. In order to be considered a priest you had to be in the direct bloodline of Aaron who was the High Priest. And so, even though we often times hear of the Levites being called “*the priestly tribe*”, only one of the families of the tribe of Levi were actually qualified to be **priests**, and that was only the descendants of Aaron the brother of Moses. The other families and the other descendants of the tribe of Levi were given other duties involving the tabernacle, and later on

the Temple. But they were not called “*priests*” and they could not officiate the various rituals that we’re reading about in the book of Leviticus.

And I want us to once again stop for just a moment and think about what it is that we are seeing here within this hierarchy that has been laid out before us here in both the book of Exodus and Leviticus in the beginning of the Bible.

First, we have Moses who God says a god to the Pharaoh of Egypt, and we are told in the book of Exodus chapter 7, that Aaron would be like a prophet of Moses. **Exodus 7:1 (scrn 1)**



Do we see what’s going on here? Once again, our Father in heaven always teaches us things in patterns. This Scripture is highly prophetic. This Scripture depicts Moses as a god and Aaron as his prophet. Just like Yahovah the God of Israel is the God of the sinful earth, and our Messiah is his prophet. And I want us to stop and think about that for just a moment.

Moses became a god... an “*elohiyim*” to sinful Pharaoh in the nation of Egypt. Pharaoh represents everything that is sinful. The fallen Babylonian world that we now live in is indeed a sinful world that is represented by sinful Egypt. Yahovah God our “*Elohyim*” is the God over this fallen Babylonian world that we now live in just like Moses was the god of sinful Pharaoh who represented Egypt that had become a fallen Babylonian nation. And it is written in Deuteronomy chapter 18 that our Messiah would be raised up from among the house of Israel to be and I quote, “*like Moses*” and would be a prophet of Yahovah our Elohim. Let’s visit Deuteronomy chapter 18 so that we can verify this through Scripture. **Deuteronomy 18:15-19**
E2

Deu 18:15 “The LORD your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen—

Deu 18:16 just as you desired of the LORD your God at Horeb on the day of the assembly, when you said, ‘Let me not hear again the voice of the LORD my God or see this great fire any more, lest I die.’

Deu 18:17 And the LORD said to me, ‘They are right in what they have spoken.

Deu 18:18 I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him.

Deu 18:19 And whoever will not listen to my words that he shall speak in my name, I myself will require it of him.

And so, what we have here in Deuteronomy chapter 18 is a prophecy of our Messiah who had not come as of yet. Yahovah was prophesying about our Yeshua Hamashiach (Jesus and the Greek) the servant branch of David who would be a prophet raised up from among the brothers of the house of Israel to be and I quote from Deuteronomy chapter 18 verse 15, “*like Moses from among their brothers*”. Why is this significant?

It’s significant because when Moses passes on and is taken out of the picture, his brother Aaron becomes the High Priest of Israel alone and the representation of our Messiah who is our High Priest in the order of Melchizedek. What our Father in heaven was doing was re-creating his hierarchy here on earth so that we could once again clearly see his unfolding plan of salvation for mankind. Moses was likened unto God, and Aaron his brother was likened unto our Messiah is prophet. And the sons of Aaron are likened unto you and I who are indeed the brothers of our Messiah. **Hebrews 2:11-12 (scrn 2)**

Heb 2:11 For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers,

Heb 2:12 saying, “I will tell of your name to my brothers; in the midst of the congregation I will sing your praise.”



When we read in Leviticus chapter 6 that only Aaron and his sons could eat of the grain offering which is called “*holy to God*”, this again correlates directly to our Messiah and us. It is only our Messiah and those who are related to him spiritually through faith that can partake of anything holy.

It’s important that we see the prophecy that is being depicted not only here in Leviticus chapter 6, but all throughout our Father’s spoken word (also known as his Torah). Do you see how much we miss by not reading the Bible from the beginning?

Aaron and his sons were required to eat of the grain offering. As we can clearly see in Leviticus chapter 6 verse 14 “*This is the law of the grain offering*” says Yahovah. In Leviticus chapter 6 verse 16 Aaron and his sons are commanded to eat the grain offering and they are also to eat it unleavened (which means without yeast) and in a holy place. The priests eating this unleavened grain offering is the exact same picture we get of the apostles eating the broken bread that are Messiah (our high priest) gives to the apostles saying “*this is my body that has been broken for you*”.

This grain offering is a representation of the bread of life who was indeed unleavened... and without sin. And that holy place that we are told they must eat it was in the court of the tent of meeting which is a representation of the household of God. It was to be eaten in the courtyard of the tabernacle (also known as the tent of meeting which was a holy place in the presence of God himself).

Once again, we see this direct correlation between leaven which is yeast, and sin, and the sinless bread of life also known as our Messiah. Once again, our Messiah was known also as the bread of life, and we are also told that our Messiah was without sin up until the time that he was crucified upon the cross. At that point in time... he who knew no sin, then and only then... became sin (and we can see that in second Corinthians chapter 5 verse 21 if you want to go check that out).

And so moving forward, it really should not surprise us why it is that our Father in heaven commands the house of Israel not to put any leaven or yeast in their bread. This once again has everything to do with the unleavened sinless bread of life that our Messiah was. And this has everything to do with why it was that the priests were commanded to eat this unleavened bread (also known as the grain offering). And this is exactly why Aaron and his sons were commanded to eat it in a holy place so that it would not be defiled by taking it outside of a holy place. We must remember that our Messiah sits at the right hand of Yahovah in a very holy place where we as his brothers will indeed join him if we stay the course and continue to conquer over sin the way that he conquered over sin and do not reject his name in the face of persecution and adversity.

Something else that I want to continuously keep in the forefront of our minds is that it was not only the house of Israel by blood that were keeping, and making the sacrificial offerings to

the Elohim of Israel. I want to remind us that the house of Israel did not only contain those born by blood as the descendants of Isaac. Gentiles, were also being grafted into the house of Israel which was a spiritual assembly not just an assembly of a certain bloodline. Many Gentiles were grafted into the house of Israel from the very beginning, and just to remind us of that fact, I want us to revisit **Exodus 12:48-49 (scrn 3)**

Exo 12:48 If a stranger shall sojourn with you and would keep the Passover to the LORD, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it.

Exo 12:49 There shall be one law for the native and for the stranger who sojourns among you.”



And again **Numbers 15:14-16 (scrn 4)**

Num 15:14 And if a stranger is sojourning with you, or anyone is living permanently among you, and he wishes to offer a food offering, with a pleasing aroma to the LORD, he shall do as you do.

Num 15:15 For the assembly, there shall be one statute for you and for the stranger who sojourns with you, a statute forever throughout your generations. You and the sojourner shall be alike before the LORD.

Num 15:16 One law and one rule shall be for you and for the stranger who sojourns with you.”



And so once again, Gentiles were indeed involved in bringing these sacrificial offerings that we are reading about in the book of Leviticus. According to our Father in heaven there was one assembly not two assemblies. There was no such thing as a Jew or a Gentile. There was only the chosen set apart people of Yahovah. And I would submit to you that to this very day there is no such thing as a Jew or a Gentile. There is only the chosen set apart people of Yahovah. Let's turn to Galatians in the New Testament. **Galatians 3:27-29 (scrn 5)**

Gal 3:27 For as many of you as were baptized into Christ have put on Christ.

Gal 3:28 There is neither Jew nor Greek (Gentile), there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.

Gal 3:29 And if you are Christ's, then you are Abraham's offspring, heirs according to promise.



You see, there really is no difference between the Old Testament and the New Testament. The New Testament truly is a continuation of the Old Testament and this is exactly why we must read the Bible from the beginning and not from the middle of the book. Reading the Bible from the middle of the book to the end of the book continues to keep us in darkness. Reading the Bible from the middle of the book to the end of the book keeps us ignorant and causes us to be unstudied which then makes us vulnerable to man's denominational dogmas and philosophies, and theologies and hermeneutical understandings. Do you see why it is that they love to preprogram ascender children not to read the beginning of the Bible? This my friends again, is a shame for today's modern-day Christian and those who teach and preach people not to read the Bible from the beginning of the book... should be ashamed of themselves.

And so, it was part of Yah's ordained system, and his unfolding plan of salvation that the house of Israel's sacrifices of grain and meat were used as the primary means of support for the Levitical priesthood but not only for the Levitical priesthood... because once again, in some cases the worshiper himself was to share a portion of the sacrificial offering with the priest and we've seen instances of that in our past studies, but the point that I'm trying to make here is that Yahovah once again provided for his children and those that he had separated to keep for himself. And once again this ordained sacrificial system did indeed include both the house of

Israel along with any Gentile who wished to offer a food offering with a pleasing aroma to Yahovah because once that Gentile was circumcised and agreed to follow the Elohim of Israel, that Gentile was no longer a Gentile. That Gentile was seen as, and I quote “*a native of the land*” just as were told in Exodus chapter 12 verse 48 and again in numbers chapter 15 verse 15. Not says I, but says our God breathed Scripture.

Many modern-day Christians think that the first time a gentile was ever grafted into the house of Israel was when Cornelius first sent for the Apostle Peter in the book of Acts chapter ten, but this error once again comes from the ignorance of not reading the Bible from the beginning. The truth is, that the Gentiles were always being grafted into the house of Israel from clear back in the beginning of the book.

The next thing that I’d like to touch on is the phrase “*a pleasing aroma to Yahovah*” which is usually incorrectly translated as “*a pleasing aroma to the Lord*” in most of our English translated Bibles. We must remember that the word “*LORD*” that is generally in capital letters in our English translated Bibles is actually the name of God that he wrote in his God breathed Scripture over 6519 times. A “*Lord*” is a 16th-century British land barren. Our Father in heaven I can assure you is not a 16th-century British land barren. And so, the proper translation for Leviticus chapter 6 verse 15 is “*a pleasing aroma to Yahovah*”. But what does this mean exactly? We find this same exact phrase being used over 24 times between the book of Leviticus and the book of Numbers. Why is this pleasing aroma to Yahovah so important and what exactly does it mean and represent?

Well, to get a better understanding of why a pleasing aroma to Yahovah is so important, we might want to start in the book of **Genesis 8:20-21 (scrn 6)**

Gen 8:20 Then Noah built an altar to the LORD and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar.

Gen 8:21 And when the LORD smelled the pleasing aroma, the LORD said in his heart, “I will never again curse the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I have done.



The first thing that I wanted to notice here in Genesis chapter 8 is that we are in the book of Genesis which is the first book of the Bible. And right here in the first book of the Bible we find Noah executing a burnt offering on the altar. And I want to stop and think about this for just a moment as well. How did Noah know how to offer a burnt offering if the law was not given until the book of Exodus and explained in detail in the book of Leviticus?

I would submit to you my friends that the spoken word of Yahovah is what the law is. And the spoken word of Yahovah was with Yahovah from the very beginning. Just as the very Jewish apostle John tells us in the first chapter of John and I quote, *“In the beginning was the word of Yahovah and the word was with Yahovah, and the word was Yahovah”*. In other words... the word of Yahovah was known from the beginning of creation my friends not just from the book of Exodus and the book of Leviticus. The book of Exodus and the book of Leviticus are simply the places where the word of God had been written down and put on parchment so that mankind would remember it.

Noah obviously knew how to offer a burnt offering to Yahovah long before the house of Israel was ever even thought of. And think about this if you will; how could Adam and Eve have sinned in the garden if there was no law to transgress?

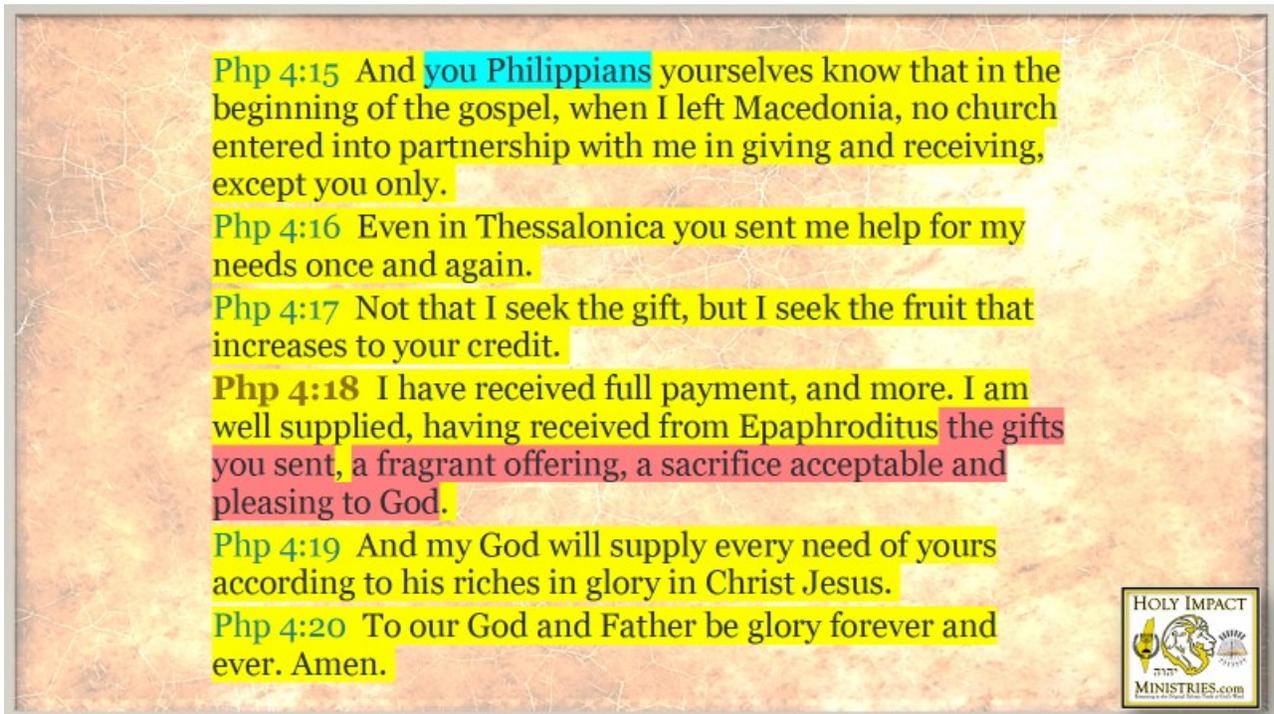
According to first John chapter 3 verse four, the very definition of sin is the transgression of the law. The law once again is the spoken word of Yahovah that was always known from the beginning. Once again my friends, the spoken word of Yahovah was with Yahovah and was Yahovah. Yahovah does not change, he is the same yesterday, today, and tomorrow. And because the spoken word of Yahovah was with him in the beginning, Noah already knew how to offer burnt offerings to Yahovah and Adam and Eve were guilty of sin because they both transgressed the spoken word of Yahovah which was... is... and always will be... universal law.

Whatever Yahovah speaks becomes the law of the universe. The sun goes down and the moon rises because of the spoken word of Yahovah that became universal law. All of creation came into being by the spoken word of Yahovah. God said... and it was so, and we see that all through the very first chapter of the book of Genesis in the beginning of the Bible. How did God create the heavens and the earth?.. he spoke it... and it was so.

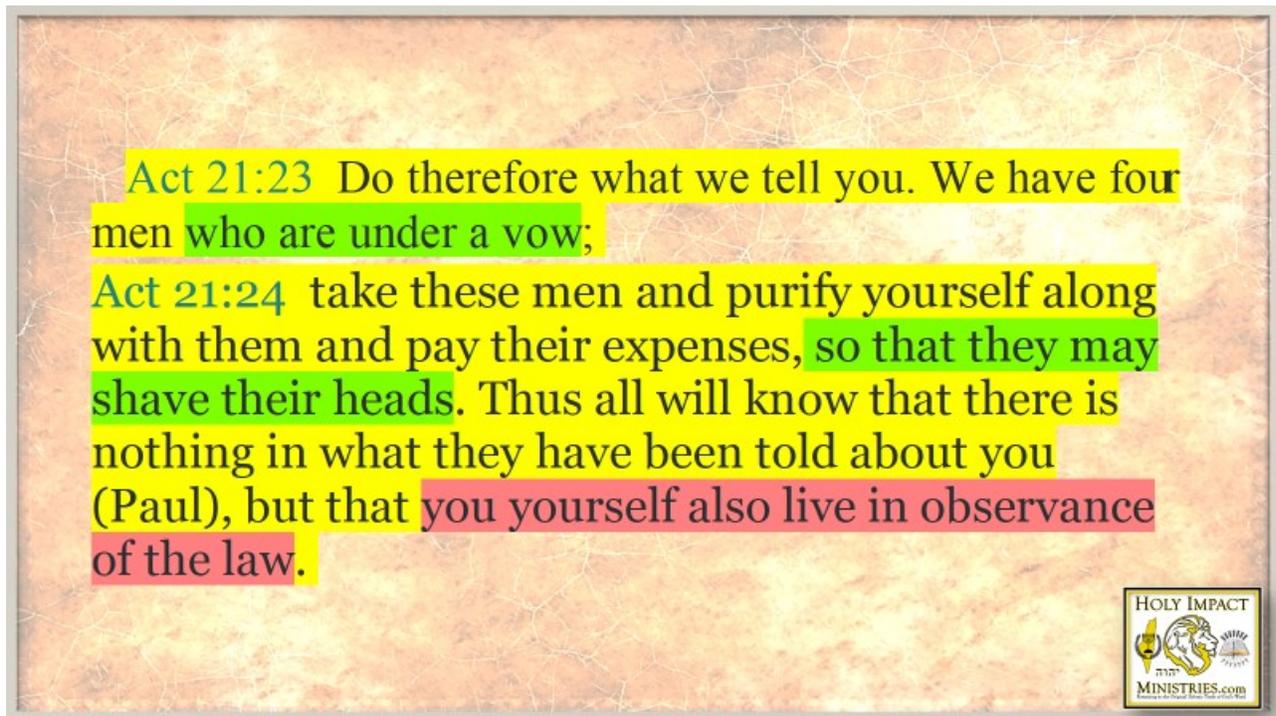
But the point that I'm trying to make here is that this pleasing aroma to Yahovah reminds Yahovah of the burnt offering that Noah offered that made Yahovah promise in his heart that he would never again curse the ground because of man for the intention of man's heart is indeed evil from its youth. This pleasing aroma to Yahovah reminds Yahovah that he promised never to again strike down every living creature as he did during the flood in the great deluge.

Do you think those who have not read the Bible from the beginning understand these things? You think those who have not read the Bible from the beginning even have a clue about who their Messiah is, or what the unfolding plan of salvation for mankind is truly all about... this

unfolding plan of salvation that was created by Yahovah clear back in the garden of Eden? And I don't mean to sound repetitive... or maybe I do... but this is once again exactly why we must read the book from the beginning. Even the apostle Paul in his time was offering a fragrant offering to Yahovah just like Noah. **Philippians 4:15-20 (scrn 7)**



Even the apostle Paul offered the Minchah or grain offering which was a burnt offering to Yahovah and the Philippians made sure that Paul had what he needed to make this offering, and right here in the book of Philippians in the New Testament we see evidence of these things, but then again this should be of no surprise to us. Just as the apostle James and the elders at Jerusalem tell us in Acts chapter 21, Paul always lived in observance of the law. **Acts 21:23-24 (scrn 8)**



Let me ask you my friends... how many times do you hear this Scripture read from today's modern-day pulpits?

Getting back to Leviticus chapter 6, I'd like to also mention the difference between a sin offering being made by a common person and the sin offering being made by a priest for the sins of the congregation of Israel because there is a difference between the two that we need to understand.

Just as the animal for the Burnt Offering was to be slaughtered on the north side of the altar, so too was the animal of the Sin Offering to be slaughtered on the north side of the altar. And we see that Aaron and his sons were to eat of this sacrificial animal under the same rules as the standard rules for the Sin Offering. But this is only when the sin offering is brought by an individual worshiper. The Sin Offering changes a little bit in Leviticus chapter 6 verse 23. Why?

Verse 23 defines those special sin offerings at times when the blood from the sacrifice is brought into the sanctuary for use to be sprinkled around inside the holy place on the Day Of Atonement when it is used inside the holy of holies.

In other words, it was okay for the Priest to eat of the Sin Offering made for an individual, but it was not okay for the Priest to eat of the Sin Offering made for the whole house of Israel. And so, there is a little bit of difference between a Sin Offering that is made for an individual and the sin offering that is made for the congregation of Israel. If this Sin Offering is made for the congregation of Israel... then Aaron and his sons the priests are not allowed to eat of this particular kind of Sin Offering.

And with all of that being said, we need to continue to read chapter 7 in order to continue to understand the rest of the laws of the priests and how they are to execute these first five sacrificial offerings. And so, let us continue on my reading through **Leviticus chapter 7 E3**

Lev 7:1 “This is the law of **the guilt offering**. It is most holy.

Lev 7:2 In the place where they kill the burnt offering they shall kill the guilt offering, and its blood shall be thrown against the sides of the altar.

Lev 7:3 And all its fat shall be offered, the fat tail, the fat that covers the entrails,

Lev 7:4 the two kidneys with the fat that is on them at the loins, and the long lobe of the liver that he shall remove with the kidneys.

Lev 7:5 The priest shall burn them on the altar as a food offering to the LORD; **it is a guilt offering**.

Lev 7:6 Every male among the priests may eat of it. It shall be eaten in a holy place. It is most holy.

Lev 7:7 **The guilt offering** is just like **the sin offering**; there is one law for them. The priest who makes atonement with it shall have it.

Lev 7:8 And the priest who offers any man's burnt offering shall have for himself the skin of the burnt offering that he has offered.

Lev 7:9 And every **grain offering** baked in the oven and all that is prepared on a pan or a griddle shall belong to the priest who offers it.

Lev 7:10 And every **grain offering**, mixed with oil or dry, shall be shared equally among all the sons of Aaron.

Lev 7:11 “And this is the law of the sacrifice **of peace offerings** that one may offer to the LORD.

Lev 7:12 If he offers it for a **thanksgiving**, then he shall offer with the thanksgiving sacrifice unleavened loaves mixed with oil, unleavened wafers smeared with oil, and loaves of fine flour well mixed with oil.

Lev 7:13 With the sacrifice **of his peace offerings** for thanksgiving he shall bring his offering with loaves of leavened bread.

Lev 7:14 And from it he shall offer one loaf from each offering, as a gift to the LORD. It shall belong to the priest who throws the blood of **the peace offerings**.

Lev 7:15 And the flesh of the sacrifice of **his peace offerings** for thanksgiving shall be eaten on the day of his offering. He shall not leave any of it until the morning.

Lev 7:16 But if the sacrifice of his offering is a **vow offering** or a **freewill offering**, it shall be eaten on the day that he offers his sacrifice, and on the next day what remains of it shall be eaten.

Lev 7:17 But what remains of the flesh of the sacrifice on the third day shall be burned up with fire.

Lev 7:18 If any of the flesh of the sacrifice of **his peace offering** is eaten on the third day, he who offers it shall not be accepted, neither shall it be credited to him. It is

tainted, and he who eats of it shall bear his iniquity.

Lev 7:19 “Flesh that touches any unclean thing shall not be eaten. It shall be burned up with fire. All who are clean may eat flesh,

Lev 7:20 but the person who eats of the flesh of the sacrifice of the LORD's peace offerings while an uncleanness is on him, that person shall be cut off from his people.

Lev 7:21 And if anyone touches an unclean thing, whether human uncleanness or an unclean beast or any unclean detestable creature, and then eats some flesh from the sacrifice of the LORD's peace offerings, that person shall be cut off from his people.”

Lev 7:22 The LORD spoke to Moses, saying,

Lev 7:23 “Speak to the people of Israel, saying, You shall eat no fat, of ox or sheep or goat.

Lev 7:24 The fat of an animal that dies of itself and the fat of one that is torn by beasts may be put to any other use, but on no account shall you eat it.

Lev 7:25 For every person who eats of the fat of an animal of which a food offering may be made to the LORD shall be cut off from his people.

Lev 7:26 Moreover, you shall eat no blood whatever, whether of fowl or of animal, in any of your dwelling places.

Lev 7:27 Whoever eats any blood, that person shall be cut off from his people.”

Lev 7:28 The LORD spoke to Moses, saying,

Lev 7:29 “Speak to the people of Israel, saying, Whoever offers the sacrifice of his peace offerings to the LORD shall bring his offering to the LORD from the sacrifice of his peace offerings.

Lev 7:30 His own hands shall bring the LORD's food offerings. He shall bring the fat with the breast, that the breast may be waved as a wave offering before the LORD.

Lev 7:31 The priest shall burn the fat on the altar, but the breast shall be for Aaron and his sons.

Lev 7:32 And the right thigh you shall give to the priest as a contribution from the sacrifice of your peace offerings.

Lev 7:33 Whoever among the sons of Aaron offers the blood of the peace offerings and the fat shall have the right thigh for a portion.

Lev 7:34 For the breast that is waved and the thigh that is contributed I have taken from the people of Israel, out of the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons, as a perpetual due from the people of Israel.

Lev 7:35 This is the portion of Aaron and of his sons from the LORD's food offerings, from the day they were presented to serve as priests of the LORD.

Lev 7:36 The LORD commanded this to be given them by the people of Israel, from the day that he anointed them. It is a perpetual due throughout their generations.”

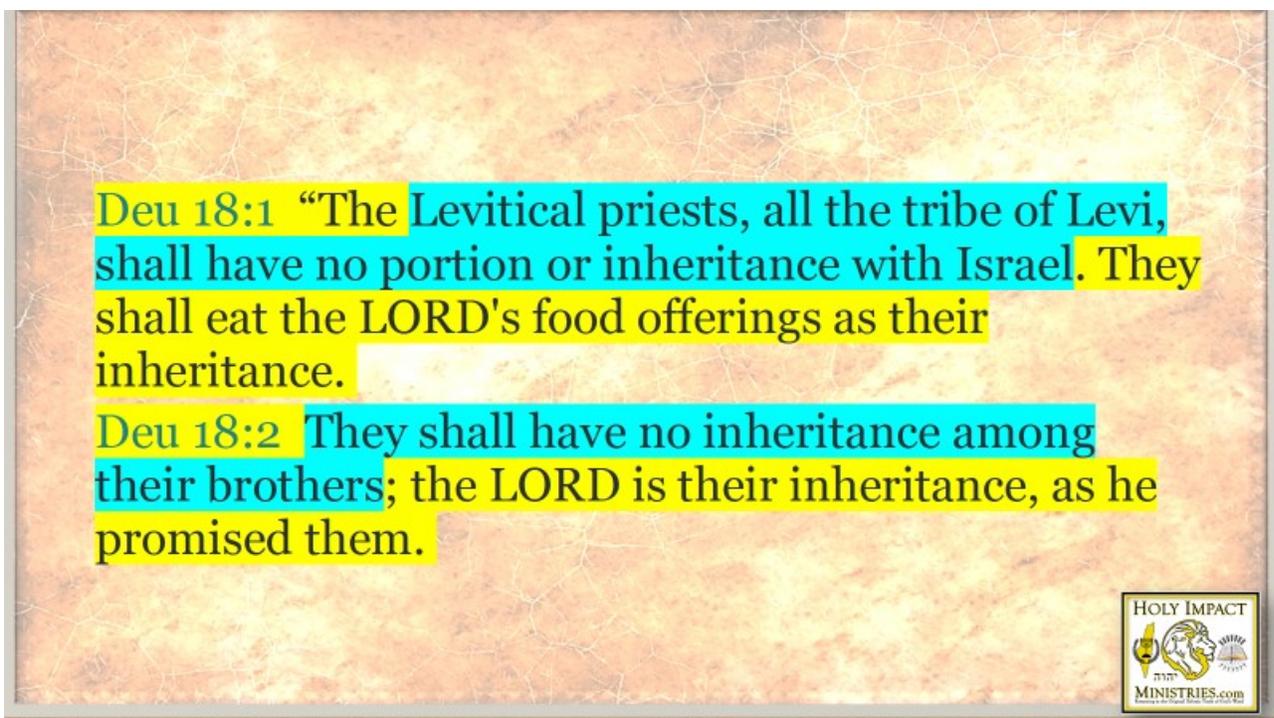
Lev 7:37 This is the law of the burnt offering, of the grain offering, of the sin offering, of the guilt offering, of the ordination offering, and of the peace offering,

Lev 7:38 which the LORD commanded Moses on Mount Sinai, on the day that he

commanded the people of Israel to bring their offerings to the LORD, in the wilderness of Sinai.

One of the first things that I like to draw our attention to is found in Leviticus chapter 7 verse seven where we are told that the Guilt Offering is just like the Sin Offering and that there is one law for them both. This, as we are told in verse one is “*most holy*”.

Verse eight tells us that the hide of the animal is not to be burned up on the altar but is to be given to the priest that offers any man’s burnt offering. And the hides of these animals could be used by the priest to sell it for money or to barter for something else or to make clothes out of or whatever he chose to do with it but this once again coincides with the way that Yahovah took care of the Levitical priesthood who had no other inheritance other than what Yahovah personally gave them. **Deuteronomy 18:1-2 (scrn 9)**



And so, the tribe of Levi was actually a set apart people amongst a nation of set apart people. It was commanded that the Levitical priests and all the tribe of Levi would have no portion or inheritance with the house of Israel. Yahovah had set apart the tribe of Levi as his priests to do his work and this is why the priests were to eat Yahovah’s food offerings as their inheritance, because they had no inheritance among their brothers. Yahovah was there inheritance just as he is our inheritance. And that should not surprise us because we too, are indeed a nation of priests in the eyes of our Father in heaven. **Exodus 19:4-6 (scrn 10)**

Exo 19:4 'You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself.

Exo 19:5 Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine;

Exo 19:6 and you shall be to me a kingdom of priests and a holy nation.' These are the words that you shall speak to the people of Israel."



And once again what we see in the beginning of the book in the Old Testament we also see at the end of the book in the New Testament. **First Peter 2:9 (scrn 11)**

1Pe 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.



And so, just like our Father in heaven took care of the Levitical priesthood who served him, so too will he take care of those of us who serve him. We are indeed just like the Levitical priesthood a chosen race, a royal priesthood, and a holy nation made up of a people for his own possession, and his own choosing so that we would proclaim the excellences of him who called us out of darkness and into his marvelous light. The Levitical priesthood in of itself is a

representation of what the seed of Abraham was to become as a whole. And so once again, we see this magnificent illustration of Aaron the High Priest who was a prototype of our Messiah who is our High Priest today, and the sons of Aaron who were the brothers of Aaron are who we represent today in our time.

And so it was, that the priest who offers any man's burnt offering would take for himself the skin of the burnt offering that he had offered, and the hide of that animal belonged to the priest as part of his inheritance given directly from Yahovah. Knowing these things, we ought to be humbled in knowing the office that we have been called to. And because of this, our drive to do his will and to be obedient to his spoken word should be multiplied greatly within our hearts. Knowing and understanding these things... how can his law not be written in our hearts and in our minds?

And with that information under our belts I think we will stop here and pick up where we left off next Wednesday evening at 7 PM Eastern standard Time with our next Holy Impact Ministries Bible study night.

But before I let you go, I would like to once again as we always do, ask that everyone within the sound of my voice would please take what you have heard here today to your own prayer closet. Bow your head, and bend your knee, and face the holy promised land of Jerusalem and ask in the name of Yeshua Hamashiach if what you have heard here today be true, or not.

Ask, seek, and knock on his door and on his door alone and the door will be open to you. And if you will do that, and if you will stay the course to the end, you and I will surely walk through the gates of the soon coming kingdom together.